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No 5.

The Story of the Christ.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, December 29, 1901.

I want to thank this audience this afternoon for your attendance. Considering the continuousness and severity of the storm, it is wonderful that there is such a nice audience.

The text for the lecture to-day is "JESUS CHRIST, WHOSE SON IS HE?"

If one wishes to prove a fact he must prove it as a rule by the best testimony. If you have a law suit in court and there are different classes of testimony, the court requires, and the law requires, that you always give the best testimony if it can be obtained. In the discussion of this subject of "Jesus Christ, Whose Son is He," we are perforce, if we follow the rule, to go beyond the simple written record given by himself or His immediate followers and go out into the realm of fact and of reason and of logic, and know from the testimony therein given who Jesus Christ was, and what were His teachings and His mission.

If we take the history of the various nations, other than the Jews, we find that each of them has had what they termed reformers. The Chinese had Confucius, who lived some six hundred years before Christ. The Indian people had their Kreehna, the Persians their Reformers; and we will find if we follow the readings and the philosophies left by those reformers that they inculcated wonderfully strong doctrines, which were very near in harmony with the doctrines as taught by our Savior.

The three sects of Judean philosophers, the Pharisees, the Sadducees and the Essens, each taught a doctrine peculiar to themselves; but the last named taught a doctrine almost identically in harmony with the religion taught by Jesus Christ. During the days of Jesus Christ you will remember that they had no colleges. There was no such thing as a college. If a philosopher like Socrates or Plato, had students, which they had, wherever they went their students followed them and listened to every word they spoke, and took advantage of a perpetual companionship in order to be taught what these philosophers knew; and when they had learned all that they could or all that they desired in one place, they would go to another nation and attach themselves to another philosopher. We have historical evidence that Confucius did this; then he went back to China and established his philosophy, which afterwards became the religion of that great and numerous people. When our Savior was twelve years old we have the last testimony of Him until He entered upon His ministry. Where He was from the age of twelve to the age of thirty is not known. We have reason to believe that He traveled as other philosophers had traveled, and had been taught the wisdom of the world as other philosophers had been taught. You remember the incident when He came to His own little town of Nazareth and went into the synagogues and opened up the prophets and read a prophecy of himself, and closed the book and commenced to talk, saying, This day is this Scripture fulfilled in your ears. He talked as one having authority, and some of them wanted to know after they had heard him for awhile.—and perhaps were astounded at his wisdom,—they wanted to know who this man was; they asked

if this was not the son of that carpenter, and if his brothers and sisters were not there among them, and when this was known they became offended at his presumption, and it was only by slipping through the crowd that the Savior was saved from being cast headlong down a hill.

The story of the Birth and immaculate conception of Jesus Christ is nothing so wonderful that we should doubt it; it is nothing out of nature's law, but in perfect harmony with God's eternal fixed principles. The law which I refer to is this that wherever there is a demand there must be a supply. Here I will say that we have intense heat, and to the north of us there is cold. The law of equalization of supply of necessity forces these two elements together and restores harmony. You take the mountain ponds in the highest altitudes and you will find in these ponds fishes. I have seen fishes in ponds or lakes above the snow line. Once through the State of Michigan there went one of these cyclones—we call them—and uplifted trees for almost half a mile in width. The trees that were taken up by the wind were pines. The vacuity was supplied in a few years with oaks, walnuts, and all that class of trees, and they came up thick. Wherever there is a necessity a supply by the inexorable laws of God will be given.

Now, what was the necessity that our Savior was sent to fill? Man had been created in the image and likeness of God; he had been made perfect; he had been given eternal life; but by virtue of his power of self-selection, free will agency, he had drifted, bowed down to the thought that there is life, truth, and intelligence in matter, and that thought had led him to death, down, down, down, until the duration of human life had been curtailed. In other words, the human race had gone on the road to death; they had chosen the road that led to death, led away from God, the Eternal Life; and the Savior was brought, not, as you have been taught, to assuage an angry and a vengeful God; but He came to lead man back to Eternal Life, to

bring man back to God. God never was estranged from man; God never had anything against man; but man had left and gone away; hence this Savior of man was sent. By the thought of Almighty God He was placed in the virgin's womb, and that thought fructified and come forth, and we had God on earth, God and man. Our Savior came that men might live instead of die; and He promised that those who believe on Me have passed from death unto life.

If we take the evidence of the existence and history of Jesus Christ we have infinitely more testimony as to His life and as to His mission, than we have that Julius Ceasar ever existed, or that Plato or Socrates ever lived; and we have infinitely more testimony that Christ lived and died than we have that Alexander the Great ever lived and overran the Persian countries with his armies; and yet you find nobody denying those historical facts; all are ready to acknowledge that history tells us the truth in those things. But when the Savior's title is brought into controversy, you will find ignorant and vicious material mind denying everything; but truth is mighty, and these facts are being believed, they are converting the world.

But that was not the only evidence that Jesus Christ ever lived. He left His apostles behind him. Now, it is a practice in courts of law that when a witness is brought before the court to testify that the jury or the Judge take into consideration the character of the witness, his means of knowing the truth, his selfish considerations, and other matters that would induce him to testify for or against the subject on trial; in other words, all his surroundings are taken into consideration, as well as what he says, and his manner of saying it. The jury then gives to such testimony the weight that they think it is entitled to, in accordance with the measure thus given.

There are good lawyers here this afternoon, and they know that I am stating the law as it is. Suppose we take the testimony of those disciples of

Jesus Christ and weigh it along those lines, and what do we find? We find twelve or more illiterate fishermen, or persons picked up from the lowly walks of life, who had been taught by our Savior, and who had been his companions in His pilgrimages through Palestine, they had listened to his lectures, had seen His wonderful works, saw him arrested, looked at him while He was on the cross, saw Him buried in the tomb, and afterwards conversed with him after His resurrection. These very same parties were forbidden after our Savior's death to talk upon that subject; the very enunciation of these facts was sufficient to insure them stripes, imprisonment, and very often death. There never was a reward held out to them by mortal mind, or by physical surroundings to testify in favor of our Savior; but in instance after instance we have records, where, if they had denounced or renounced these things, which they said were true, they could have had preferment socially and politically; but we find them telling this story of Jesus and his Love from nation to nation. Here they were scourged, there they were imprisoned, and some of them were crucified head down, others were decapitated with the sword; others were filled with pitch and their bodies were lighted and became living lights. We find them punished in accordance with every device known to that wicked age, thrown to wild beasts in the arena and torn asunder; we find them everywhere despised, everywhere kicked and cuffed and driven out, everywhere ostracized and denied association with what was termed good society. Notwithstanding these cruel treatments, we find these men asserting what? Asserting that Jesus Christ did die upon the cross, that He was buried and that He rose again, and that they did converse with Him after His resurrection, and that they were witnesses of his mighty works.

We must take into consideration that every faith has had its martyrs. I doubt not that there are persons before me to-day who would burn at the stake before they would renounce what they believ-

ed to be true; and yet you may believe something from imperfect testimony, and you might be wrong; you might be mistaken; but your honest faith would lead you to suffer martyrdom before you would go back on anything you believed to be true. But it was different with these apostles and disciples of our Savior. They knew either what they said was true from actual knowledge, from their own personal self, or they knew that that which they asserted was a lie. There was no half-way ground, and there could have been none. They were asserting that which was either true or false, and they knew whether it was true or false from personal knowledge.

I ask you, my friends, if in all the world you ever knew of one instance given in history where a person without any object, without any reward either to himself or his friends, died asserting to a lie that he knew to be a lie, when by the very renunciation of that lie he could have been uplifted and put in good standing in society? Not one instance was ever known. It is contrary to human nature. It can't be true, it is not true. We further find that every one of these apostles—except St. John, as I believe history will show and does show—suffered a violent death, each and every one of them asserting to the truth that Jesus Christ did die upon the cross, and that he was raised from the dead, that they afterwards conversed with him, and that they saw him ascend from the Mount of Glories into the clouds of Heaven. They died asserting this truth.

My friends, where is the person that is foolish enough not to believe such testimony? Any person who would not believe that testimony has no sense at all, not a bit, because this testimony is simply unanswerable. Therefore, we have the right to say from the testimony of these disciples that Jesus Christ our Savior was crucified; that He died and rose from the dead, and that he went to God in the clouds of glory.

Again, we have the character of Jesus Christ and

his teachings as an irrefutable argument in favor of His being the Son of God. Before His advent in the Jewish nation, the law of hate had been the dominant religion. I call it the law of hate. It was a law of *quid pro quo*; it was a law that, whoso sheddeth man's blood by man shall his blood be shed; it was a law that taught an eye for an eye, a tooth for a tooth; in other words, it was a law which made man the executor of his own wrongs; the punisher of his own wrongs; it was a law of belligerency, it was a law of hate. Christ came teaching something just the reverse. He came teaching a doctrine that had never been taught in its fullest extent as He taught it, a doctrine of love, love of God supreme, and love of your fellow as yourself; love not only your friends, but love your neighbor; love your enemies; and if any person despitefully use you, love him and pray for him. If a man strikes you on one cheek turn the other; do good to them that despitefully use you, and from him that would borrow of thee turn not thou away. In other words, the law of love supplanted this abominable doctrine of hate. The very night on which He was born, the shepherds who had charge of the sacred flocks upon the plains outside of Jerusalem, heard songs in the sky, and looked up and they heard the angels sing "Peace on earth, good will to men," and there was universal peace, and it was the first time, and I expect the last that ever the Roman empire was free from war. It was free on the date of the Savior's birth. This is attested by the records of the Roman senate and the gates of the temple of Janus (war) was closed and I know of no other time at which they were closed. These gates were always open in time of war; and were the facts known to us, I have no doubt but that all the world was at peace, and when the angels sang the song of peace on earth it was a double truth, which signified peace now and perpetual peace to man hereafter. The olive branch of love had been unearthed and brought from Heaven and given to man; and our Savior afterwards

went forth preaching this doctrine of love in its perfection, proving its divinity, its divine origin by the healing of the sick wherever He went. These are facts that are demonstrable by history better than any historical fact of ancient times. These facts can be proven, not only by the friends of Jesus Christ, but by His enemies. There never was such a character known as Jesus Christ in all the world, and there never will be until we can become like Him; but during this day and age when the doctrine of hate is being dethroned and love is being supplanted, we find this Christ character, this beautiful character of love, is becoming more and more widespread, taking possession of the hearts of the people; and when the whole world can be taught this beautiful doctrine of love which Jesus taught, then we can look up and we will see him coming in the clouds of glory, because then will be the Millennium. May God fill us with Love and nothing but His Love.

The dearest word in our language is Love. The greatest is God. The word expressing the shortest term is Now. The three make the greatest and sweetest duty of man.

Here are some facts about the Old Testament that it took one man three years' time to figure out:

There are 39 books, 929 chapters, 23,214 verses, 590,439 words, and 2,728,109 letters.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse would be Chronicles II xx, 18, if there were a verse more, and 17 if there were a verse less.

The word "and" occurs 35,543 times.

The word "Jehovah" occurs 6,855 times.

The shortest verse is Chronicles I, i, 25.

The twenty-first verse of Ezra vii contains all the letters of the alphabet.

The nineteenth chapter of the Second Book of Kings, and the thirty-seventh chapter of Isaiah are practically the same.—*Hebrew Standard*.

IF IT BE THE HAND OF GOD IT WILL TRIUMPH.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, December 8, 1901.

I think I will have to vary the exercises a little this afternoon and relate something personal. Something over two years ago I announced as my platform that the Truth of God Almighty should be free, this Truth which gives us the power to heal the sick. I have since that time, through the press and the pulpit, given this Truth to the world to the best of my ability, as nearly as possible, as free as the air. God has sustained me, and I have withstood the darts of evil, although I have been placed under treatment commencing at 8 o'clock in the evening in the city of Boston, with instructions that this 8 o'clock treatment go around the world, and it must continue for two weeks. Of course I have had the battle to fight. Those of you who have read the troubles and trials of Christian, in Pilgrim's Progress will remember the vicissitudes that he had. It is no more than what we have to-day. I have had to fight it, fight it terrifically. I had positive information given to me to-day that I am now under treatment by practicers of this art called Black Magic, that parties have come from Baltimore to assist in this work, they have declared that my mouth shall not be enabled to be opened to-night at the Opera House and that truth shall not be given out by me. If evil is stronger than God they will succeed; if not, I will lecture. I have felt the pressure intensely in the last thirty minutes in this hall. There are those in this room to-day who have come here on purpose to treat me during this time. I have felt it so strong before that when I would go on to the lecture platform, they would almost knock me off. How they do it, of course, we do not know; but we know that when Moses and Aaron were performing their miracles before Pharaoh, asking for the children of Israel to go, you

remember that the magicians would perform the like, until finally the rod of Aaron ate up their snakes and then they said "This is the hand of God, let them go."

Now, if it be wicked to "unchain" this Truth, this Truth that heals, this Truth that the world is dying for, then my course is to be condemned and the Eddy Church is right. But if it be right that God's Truth, coming from Heaven to man, should be known, and as Jesus Christ told the disciples of John when they came and asked him, Art thou he that should come, or look we for another? He told them to go back and tell John what you see and hear. The sick are healed, and among other things the poor have the gospel preached to them. That is my mission in unchaining this Truth, to preach the gospel to God's poor as well as His rich, and not allow it to be monopolized and made a private asset of.

I thought it well to say these things in view of this enormous pressure that is being brought upon me, to show these evil ones that they are known and that they can not succeed; that God is with the Truth; that God is with justice; that God is with me, because my motives are pure and I trust Him. and no evil can come near me nor those who are with me, it matters not who they are. I will give names and details if it is necessary later on. I know what I am talking about.

Now I want to read this sixty-fourth Psalm again and explain it to you. These evil practices are nothing new.

"Hear my voice, O God, in my prayer; preserve my life from fear of the enemy.

"Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

"Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

"That they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not.

"They encourage themselves in an evil matter:

they commune of laying snares privily; they say, Who shall see them?

"They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

"But God shall shoot at them with an arrow; suddenly shall they be wounded.

"So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

"And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

"The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory."

This subject of the persecutions of the Eddy Church against me is an exceedingly unpleasant one for me. It is a matter that I wish would not have to be spoken of again. I love all mankind; I love those who are seeking my life; I love them; there is no rankling thought in my heart against them or any other of God's children. My heart is filled with love for them; and I have been doing what I could to "Unchain this Truth" of love, and I regret exceedingly that I have to speak about these matters. I regret exceedingly that there is a combine in these United States that claim as a private asset this Truth of God, and that anybody who dares to come out and give it to the world meets their deadly enmity. It is said that this Truth shall not be given out by me in this city of Washington.

This subject as practiced by the enemy, is one carrying out the motto, as you sow you reap. When this persecution was started against me there were two prosperous churches here of that denomination. Their churches have gone to pieces; their families have been destroyed; their health has been destroyed. Why? Because they have been receiving that for which they sow, as mentioned in the sixty-fourth

Psalms. They have been sowing deadly malice, deadly hatred, and mental poison into this church, into me, and the result is that they have reaped that which they have sown. Now, I am going on with my lecture this afternoon, but I know positively everything I say to be absolutely true; I feel it in every fiber in my body, or I would not say a word. But I know, and I think it is right that the people should understand that there is an enemy to mankind in their midst; and the reason why I have not uncovered this nest of demons deeper and more effectively is because I do not want to say aught against any one. I love my fellow; I love God and I love His children, and I want to see the Truth spread and prosper. God has said, Vengeance is mine and I will repay. We have naught to do with it; I have naught to do with it; but we have a right to uncover error, because when it is uncovered it is destroyed.

The subject of the lecture last Sunday afternoon was how to demonstrate in the field of finance. I showed by the Scripture that God not only destroys so-called evils in the field of health, and over sin, but also in our financial surroundings. He takes charge of us, leads us, controls us; He blesses and prospers us.

When God created man He gave him dominion over the earth, over the sea, over the birds of the air, the beasts of the fields, and all that is in the earth; and that all belongs to man. Man has lost that dominion practically, but it is all owing to his own fault. Every child of God has the same birthright that any other ever had. Nobody ever has one bit or whit more given than every other. We were all born, created upon the single level of God's perfect justice and perfect love; and the reason why we all do not exercise and enjoy our full dominion is because of our own conduct. It is because of our own beliefs; it is because of this trend of thought that for centuries and for centuries has built up unwritten laws here on earth to keep man

down. Man has the power according to his creation to build himself up into perfection or to destroy himself, as he builds up, in his thoughts and consciousness along the lines of right, Truth and justice, or if he goes down into the regions of hate, malice, vindictiveness and wickedness he destroys himself. As you sow you reap. If you sow love, if you sow Truth, if you sow righteousness, your crop will be of like nature. Never a person in the world ever gets mad unless that manifestation temper is pictured upon his own body as the result; and no person ever cheats his neighbor but that it affects his own body. There is no person in the world who commits a sin but what that sin punishes he who commits it. It punishes itself. As you sow you reap. If you sow an acorn you reap an oak; if you sow a grain of wheat you reap wheat. It is an inexorable and positive law that never fails; If you sow evil you reap the crop in evil.

In discussing this subject of finance, you remember I took up the last ten verses of the sixth chapter of Matthew, and when you get home if you will read and study them there, you will see that our Savior gives us a perfect rule whereby we can obtain everything. He gives us a perfect rule. Seek ye the Kingdom of God and His righteousness, and all these things shall be added unto you. Seek the Kingdom of God and its rightness. When you seek the Kingdom of God you have to seek where it is. Then the question arises, Where is it? You do not have to pass through death to get into the Kingdom of God. You do not have to pass reward. The Kingdom of Heaven is within you, and you seek the Kingdom of God within you. You seek to do the right for the sake of the right and the good, and when you do that you reap the reward, and all these things shall be added unto you. But you have to know how to pray; you have to know how to pray in finances in order to obtain your reward, as in everything else.

In this matter of treatment for finance, the in-

spiration came to me how to pray for this particular subject. I want you to understand what I mean by inspiration coming to me. Inspiration comes to me or to you if you ask God for it. I have no more rights, I am no more inspired than any of you. You ask God for inspiration, for spiritual understanding, and God will give it to you. Then you can write, and you can write as if you were inspired. Many and many are the times that I have written articles and made lectures or given lectures that to me much of it was new. I have quoted poetry that I have not seen for twenty years because of this God-leading. You ask for His inspiration and His leading and then you will obtain it.

There were two subjects that wore upon my mind for months and months and months, first how to regain this lost dominion; secondly, what kind of prayer should one make in this world of finance; and the realization of the Truth came to me that poverty is as much a disease as a bad cold. There is nothing natural about poverty. God gave you all, didn't He? Well, then you have lost it, you have lost it by virtue of your own conduct, or by the conduct of somebody else, as we are told that the sins of the parents shall be visited upon the children to the third and to the fourth generation. It may come down by heredity, but you have lost it by reason of sin. Now, when you have lost it what do you want to do? You are now going down the broad road to destruction, you do not want to go there. What must you do? You must turn round and go the other way, the way of Truth and Life. You can not go farther in that direction unless you go by your own consent. If you are told that that is the road that leads to death, and you follow it you have a right to go, but you are punished. But if you turn round and go back towards Truth and Life, you have passed the road to death, and you are on the road to Life. Just so with this Truth, if you want your dominion you must go back to God and ask for its return. If

you want finances you have to recognize that it is nothing more nor less than disease, that it has to be eradicated the same as any other disease. That by prayer to God.

Now, closely allied to this subject is the question of man's dominion, and how you are to obtain that dominion. It is true that God Almighty has given us dominion; but if we cast our eyes broadcast over the world we find that our brothers and our sisters all over this world have anything else than dominion. You find them suffering from poverty, from sickness, from all the ills of so-called materiality, because they have lost their dominion, absolutely lost it.

Now, the thought came to me how to obtain the lost dominion, came to me the same as the other came by inspiration, and the word is LOVE. LOVE is the mightiest weapon and the most potent and effective agency in all the world. Before our Savior came to this world the doctrine all through Judaism had been an eye for an eye, a tooth for a tooth; but Jesus Christ came teaching love. Love God supreme and love your fellow. The angels sang peace on earth and good will to men, the Prince of Peace had come teaching the doctrine of love, and if your enemy smites you on one cheek turn the other also, and let him smite that. You are not justified in simply loving your friends, but you must love your enemies; you must do good to them who would injure you, who would persecute you. Love is the most potent weapon in all the world. If you have an enemy, seat yourself and in your consciousness declare to God that you love him, you love, you love, you love, and keep it up for five minutes or longer and the result will be, that God will melt that heart of adamant and will bring him to you your friend in love. But if you sit down and ponder over the evil that he has done you, if you lay your plans to get even with him and injure him, you will not only fill his heart with hatred towards you, but you destroy your own phy-

sicality, your own spirituality. You must practice love. This not only gives you dominion over man, but gives you dominion over all the world. Suppose you have a balky horse, or a vicious horse, declare in your consciousness through God that you love that horse and that the horse loves you, keep it up for a few minutes, and the most vicious animal in all the world will obey you. The most vicious dog in all the world will kiss your hand instead of wanting to bite you. If a man has his hand raised to strike you, declare God Almighty's love protects you, and his arm will be paralyzed before it can come down upon you.

Do you suppose that I could stand before you today as the exponent of this perfect Truth unless God's love protected me? I love my enemies, and I love all those who would injure me, and God Almighty will bring them to see the wrong, and they will come out and be perfect.

This treatment is something that is so very perfect that it is some times almost comical in results. If you have a house full of vermin, it makes no difference what they are, sit down and treat them; declare to God that you love them, and that they love you. Command them to leave, depart, depart in love, and the first you know, you will not see anything of them. In a field that is protected by love from the army worm in the cotton fields, there can not one leaf be bitten by the worm, whereas the field right next to it will be swept and nothing but stalks remain. It is protected by love. Burglars can come into your house, but they can not carry anything away. If they pick your pockets they will soon go and make restitution. If I had a thousand dollars or ten thousand dollars to pay to-morrow, and contracted in the right way and must be paid; love would supply the money. That looks like a wonderful statement, and I am going to give a little experience. Something over a year ago, or a year and a half ago, my manager, who is my son, had some very heavy bills to pay;

that is, heavy for us. We are little fellows, we do not own a Treasury of the United States. He had been talking to his mother about the matter before I came down to breakfast. When I came down she said, "You have some pretty heavy bills to pay to-day." I said, "I do not know." I asked my son, and he said he had something over seven hundred dollars to pay. I said, "Well you will pay them?" He said he would if he had the money. "How much money have you?" He said he had nine dollars and sixty-five cents. "Well," I said, "you will get the money in the mail this morning." Of course that was a pretty big mail for us. We are not used to getting that kind of mail. My wife says, "Suppose you do not get it?" I says, "I do not suppose, we can not suppose anything against God Almighty's promise." She persisted, "Suppose you don't." I said, "If you do not get the money I will go out and kick a brick out of the sidewalk and it will turn to greenbacks, and we will go and pay the bills." I was so absolutely incorrigible that I disgusted them and they did not say anything more. When he came back to his dinner at 5 o'clock I asked him how he came out. He said he paid all his bills and had one hundred and five dollars in the bank. A man in Milwaukee sent us a present of one hundred dollars, and Tom, Dick and Harry happened to think that they owed us. At any rate the money was there. I have had three demonstrations, another one almost equal to that, another one in the winter here; but I tell you that these things are simply this way, that if you trust God and seek and ask and knock, you will never want. Never in all the world will you want anything. If I needed ten thousand dollars to-morrow in my legitimate work for God Almighty I would not have any doubt but that I would have the money to-morrow. Everything comes absolutely that you want. You remember the Savior's prayer, Give us this day our daily bread. He did not say, Give us this day our daily bread for the

next fifty years. He did not say, Give us this day our daily bread so that I can lay up money and spoil all my children, so that they can be fast, and all such.

In the journey of the children of Israel through the wilderness God gave them manna day by day, sometimes one would find a little thicker place and gather more than was needed for that day, and by the next day it would be spoiled. Give us this day our daily bread. Trust God. Well, now, as our Savior says, you must come to God as a little child, and except you come to God as a little child you can in no wise enter into the Kingdom of Heaven. What does that mean? It means this: If your son or daughter comes up to you and asks you for something that they want, they do not doubt but that they are going to get what they ask for. There is no guile in the asking. They simply ask for it because they want it. They come to the very best friends they have in the universe, their parents, and they ask, knowing they are going to get it. That is the way to ask. When you want anything go and ask with the understanding and knowledge that you are going to get it. But in order to understand this fully you ought to have heard our lectures upon the subject of prayer. You have to pray with the understanding. You can pray with faith, if you have strong enough faith. But it is difficult to have strong enough faith to move mountains, as Jesus said. If you have strong enough faith, that is all you want; but if you can arrive at the understanding it is so much more perfect, because you understand that you are going to get your answer. I can illustrate. Here is a black-board. Here is 2 and 2 and 2 and 2. I want to add it. That is four 2's. Now, who would say that I had faith to *believe* that four 2's would make eight. That would not be sensible. You *know* that four 2's added make eight. You do not have to have faith in that, because you know. Now, that is the difference between faith and understand-

ing. In the understanding you *know*; in faith you *believe*. If you have a strong faith which amounts to conviction absolutely that your prayer will be answered, then the prayer of faith is just the same as the other. But the prayer of understanding is what always succeeds and never fails. Heaven and earth shall pass away, but my words shall not pass away. That is the promise of our Savior.

Now, this prayer of understanding, this prayer for financial success, is based upon the underlying principle that you are entitled to what you ask for, in the first place; secondly, you understand that you are the perfect image and likeness of God; that you are His child; that you live, move and have your being in God; that you are perfect as God is perfect, and are entitled to all these things, because you are told that you shall have them. So, then, remember, as the Savior says, believe that ye have that for which you ask, and you shall have it.

I see that my time has altogether been occupied this afternoon. The lecture has been somewhat desultory; but I trust you will remember these things; they will do you good; they can not fail to do you good. But whatever may occur, I want to impress upon you all here this afternoon that here is a Truth. It is just the same Truth that you have been taught all your life, though it is one step in advance. Our Bible is your Bible; our Savior is your Savior; our God is your God; our love is your love. Just as we have been taught all the way through, though we step one step farther; we make practical that which we have always regarded as theoretical.

My father was a good man and a Christian. I asked him one day why it was that we could not heal the sick as they did in the days of our Savior. He said it was not necessary now, because we had the Bible, that Jesus had healed the sick to prove His divinity. He was mistaken. That is the idea of the churches, but it is wrong. We have not only the same power now that our Savior had, but

it is ours by command, and He has given it as a test of believers as well. Preach this gospel, heal the sick, and these signs shall follow those who believe. In my name shall they do so and so. Remember that here is a truth. Now study it.

The Wednesday evening meetings are quiz meetings and they are intended to bring out all of these little points and bring you where you can heal the sick. Do not fail to come. Remember that God's principle of healing is as much common to all mankind as the law of gravitation, and I have no more right to it, nor Mrs. Eddy has no more right to it than you have. It belongs to no person. It was discovered by no person; it comes from God Almighty; it belongs to each and every one of us. What I am trying to do is to convince my fellowmen that this is true, and I thank God that through my efforts, under God's direction, there are more than a thousand people in this city of Washington to-day who are doing their own healing. These lectures are going out broadcast and doing a great deal of good, teaching how to heal the sick and overcome all inharmonies; how to have God's loving care put over you, protect you and supply you with everything. God is the source, an unlimited supply; and He is a source that will give you all, and give you every protection, and there can be nothing that can stay His hand. God is omnipotent, all-wise, and omnipresent life and love.

God bless you all.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy rather than respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly; talk gently, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common—this is my symphony.—*William Henry Channing.*

QUIZ MEETING.

At the Reform Christian Science Church, Wednesday evening, December 11, 1901, the following questions were asked and answered:

Q. Have we anti-Christ's at this time, and who are they?

Colonel Sabin. I want some one to answer that question.

None answer.

I answer that I do not know whether we have anti-Christ's. If there are any I do not know who they are. I do not know what anti-Christ means. If it means a person who does not believe in Jesus Christ, I think there are a great many of those. I would like to hear from Judge Mackey on that question, if you can give us any light.

Judge Mackey replied: There is no anti-Christ. I understand by the term it is one who claims to be Christ, claims to be the Messiah. They have appeared from time to time, men who claimed to be Christ, but not God, and wielded so much influence as to be designated the anti-Christ. At the siege of Jerusalem it is related by Josephus that there appeared on the east wall of Jerusalem one who claimed to be Christ. Christ had been crucified seventy years before that. But this claimant never taught any special doctrine. He was regarded as a mere apparition of Christ, and not a real person. There is no anti-Christ.

There is an edition of Elijah at Chicago, if we are to believe reports. I understand he has a pair of very broad wings, which Elijah had no use for, for he had horses and a chariot of fire to ascend into Heaven.

I understand there is a mother of Christ at Concord, N. H., but she does not claim to be Christ, but only the mother of Christ. I do not think an anti-Christ has appeared on the earth. We have a variety of forms as worshiped. Some of them may possibly believe they are anti-Christ's, but they are not.

Prof. John H. Turner said: From the brother's definition of anti-Christ I think there are **some** people that fit that definition. It is claimed **that** there is one—I mention no name—who is **the** same to this age and generation that Christ was **to** the world in His time, with one exception, **that** this woman at this day and age is a great deal **better** educated and more experienced in **everything** than Christ was, and the world is farther **advanced** now, and therefore this person is **superior** to Christ in a good many respects.

It is claimed by certain people that this **Truth** that we are teaching, if it comes from any **other** source except this Science, I do not care what source, if it comes through any other, is error. Now, that, to my mind, is just as plain an anti-Christ **as** you would want.

Judge Mackey said: That is a monopoly of the Truth.

Q. Please explain the difference between **mind** and soul.

Colonel Sabin. Who will answer that?

No reply.

Colonel Sabin said: I think that mind is **mind** and soul is **mind**; that both are **mind**. The **word** mind is so general a term that it not only includes soul, but it includes what we call carnal mind. **The** soul is but one phase of mind. What we call **the** subconscious mind is the soul, **my** conception being that the spirit of man, that part of him **which** lives forever, the eternal spirit, the Ego, the **image**, and likeness of God, is the spiritual man; **the** soul is that part of man which can go to hell **and** suffer. When I speak of hell I mean a condition of carnal mind, of suffering. This subconscious mind, the material body, the carnal mind, so **to** speak, passes out and goes with the carnal **mind**, and all that belongs to it; but the eternal spirit, **the** real man, is **ALL**, and these others, soul and **body**, are but temporary in their nature. As I understand it, this question would involve, if we were so **dis-**

posed, a discussion of a thousand years or more; then we would be where we started.

The world discussed the question for a number of hundred years, "Whether the bread and wine of the sacrament are the real body and blood of Christ, or simply a representation of that body and blood." And because men differed on that one question, I think Gibbons estimates that there were over a million people sacrificed at the stake on that question. While that was not nearly as important a question as this, I think I will close this discussion on this question.

Q. Why, if we can't have disease or be ill, do we have hunger, and are cold, hot, etc., ad infinitum? Why not treat them the same as when disease attacks one?

Colonel Sabin. Who will answer that? I know a man who had his limbs frozen in a blizzard in Montana, up above his knees. In fact there were three of them. One of them was in this Thought; the other two were not. The others were operated upon by the surgeons, their limbs were cut off and they died. The man in the new Thought treated these frozen limbs, treated the situation, as you have a right to do, with the realization that God's child is perfect, and only God's child exists. His limbs are all right, perfect.

There was a woman in Chicago took a very large dose of arsenic, the doctors said enough to kill fifty people. In the treatment of that case we realized the Truth that the image and likeness of God was all, that there was nothing there, no body to be poisoned. The case recovered.

Certainly we treat heat and cold the same as anything else. You take the hottest weather and treat against it the same as disease or anything else, and it can't have any effect on you, not a particle. These are simply practical questions that you can demonstrate in your every-day life. When you realize the Truth that matter is but temporary and has no sensation, then how are you going to be frozen? How are you going to be cold or hot?

When you bow down to the kingdom of matter and acknowledge matter as superior, then, of course, you get cold and you get hot, and the question is germane. God is all and God is spirit. Then spirit is all, isn't it? How is spirit going to get cold or hot?

How do I know I am right in these things? Because the realization of this Truth heals the sick and destroys inharmony. How do I know water will run down hill. Turn it over and it runs down itself. You make the realization scientifically and the evil is destroyed.

This Reform Christian Science, so called, is no more nor less than a science. It is absolute, it is perfect. If you can make the perfect realization you must have perfect results; and the only reason why we do not have perfect results is because we do not make perfect realizations. Our Savior always made perfect realizations, and He had perfect results. His disciples sometimes did not. I would be glad to hear from others on this question.

A lady. Do you think the time will come when we will be so spiritual that we will not want to eat?

Colonel Sabin. Certainly. I have no doubt that when we become spiritualized in these bodies, as our Savior was after the resurrection, we will not want to eat. Eating belongs to this material body on this material plane, and it passes out by and by.

Q. Is it not strange that in the Lord's Prayer we ask our Father to lead us not into temptation?

Colonel Sabin. I do not think that means at all what it seems to. God leads nobody into temptation. I do not think that is the meaning of that verse, Lead us not into temptation.

Judge Mackey said: I think the true meaning is a prayer for strength to overcome temptation, and the translators translated it incorrectly. It was a prayer for strength that we may triumph over temptations, as we pray that we may triumph over all the ills of life, and not that God should Himself become the tempter. It is antagonistic to the goodness of God, Infinite Love and goodness. It

is a paraphrase by the translators, of the true idea of the Greek, which would be to enable us to bear temptations.

Q. It appears that those who are the best Christians are the very ones who are the most afflicted in all ways. How do you explain that in connection with your teaching?

Colonel Sabin. Who wants to explain that?

No reply.

Colonel Sabin said: I have a very easy explanation of that for myself. It is perfectly plain to me and I have seen it demonstrated in my experience a number of times, that people who are absolutely devoted to the doctrine as taught by some of the orthodox Christians, the kind of Christians who take the Bible and do not measure it along the lines of reason, but take every word and believe that every word is by inspiration from God. Of course, the Bible does not teach anything of the kind, but the churches, some of them, do. I have known people of that character who were always sick. Why? I am not saying anything against those people; they are sincere, they are good people; and they are ready to do right, but they do not know what right is. In the first place, they have engounded into their consciousness the thought that God wants an eye for an eye and a tooth for a tooth. Some of them scrape up a verse in Ezekiel where it says that God is the author of sin. They believe in hell; they believe that God lives in Heaven, and the devil has a place he lives in called hell; that he presides over that place; they believe that the great majority of humanity is going down the broad road and being dumped right straight into hell; and that there is but one now and then that goes up this straight and narrow path and gets into Heaven. Now, any person that believes that, and believes they have that kind of God, can not rise any higher than their own estimation of God. You take a nation or a people, and they can't rise any higher than their estimation of the Deity. I am not denouncing these people. I am simply talk-

ing to you in soberness, and as I expect it to go before all the world in this work. I say here that ~~it is~~ my opinion, and I have not any doubt of it, ~~that~~ all the sickness and all the misery, and all the crimes that ever have existed in the human family since the propagation of this doctrine, owes its origin almost entirely, if not exclusively, to this idea of God being the Creator of evil and the Creator of a devil, and that the devil has charge of the most of the human family.

Suppose that you felt that you were going right straight into hell. If you sin against one part of the Bible you sin against it all, they tell you. You may keep all the Commandments and you may give all your goods to the poor, and you may be charitable, but if you transgress that law in any one particular you violate it in all, because they say the Bible says plainly if you are guilty in one you are guilty in all. Who can keep from sinning all their life and believe in that? It is impossible.

Now, if you are going down the road to death, trying to keep out of hell, fearing it and dreading it all the time, you know that it will inevitably make you sick; and the deeper that is engounded into the consciousness the more sickly is the human body. You must remember that error always marks itself upon the human body. If one of us gets mad and goes into a tantrum, as I have known people to do, what is the result? It marks itself upon the body; it makes them sick. You take the man or woman who is in the habit of getting mad, it is certain that they will have dyspepsia. I never knew that to fail. They can't digest their food. It acidulates their blood and destroys digestion. That is the starting point. You take the person whose digestion is destroyed and he snarls all the time, anyhow. I have known men who would hug their dyspepsia, who were so mean that you hardly dared speak to them. I think, perhaps, there may be ladies in that condition; I would not want to say so. Some of you gentlemen may have known of such.

Every sin that one commits marks itself upon the body. When you think that God is a monster, believe in hell fire, and that God is laying traps for you all the time, it is the most monstrous sin in all the world. Of course you are sick; you can't be anything else than sick; it is when you come into the realization that God is good, that God is love, that you get free digestion and free circulation of the blood, and freedom in your health and harmony in your body and mind.

Q. How can you reconcile the statement, "The Lord loveth whom He chasteneth," with your theory that as children of God we are promised dominion over all things, and are entitled to all good things as His children, created in His image and likeness?

Colonel Sabin. To put it short, the question is this: "The Lord loveth whom He chasteneth." Is that in harmony with this thought of the dominion of man? Can somebody else answer this question?

A lady replied: I think it is good for us to be chastened; it helps us to see exactly where we stand. Personally, every anxiety and trouble I have ever had, if I would examine myself, I would see that I was to blame for it all.

Colonel Sabin. Did God chasten you?

The lady. No; I do not think that is what that means.

Prof. John H. Turner said: That question, you see, opens up the whole field that God chasteneth somebody. It is the idea of the Christian world that God brings upon His children certain diseases, certain trials, troubles and tribulations, in order to make them better. God made us better to start with. He made us in His own image and likeness; He gave us dominion over all things; and being created in His image and likeness, we are perfect, we are His perfect children. Then this idea that we have a God of vengeance that pours out His wrath upon His children, absolutely destroys God to my mind. He loves us with an infinite love.

Can anybody conceive what infinite love is? God's love for me is infinite. There is no end to it; you can't think of an end to God's love for me and all His other children. If that be the fact, how can He go to work and chasten me for anything? He is doing everything that can be done to make me happy and to make me good. Don't you see it goes back to the question of what God is, that He is INFINITE LOVE; that He is Omnipresence, and unless you understand that, get that idea of God, take up the idea that God chastens His children, it is absolute error, absolutely destroys God, destroys every idea of God, and when you do that your whole fabric is destroyed.

A lady asked: How does the mother correct her child? She corrects it in love.

Colonel Sabin. The mother is not God; God don't figure in that kind of love. God is unchangeable. Of course, if He chastens those He loves it is by fixed law. If this doctrine be true, every one of His children that He loves He puts in a hot box. If He had any pretty ones He would give them the scarlet fever, give them the smallpox; and if He should think very much of any special one He might send that one to the poor house. Now, you see how absurd a doctrine that is. If I commit a sin God does not punish it; God knows nothing of sin; God knows nothing but what He is. If I commit sin it chastens me itself, but it is not God. God loves me. If I go out and steal a horse, I am going to be punished, if I slander my neighbors, I am going to be punished, but inexorable law does it. God has nothing to do with it, except through His general law.

I know it is a great consolation when one's friends or loved ones pass away, to say, "God's will be done." But God had nothing to do with that death. God never knew what death was, for God is Eternal Life, and there is no such thing as death, and all this material manifestation is brought on the human family by their own conduct, by virtue of their sins, and by the sins of

their progenitors.

Where they got that scripture about God chastening those He loves I do not know. I do not believe that God makes ill or any such. There are some things in the Bible that I do not know where they got them, and nobody else knows; but I know it was very easy and convenient at the time they were making Bibles, in order to influence people and make them submissive, to teach that God was the Author of their afflictions, and the churches have been doing that for the past seventeen hundred years, and particularly for a thousand years preceding the Reformation; and in the name of religion the most heinous crimes were committed, and license to commit crimes of the most violent and wicked character was openly sold for money. And that is where our Bible came from, came down through that miserable, dirty channel. There are some things in it that are not true. Truth is my guide in measuring the Bible, as well as everything else. I take the great fundamental thought that God is good and God is love, and anything that does not harmonize with perfect love and perfect good I do not believe; for our Savior gave us a perfect rule, Love God and love your neighbor, and upon these hang all these moral questions.

I do not believe God was ever the Author of a pain or an ache. I do not believe He was ever the Author of death, or was ever the Author of sickness; and people that believe that He is can not heal anything. Jesus Christ says that these signs shall follow those that believe, and believe my doctrine which I have been teaching.

Judge Mackey said: I accept the proposition that He loveth whom He chasteneth to be undeniably true. for I say that it is beyond the scope of discussion if He does chastise. Whenever an individual is brought before me who can prove that God is chastening him, I will admit that God loveth him. But it is difficult to find that individual; he is not readily identified. That afflictions come from God we deny. It is the operation of

natural law. According to natural law there is a penalty for every sin, but it is the operation of carnal mind, and not the purpose of God, that men shall sin, and that He shall visit His retributive justice upon them.

Professor Turner said: That question is one that bothers people, it seems, and it used to trouble me until I got an absolute rule by which I could measure all things. There are things in the Bible that I can't understand, that you can't understand, and that nobody else can understand; but very happily, Christ has given us something that we can understand, and it is so plain that the wayfaring man, though a fool, need not err therein; not a particle. Christ says. It is so simple that I will sum up this whole thing. I will sum it up in a few words, so that nobody need make any mistake about it, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself, and upon these two commandments hang all the law and the prophets."

Now, if you find anything in the Bible or find it in anybody's writings, or anybody's teachings, that is contrary to that, it is not true, and if any idea is inconsistent with love to God and love for your fellow-man, you may put it down as not in accordance with Christ's teaching. Whenever you find anything in the Bible, either in the Old or New Testament, that does not coincide with that teaching, put it down that there is some mistake in the writer or in the translation that makes this discrepancy. If you will follow what Christ said you will be on the right track, and there is nothing to make you go wrong. You stick right to the rules, what Christ said and taught when He was here, and you have a perfect guide; you have something that you can't get away from.

CHRISTIAN HEALING.

BY HORATIO W. DRESSER.

There is one phase of Christianity which has been persistently overlooked until recently—the application of the teachings of Jesus to health. This

oversight has been in large measure due to the dogma that the cures wrought by Jesus were supernatural, and therefore the age of miracles is past. The moment this dogma is discarded, every one must admit that the healing of disease was a prominent feature of Jesus' work. It soon dawns upon the mind that it is impossible fully to understand or be faithful to the Christian ideal without studying the relationship between the gospel of health and the gospel of salvation. It requires no argument to prove to an unbiased mind that with Jesus these two gospels were one. He came to seek and to regenerate those who were lost in the wilderness of sorrow, trouble, disease, or sin, of whatever kind. He had power over all these conditions, and to be a true follower of him is to apply the Christian spirit as extensively as did Jesus.

It is a noticeable fact that Jesus spoke of disease and sin synonymously. What was the basis of this identification?

Every one admits that sin springs from the individual, but disease is usually supposed to be of external origin. If the theory of disease implied in Jesus' teaching be the true one, disease is like sin—disloyalty to divine law; it is primarily due to a wrong mode of life or conduct emanating from within.

Jesus unqualifiedly declares that it is that which comes out from within which defiles a man. Even to be angry, to harbor lustful thoughts, is accounted equivalent to actual misconduct. All through Jesus' teachings there are references to the inner world as the source not only of man's wrong life but the regenerating thoughts which purify him.

Health to him is wholeness. He frequently declares that the one whom he has just healed has been made whole. Now one who is whole is sound both in mind and in body. His inner life is beautiful, his outer life is consistent with it. No man who is morally unsound is in perfect health, nor is an unhealthy man morally upright in every way.

For the moral law is a law of the total universe; it applies to everything; it is the law of purity. To be diseased, a man must in some measure be impure. To be whole is to be every whit clear and beautiful.

What makes man whole? Jesus states the means to this end in two forms: to be free from sin, or to be united with the power of God through faith. "Thy faith hath made thee whole" is repeated again and again. And what constituted that faith? Recognition of the power of which Jesus was the messenger, and belief that this power could accomplish anything. Sometimes the multitude tried to impede the working of that faith. For example, see Luke xviii, 35-40. But the man of faith cried out the more vehemently, until Jesus asked, "What wilt thou that I shall do unto thee?" And he said, "Lord, that I may receive my sight." And Jesus said unto him, "Receive thy sight; thy faith hath saved thee."

Another sufferer was content merely to touch the hem of his garment. Others were so tormented that in the language of those ancient times, "they were possessed of many devils." Even in these we find the power of God recognized. The unconquered or sinful part of man's nature cries out in sheer desperation when it finds itself at last in the presence of the Christ.

There is no kind of disease which Jesus does not heal. He refrains from performing "mighty works" only in those regions where there is such lack of faith that there is as yet no receptivity to the righteous life, which is the remedy offered by Jesus for all disease. It is evident that he could have wrought cures in these less enlightened places, but that it was not wise, for healing was with him the occasion for enforcing a lesson—the pointing out of that kind of life which brings freedom from disease. He emphasized the correspondence between receptivity and regeneration, faith and that which faith desires, zeal for righteousness and wholeness.

There was much more that he might have done, but he devoted his life to those most in need of him, most ready for the Christ.

Throughout his gospel Jesus emphasized love, the life of service, self-denial, unselfishness. The great truth can not then be concealed that this righteous life, to which he called all men, was the life of health, wholeness. There is a close correspondence between selfishness and disease. If health is righteousness, anything which savors of unrighteousness is more or less unhealthy. If a man would be sound let him then begin to serve, to get outside of himself.

It seems mysterious, and at first sight irrational, to say that the first thing for a sick person to do is to think of others. But study the lives of sick people, particularly the wealthy, and note the conclusions to which you are driven.

It was said by one who was trying in his humble way to heal as Jesus healed, "My hardest patients are 'only daughters' and single women who board." Why? Because "only daughters" are apt to be humored, and well-to-do boarders have time to nourish their ills.

The first step in many cases is to persuade the sick person to find something to do.

Probably every reader of these words is thinking of sweet, cheerful, patient invalids to whom the above does not seem to apply at all. It is not denied that sickness may be a "means of grace." But what kind of thoughts usually fill the minds of those who have time and money to be ill? How long would they remain ill if their consciousness were to become as filled with faith in God as those whom Jesus healed?

But, you say, the afflicted people of nineteen hundred years ago could look upon the living Jesus, beholding the radiance of his face. Undoubtedly this was a help. But the Christ is here now. We

not only have the record of the mighty works wrought by Jesus, but the evidence of all the Christian centuries in which the power sent out by Jesus has been at work in the minds and hearts of men. God exists to-day. The Christ is in all men. Faith can accomplish as much. What Jesus uttered is still as true as it was then. It may demand greater faith to believe in the unseen Christ but we are more developed and have the greater power. It is a grater sin if we do not have the faith.

This then is Christian healing's faith in God and Christian righteousness. Just as Jesus calmed the troubled waves of unbelief when his disciples were so disturbed, so we should walk on the water of our troubles, stand firm in that purer region above the raging sea, and utter those magic words, Peace, be still!

Jesus could thus command and find that even the winds and waves obeyed him, because his will was one with the Father's because he lived the righteous life. Righteous life in any one has a similar power. It is only because of Christian one-sidedness that diseases have not been cured all down the ages by those who have felt the spirit of Jesus. Far too much emphasis has been placed upon the sin, and far too little on that other aspect of the immoral life, disease. But the greatest error has been the emphasis of sin instead of the way of escape. So long as righteousness was supposed to come through supernatural grace, and while Christian healing was deemed miraculous, the day of salvation was postponed. But now we know that both grace and healing come through law, through our own receptivity and faith. There is no longer the slightest excuse for failing to apply our Christianity even to the most threatening of the diseases of the body.

Thoughts are things, more tangible than they seem. Be careful how you send them forth.

THE PRINCIPLE.

(Written for THE WASHINGTON NEWS LETTER.)

Principle. I am that I am: I manifest what I am.

A little mulberry seed was laid,
In the hand of a loving maid.
Pray what are you the maiden said,
You look as though you might be dead.
Give me a chance, the seed then said.
And I will prove, that I'm not dead,
I am that I am, a mulberry tree,
And that I manifest, is God in me.

The principle is, the I am you know;
It is the Truth that makes me grow,
The kingdom within as you will see,
That manifests a mulberry tree.
You dear little thing! my precious seed.
You've taught me a lesson I greatly need,
For I am that I am, image I am
I will manifest God I know I can.

Your parents is a mulberry tree,
The principle is spirit; I now can see,
It is God in all that we must know,
The kingdom within that makes us grow.
It is by their fruits, that we may know
From whence they are they plainly show.
They feed the hungry, heal the lame,
As Jesus did, they do the same.

Now take this lesson to your heart,
And never let it from you depart.
As Jesus did, he says you can,
The gift: It is from God to man.

The principle then is God within,
He saves us from death and sin,
He works within us to will and do
For we are his likenes and image too.
Jesus came reconsecrating man to God,
Life eternal is to know His word,
By His word are we made free and whole,
We are heirs of God, he saves our soul.

—J. F. ADAMS,

Marquette, Nebr.

IN THE VAN OF ETERNAL PROGRESSION.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Lynn, Mass.)

The masters of the Arts and the seers of the ages have always led the few in human progress. As eternal progression continues, we come out into the higher understanding of the science and the philosophy, which exalts all forms of life. We never look back to the non-existing things of our past, as they are like the delusions of disease and error, vanished into that nothingness, which is unknown to the God of Truth. The value of this exclusive and higher education is apparent when we look around and see people praying in vain having been taught by the old debasing methods of self-abnegation, which makes them thankful for their low estates, the crust of poverty, and the slavery of servitude. They are taught in the catechism to be "thankful for the place in which it has pleased God to call us," with the understanding that they must make no effort to "break the traces" into more congenial ways of life, in which they were born. Ambition is a crime.

How contrary is this teaching, to existing facts, the leaders of the world's progress were born poor, but did not remain in the abject estate of their parents who were crushed by servitude and an inhuman lowliness, taught to serve and humiliate themselves before their "betters" who were in fact their inferiors. This sort of slavery even exists to-day in Europe, and W. E. Gladstone was the first to strike the blow of freedom for the masses, since then, the way has been opened for the outpouring of genius and talent in all directions; suppression and restraint are now felt by the masses among themselves, who hold the erroneous thought the hereditary taint, of self-debasement, and the depression of all honest ambition, along with this the little unbaptized infants are relegated in thought to Hades. Lord Byron was right when he

said that "Hell was paved with good intentions." (See Westminster Confession of Faith.)

SUPERSTITIOUS CARNAL MIND.

The devilry, which arose during the crusades by the dominating thought that Jesus the Christ desired the wielding of the curtel-ax and sword in the founding of His church, became less devilish at the rising of the Reformation, and the termination of Catholic reaction, in the use of Inquisitorial tortures. This barbarism still clings to us, before we can hope for freedom we must blot out and eliminate from our being the engrossing jealousy and hatred which is shown between sects of Protestant Christianity. Modern superstitions have arisen, which are peculiarly local to certain countries. In Andalusia, Spain, the people wear a stag's horn round the neck, held by means of braid made of horses' hair. They imagine that the horn receives the bad effects of the "evil eye." (See Borrow's). In Scotland, people have a stone with holes in it and a horse-shoe upon their doors, the former to keep the "witches" out, the latter to bring "luck." Such superstitions can be recounted ad libitem. But when we notice that the Israelites of to-day of the tribe of Judah still adhere to the teachings of a man who said, "Thou shalt not suffer a witch to live," it is time for a law-giver and prophet of "common sense" to arise to show us that Moses was an excellent man only in his time and day, when his races were in the shackles of slavery, and just emerging from brutal barbarism, but utterly inadequate is his law of retaliation to-day (lex talionis) and ever since the Master, Jesus, taught the opposite.

The carnal mind undergoes various fantastic gyrations it is the vamping of animal magnetism caused by a wrong use of God's methods of living. There is a constant friction going on between good and evil. The elements of bad and evil minds and unruly spirits are in our midst, and we all take on the "thorn in the flesh" as long as these adverse

conditions plague us with their pestilential atmosphere. The "evil-eye" is now understood to be an element of hypnosis, a devilish device put to wrong uses.

I had the pleasure of investigating this, under Dr. Charcot, at the Paris Psychological Society, and the doctors of the Government concluded that its practice was detrimental to the persons hypnotised; but under the law of metaphysical science, governed by a pure mind, the suggestion acted as an anesthetic, and the patients suffered less pain, and the healing was facilitated.

DOCTRINAL THEOLOGY A DRAWBACK.

It is now understood by all scientists, that the teaching of doctrinal theology, and materia-medica are but experimental in the ethics of the philosophy of life, and like all error will pass away. We deplore human sacrifice, and point to the time when innocents were burned in the fires of Moloch, drowned in the Nile and Ganges, and sacrificed upon the Druidical altar. But most religious enthusiasts refrain from teaching upon modern sacrifices, and even, applaud the wholesale foolish, and uncalled for murders under St. Louis and Godfrey de Bouillon, at Jerusalem. From Joan of Arc to the Salem "witches," is one horrible history of the repetition of the "Crucifixion of Christ," for He is crucified every day by the carnal mind. The same mind which clamored around Golgotha, the devilish impulse of sin, the work of the "liar and murderer from the beginning," who sends people prematurely into another world.

As the laws of cause and effect environ us, we of the Reform Christian Science Church, have found many laws of healing, which have been in desuetude, and unpopular, for the "Prince of this world," (the devil) has hung on people's necks like an incubus, and has been a popular character in the building of churches, for it is the fear of the devil and hell that makes people support such institutions. The followers of the "new thought"

have cast him out entirely, for they have wisely read that they are "temples of the living God" and the "Kingdom of Heaven is within." The misunderstood saying of Jesus: "Let the dead bury their dead," is apparent to those who study metaphysical science, for we look upon orthodox Christians as stagnating and vegetating through life,

They stop progressing, therefore, the renewing of the mind is at a standstill, which brings on paralysis, a train of sickness, ending in death.

We must conquer death, and fully apprehend the meaning of "Go and sin no more," and we can not learn it in creeds or from "blind leaders of the blind," which includes Charlatanism in the dispensary and in the pulpit. Of the many testimonies as to this fact we will only say that Oliver Wendell Holmes studied medicine only to discover the futility of wasting his time in the "uncertainties of medical observation."

We desire more of infinite love, fullness of life, and less of the carnal degradations. There are laws underlying every principle, and by allowing the "Father of lights" to control our minds, we can then repeat with Jesus, "I and my Father are one." In order to attain this end we must cease repeating our old prayers, and try a new prayer, with a holy thought and a pure motive. St. Chrysostom offered good prayers, which are used in church, but we must use our own prayers, and stop the vain repetition as the heathen do." This constant reiteration has proved to be a bane to civilization, a clog to the renewing of mind, and a barrier to progress.

That the destroying influence of carnal mind was known to all reformers is apparent. George Fox, (1624) an early pioneer of the Friends said: "And I saw that there was an ocean of Darkness and Death; but an infinite ocean of Light and Love flowed over the ocean of Darkness; and in that I saw the infinite love of God." The learned Bacon, in his book (The Advancement of Learning) says: "The world being inferior to the soul, by rea-

son whereof there is agreeable to the spirit of man a more ample greatness, a more exact goodness, and a more absolute variety than can be found in the nature of things."

TRUTH THE LAW OF GENIUS.

The man of genius is happiest when at work, and becomes dissatisfied when finished, which proves that the mind must ever be seeking for and creating new ideas. "The mind is everything" and the work of art is the embodiment of an idea, and we are here to create, with a continuity that sees no perfection or end of things. As we are part of the God Principle, much is expected, for Jesus said we should "do greater things."

All truth is Scripture, the struggling of the "letter which killeth," in the uttering of the vernaculars, the symbol and sign, through semetic and Sanscrit languages, contain the germ of truth, written by various masters who have appeared upon earth. Truth is read between the lines, and verified by Laotse of China down to Matthew Arnold. It is the positive assertion that all existing things have a correlate or spiritual nature, that all arts or embodiments of beauty existed in a superior world, before being placed here in perishable matter, Arnold says: "The idea in art and poetry is everything, the rest is a world of illusion."

There is nothing strenuous in the teaching of metaphysical science. Little children can learn it, the master said we must become as children before we can have the understanding necessary to achieve results. He said further: "My yoke is easy, my burden is light," and we can not controvert a statement, which has been proved to be a true philosophy, which supplies the needs of a yearning soul. When the Light of Truth prevails in the innocent mind, neither devil or hell can prevail against it, and it is to those who are living according to the Truth by exercising Love and Charity, that results come. John Ruskin says: "Art is great in exact proportion to the love of beauty shown by the pain-

ter, provided that love of beauty forget no atom of Truth."

INFINITE LOVE THE INSPIRATION.

The intellectual modes of expression are stepping stones to the spiritual. Intellect and goodness are compatible, education and wickedness are not, by the same law, illiteracy and goodness are inharmonious. Paul told us to "get understanding," but many "good" people have closed ears and eyes, making them socially imperfect, to get any happiness from the contact of educated people. Such people may have beautiful forms, but ignorance is plainly shown on the body, which mars the perfection sought for. Although Guido Rene lived in the "spirit of truth," he never could find a perfect model and he wrote: "The beautiful and pure idea must be in the mind, and then it is no matter what the model is."

Let us learn the stepping stones of wisdom, by exercising Love towards all, then the way is open for further knowledge, and repeat with Victor Cousins: "The true, the good, and the beautiful are but forms of the infinite. We love the infinite. The love of the infinite substance is hidden under the love of its forms. It is the infinite which charms in the true, the good and the beautiful."

The study of metaphysics carries the mind into altitudes of calm, peaceful and harmonious bliss, brings an answer to the prayer, "Nearer My God to Thee," which shows us the way of Life, and guides us in the direction of right, so that the greater number may receive benefit upon life's pilgrimage. We emulate the writers of the Masters, and avoid their errors, for the Psalmist said: "There is none perfect, no, not one." Yet our aspirations ascend to the source of life, and receive an answer even before our prayer is uttered. The sick are healed, the poor receive blessings and the ears of the ungodly are opened. The science is the most important study we are cognizant of, for in it is the foundation of true philosophy and a glance into

the "inner and essential nature of things," The light which is the antithesis of darkness is the voice and the word of God within us and "can not pass away," and we speak it with the same meaning as Cicero, in the City of Athens: "A poet is inspired by what we may call the Spirit of Divinity Itself."

Sad conditons, pertaining to a dark and gloomy age, and the spirits of fear and despair which bring people into the devil's grave of death. The ancestral cunning of the Neolithic age, when "survival of the fittest" was recognized, is permeating us to-day. We are now beginning to know the meaning of that "Perfect love which casteth out all fear," and that the "Inspiration of the Almighty," comes to those who earnestly desire the uplifting of the people, by the knowledge of Truth, so that error may be swept away from the family of human brotherhood.

CHRISTMAS HYMN.

(FOR THE WASHINGTON NEWS LETTER. December 16th, 1901.)

Long had the world in darkness lain,
And moral night prevailed,
When Shepherds watching o'er the plain,
The Eastern Star beheld,
Guided by its bright, peaceful ray,
The simple wise men came,
To where the babe in manger lay,
And there they worshiped him,
Oh! wondrous babe of Bethlehem,
Sweet messenger of peace,
We worship thee with glad acclaim,
Thy praise shall never cease.
For thou hast brought to human hearts,
The light of Truth and Love,
Thy knowledge to the soul imparts,
All blessings from above.
The nations of the world rejoice
In Thee, the Holy One,
And sing Thy praise and with one voice,
Proclaim, Thy will be done.

S. J. AVERY, M. D.

THE MASCULINE AND FEMININE PRINCIPLE INVOLVED IN HEALING.

BY R. C. DOUGLASS.

The highest function of man is that of generation; because it is the highest power of God, inasmuch as it is Creative Power. Here man is a co-worker with God; or rather it is God working through man. "My Father worketh hitherto, and I work." That is, in all my working it is God working, not I. "There is no power but of God; the powers that be are ordained of God." Then the power of generation is a Divine power or universal principle, having its root and source in Divine Being. God is not only our Father, but our mother, in the nature of the case; otherwise the "Son of God" were an impossibility, and man could not exist. The Divine Spirit omnipresent and omnipotent is the universal, biological principle forever creating, and by these evenly balanced forces or principles (masculine and feminine) preserving in perpetual equilibrium the entire kosmos. This biological principle must first subsist in God before it can exist in man. It is *primarily* in God; therefore in man *secondarily*, or correspondentially. In fact every organ and bodily function has its correspondence in Spirit—in Spiritual Man—in God. In speaking of this principle as operating on the Spiritual plane it is hardly proper to use the word *sex*, because that only applies to physical bodies. The terms, *masculine* and *feminine* are less objectionable, though not without a suggestion of the physical expression of what is in reality a high, Divine Spiritual principle. For language is not framed for the expression of Spiritual ideas. Spiritual thought can only be symbolically expressed by intellectual terms. These the man of Spiritual discernment must translate into Spiritual thought. For intellect's terms are wholly inadequate to represent a Divine Idea. "Spiritual

things are Spiritually discerned." On the plane of the Manifest the terms *masculine* and *feminine* denote bodily forms; while on the Spiritual plane they denote *qualities of mind*. However, as qualities of mind, they are not identical, but opposites; just as on the external plane. There is a quality of mind peculiar to the masculine and another quality peculiar to the feminine. They are not alike, but opposites. The law of opposites is the law of the universe, which obtains everywhere, even in Divine Being.

The positive and negative, the centripetal and centrifugal, the masculine and feminine, are the basis of all activity in the physical, intellectual and Spiritual worlds. The harmony between husband and wife does not depend on their likenesses, but on their unlikenesses. It is the attraction of opposites. The attraction of the positive for the negative, and of the negative for the positive, and the repulsion of the positive for the positive and the negative for the negative, has given us the dynamo and all our electrical machinery. The poles of the earth appear to be alike; yet they are exactly opposites—counterbalancing each other. Husband and wife are one—not in the manifest or exoteric sense, but in the esoteric—in the balancing of opposites. The equilibrium of the scale beam depends on the balancing of opposites. This the Cabalists take for their symbol of God. They say, "Everything in the universe hangeth in the equilibrium of balance." Now, as we recognize the masculine and feminine as a purely Spiritual principle, all generation is seen to be Spiritual, and all forces of whatever nature in the body or in the universe are also seen to be Spiritual, having their active source on the Spiritual plane, where carnality does not obtain. We should accustom ourselves to recognize God everywhere and in everything. This higher conception or Spiritual idea held in the mind, has a wonderfully purifying effect on the conscious mind, elevating it so that we feel, that

we stand on the plane of Divinity, our true place in Being.

It is an interesting fact, that in the Caballah of the ancient Hebrews the Ten Sephiroth, or principles of the Divine nature, are, in the numerical order of the Sephirotic scale, alternately masculine and feminine. Consequently the Divine Being is in perpetual equilibrium, thus insuring the perpetuity of the Divine Being and of his creative activity—the eternal harmony of the entire kosmos hanging on these equilibrated principles. For the “equilibrium of balance” is the counterbalancing of opposites.

By reason of these equipoised Life-Principles thoughts are alive—living entities, generated in mind, and sent forth with power to express themselves. From the Divine One in the Heaven of Heavens all the way down through every form of life to the humblest monad this principle of biological duality in unity obtains, as the very basis for the existence and continuity of every form of life—every manifestation of God, the basis for the health and harmony, not only of man, but of everything in the universe—basis for the health and equipoise of the very Being of God himself.

If, according to the philosophy of Plato and Leibnitz every individual monad in the universe has its individual conscious life and soul, then each individual monad-soul must have come into conscious existence through birth by the universal principle we are considering.

Thus in the Divine, and not in the human, is the great reproductive principle, which gives origin to countless worlds, teeming with life in forms almost infinite, and incomprehensible to man. So that all that we see are manifestations of God. Consequently in a very true sense there is nothing in the universe but God. *“I am God—beside Me there is none else.”* In her poem, “Illusion,” this seems to have been Ella Wheeler Wilcox’s conception:

“God and I in space alone,
And nobody else in view;
And where are the people, O Lord, I said,
The earth below and the sky o’er head,
And the dead whom once I knew?

That were a dream, God smiled and said;
A dream that seemed to be true.
There are no people, living or dead;
No earth below or sky o’er head;
There is only myself and you.

Why do I feel no fear, I asked,
Meeting you here this way?
For I have sinned, I know full well;
And is there heaven? and is there hell?
And is this the Judgment Day?

Nay, those were but dreams, the great God said,
Dreams that seemed to be;
There is no such thing as fear or sin;
There is no you; you never have been;
There is nothing at all but Me.”

It is now a well established and scientifically demonstrated fact, that every tissue of the body is composed of an infinite number of cells of microscopic size, whether we speak of muscle, nerve, brain or blood. And every cell throughout the entire body vibrates with conscious life. So that in the fullest and most literal sense the body is a living body,—every tissue *alive with living forms*. So fine and delicate is this arrangement of living cells that they tell us that in every cubic millimetre of blood (about one-sixteenth of an inch) there are 5,000,000 cells or red corpuscles, each having its own conscious individual life. And so the blood is indeed the “*vital fluid*,” which is constantly carrying living forms of life to every part, to build it up in health—to make it *alive with health*. To be in health, then, is to be *thoroughly alive*, every minute part of the body filled with living cells.

In all our work of healing the thing accomplished is recreation or re-generation—by the generation of new and living cells, to build up or repair wasted tissue, thus restoring the equipoise of health by conformity to the law of biological life. We call light exercise recreation. It is indeed re-creation. Re-creation is what takes place, when we rest from toil, engage in mental diversion or pleasurable exercise, or when we sleep. Sleep is nature's great opportunity for carrying on her recuperative, re-creative work. And so Young sings:

"Tired nature's sweet restorer, balmy Sleep,
He like the world his ready visit pays,
Where fortune smiles. The wretched he forsakes.
Quick on his downy pinion flies from woe,
And lights on lids unsullied with a tear."

When the human mind gets still, it is nature's great opportunity to work. Hence in our treatments we call for reposeful silence. These millions of microscopic forms of cell life are continually laying down their lives for us. For every act of muscular exertion, every act of cerebration, every expenditure of nerve force consumes cells in muscle, brain or nerve tissue. Then the sense of weariness which follows exertion is nature's beneficent call to rest; so that during the interval of repose she may re-create new cells to rebuild all the "waste places,"—bringing forth new life-forms to replace those destroyed by the expenditure of force in the activities of life.

Why does a man have nervous prostration, insomnia, paralysis or insanity? Simply because he has consumed cells in nerve and brain tissue, in the expenditure of force by the exercise of the will, and has not re-created new ones to supply their places, and thus preserve the equilibrium of health. That situation is expressed by the terms, "over-exertion," "breaking down," etc. The equilibrium between the constructive and destructive forces, between the anabolic and catabolic changes is

health. This incessant correlation of life and death in every tissue of the body is a strong argument against the immortality of the body in its present constitution. For bodily health is the harmony between life and death. Therefore, before we can realize bodily immortality, the old order must be abrogated; the old body must be so changed that it becomes a new body.—so reconstructed that the decree of death has been annulled, even in its cell life. It must have a new constitution altogether. There must be no death in its tissues before there can be perpetual life. This law of the old order of life and death is what Paul calls "*the law of sin and death*," which "*the law of the Spirit of Life in Christ Jesus*" has power to annul and destroy. But to discuss this is not the purpose of this article.

Thus the body is seen to be a living instrument of the soul, which by use suffers wear and depletion by the sacrifice of cell forms in its tissues, and which is constantly repaired by the re-creation of new cells during repose and sleep; the now useless cell-carcases being removed from the body by the various eliminative functions. Yet this constant renewal is usually considered involuntary, like the rhythmic systole and diastole of the heart, or the uniform ebb and flow of respiration, or the well-nigh imperceptible peristaltic action of the alimentary canal, or the still less perceptible action of the secretive functions. Yet as all these functions may be disturbed by mental causes,—circulation quickened or retarded, secretion disturbed or even suspended by causes purely mental (like a fright), so may the mind under control of the will by restoring mental harmony restore the normal pulse beat, and bring about the harmonious action of the whole nervous system again, with all secretive functions falling into line.

In reality every function, not excepting the so-called involuntary, are under control of the mind, consciously or unconsciously, and are, therefore, amenable to mental treatment.

The individual has the right to complete dominion over the entire bodily organism, and to full power to restore harmony to his Kingdom—to restore the body to health—even where structural decay has resulted in the “breakdowns” referred to. He is king, with full powers and full dominion.

For these breakdowns what is called the “general treatment” has an effect on the cells similar to sleep, restoring mental harmony, thus affording an opportunity for the creative forces to perform their regenerative function. Yet greater power may be obtained by the “specific treatment,” because it goes deeper than the general—penetrating to the secret recesses of the body, where the creative work is done—entering into the very Holy of Holies of the “secret place” of the Spirit—going into the very laboratory of the Spirit, witnessing the Divine working and handling the reagents. In this work you are the Divine Man, handling Divine forces and wielding Divine powers. You are “working together with God” in all matters of healing.

Swedenborg throws some light on the problem. For according to his great doctrine of correspondences all things in the natural world have their correspondence in the Spiritual world. The *sun* in the natural world, with its masculine and feminine rays of *Heat* and *Light*, corresponds to the greater “*Sun of Righteousness*” in the Spiritual world, with its masculine and feminine rays of *Love* and *Wisdom*. In both cases these rays are always a wedded pair. Heat and Light are always married, pouring upon the earth their wedded rays, generating living forms wherever these bi-sexual rays fall. This pair should never be divorced. But the moon is the great intruder, which brings about a temporary divorcement, by absorbing the Heat and reflecting to us only the empty Light. And so we have the words “*luna-cy*” and “*moonstruck*” to represent the

deadly effect of Light without Heat. For there is no life without the masculine and feminine. Light alone is negative and powerless. Heat alone is positive, but powerless without the receptive, co-operating negative.

In like manner the masculine and feminine rays of the *Spiritual Sun* Love and Wisdom are a wedded pair, and should never be divorced. Yet through man’s functioning in the sin-consciousness this divorcement is brought about with all the “moonstruck” results of inharmony and death. On account of this separation, because they are not “harmoniously conjoined,” they are powerless to accomplish the generation of new cell-forms of life to rebuild the “waste places of Zion,” and thus preserve the equilibrium of health. The pathological effects of this divorcement are told in such experiences as “nervous exhaustion,” “insomnia,” “paralysis,” “insanity,” etc.

But can we go to work deliberately and in a scientific and intelligent manner bring about the generation of new cells, and so restore harmony and equilibrium to the whole organism? Is it in our power to deliberately handle the forces of the universe, in the generation of these cell-forms of Life? How are we to proceed? When we understand a principle and the law of its working, we may go to work deliberately and set it working, by recognizing the law as now working. For the recognizing of health as the always present fact of Being will set the vital forces working to bring the expression of health in the physical body. Under this law, “No one is so holy as he who recognizes his own holiness; no one is so healthy as he who knows his own health.” Through recognizing your powers you become conscious of these powers in operation; just as by recognizing your sinfulness you remain in the consciousness of sin, and by recognizing your Divinity you become consciously Divine. You bring into expression just the things you name, and recognize that—

**“Words are great forces in the realm of life.
Be careful of their use. Who talks of Hate,
Of Poverty, of Sickness, but sets rife
Those very elements to mar his fate.**

**When Love, Health, Happiness and Plenty hear
Their names repeated day by day,
They wing their way, like answering fairies near;
Then settle down within our homes to stay.**

**Who talks of Evil, conjures into shape
That lifeless thing, and gives it life and scope,
This is the Law. Then let no word escape,
That does not breathe of everlasting hope.”**
—Wilcox.

Just so you may go to work deliberately to bring about the generation of new cells by recognizing the meeting of the Omnipotent forces of Love and Wisdom at the generative centre of your body—meeting there in creative act, begetting new and living cells, exactly at the point where all cells are created, and in the same Divine way.

The inspired ones had this conception of the Divine creative force that God is the creative “Sun of Righteousness,” more real, and with rays more potent than the lesser sun in the heavens. Isaiah says: “Upon you that fear my name shall the *Sun of Righteousness arise with healing in his beams.*” In the 24th Psalm: “Lift up your heads, O ye Gates, even lift up, ye everlasting Doors, and the King of Glory shall come in. Who is this king of Glory? The Lord, strong and mighty, the Lord, mighty in battle.”

This is the Psalmist’s apostrophe to the sunrise, which he uses as a symbol of that Greater Sun, “the Lord of Hosts.” This is clear from the repetition of the quotation above, as if to add emphasis to the idea, that “the Lord of Hosts, He is the King of Glory.” That is, the Divine Sun is a thousand fold more potent than the visible sun, which is but a discrete degree of the greater. This is the real

“King of Glory,” that pours his omnipotent rays of Love and Wisdom upon man, bringing forth Life in myriad cell-forms, renew and quickening the whole body thereby.

The more forcibly to show the practicability of working this law of Life, I may be pardoned for bringing forward a case in point of practical demonstration: A lady I had never seen, living several hundred miles away, was suffering from nervous prostration and constipation with intestinal stricture, so that there had been no action of the bowels for two years, without enemas. I had given absent treatments for several weeks without satisfactory results; until one day in the silence this principle of generation as the key to the situation was shown me; and it came with the clearness of a revelation. I immediately wrote her, explaining in detail the whole principle, and the law of its working, as given above; and as she was herself a healer, asking her co-operation, giving her the following directions: “To aid in the concentration of thought on the creative centre (the nerve ganglion governing the sex function) let the tips of the fingers rest lightly on the abdomen three inches below the umbilicus, the generative centre, and recognize the Divine forces, Love and Wisdom, meeting there in creative act, with omnipotent, unfailing power, generating cells to be distributed by the circulation throughout the wasted nervous system, especially to the paralyzed intestine, to restore all to the equilibrium of health.”

The patient reported: “The effect was marvelous—almost instantaneous—three evacuations before night, and complete restoration of regularity, and no further use of artificial appliances.” In a very short time the nerves regained their wonted tone, and the perfect equilibrium of health was established. Succeeding so well in this case, I have since applied the same treatment to other similar cases of breakdown, with good results, some of them quite as remarkable.

QUIZZ MEETING.

At the Reform Christian Science Church, Wednesday evening, December 18, 1901, the following questions were asked and answered:

Q. "If God is all, created all things, and is the source of all things, whence cometh mortal mind?"

Col. Sabin. That question is open for any one to answer. It ought not to be a difficult question to answer in view of the lectures. You have to give these answers in line with the principles you have been taught in these lectures, whether they are right or not. You have been going to school and that is your text-book for the time being.

A lady said, "It seems to me that there is one Eternal Mind, and that Mind is the only Mind in the universe. That mind is the Mind of God. When our mind is in consonance with that Mind of God, we have harmony in mind. It is only the mind of God; we are perfect then, and we have perfect peace and love within ourselves. But the moment we depart out and go in disobedience to this Eternal Mind, we call that mortal mind, your own mind in opposition to this Eternal Mind. That is what I call mortal mind.

Col. Sabin. If God created all things, and all things came from God, there is one of two things certain, either God created mortal mind, or there is no such thing existing. If God created all, then there is no other Creator. Now, the question to consider is. Is there any such thing as mortal mind? The very minute that you give reality to mortal mind, or carnal mind, you make it real, then you destroy the fabric upon which all metaphysical healing is based. You heal the sick by the realization that God is all, and that God is good, and that man is His image and His likeness, and is good and perfect; and when you make that realization in your consciousness, that is as far as you can go towards healing the sick. The sick, so-called, are healed by virtue of natural law, because the very moment that you make that realization you destroy the illusion of sickness, which is nothing more nor less than carnal mind.

Now, suppose there is a boy comes into that door with a telegram, and he tells me that one of my friends have been destroyed down on the avenue, been run over by a car. That seems real,

don't it? That information that He gave is as real to me as if it were true. It goes right down into my consciousness first, strikes the mind, and then goes down through the body, and it strikes me down. In a few minutes afterwards that friend of mine walks in and says it was not he at all, they got his name mixed with others. This truth gives this manifestation the right light, it is a presentation of the truth, and destroys the false report which came first, it simply annihilates it. Where did that story go to, any way? It did not go anywhere, but it was simply annihilated. In other words, it never was true, it never did exist. You understand and realize its absolute nothingness, so soon as it is touched with the truth. That is just the way with metaphysical healing; the very moment that you realize the truth that God's child is perfect, created in His image and likeness, is perfect as God is perfect, and must be perfect, you destroy the illusion of carnal mind, called sickness, or any other manifestation of carnal mind. It is destroyed, annihilated and in fact, never was.

I answer that question by saying that God is all, and God created all, and by Him everything exists, and there never was such a thing as carnal mind except in the carnal minds of mankind. It is a negative of a negative, a falsehood of a falsehood, and neither of them never existed.

Q. "Why ask for that which you know you already have?"

A lady said, "I would like to say to that question that we ask for what we need, or already have for the same reason that if a parent put a certain sum of money in the bank, we would know that we had that money there, and yet we would have to make a draft upon that money. In praying we do it upon the same principle. We know that we have that. Our Father has provided everything for us that is necessary; but the prayer is in the same sense of a draft upon that beneficence."

Another said, "If we do not ask do we not show a lack of gratitude for the gifts that have been given?"

Col. Sabin. Both of these answers are very good; the first fits the case very fully and the other is good. It may be that I can make this a little plainer. It is important, it is the germinal point

of the metaphysical prayer which heals. It is the dividing line between our system of praying and the way we were taught to pray. Churchmen, for instance, good people, get down on their knees, and they will ask God to give them health, to give them happiness, to give them food; and everything else that they want they will ask for. Now, that is not the most effective kind of prayer. I do not say that these prayers are not answered, because I have known them to be answered absolutely. I knelt down at the bedside of my sick boy at one time, who was sick with the belief of erysipelas, and asked God to heal him, and God did heal him in an hour's time, and the boy was out of bed, perfectly well, though all of the swelling was not gone. That prayer was answered, but it was the prayer of faith. When you ask for that which you know you already have, you step from the prayer of faith upon the platform of understanding. Now, what is the understanding here? That you are the child of God, perfect as God is perfect, that you live, move and have your being in God; that you are God's heir, a joint heir with Jesus Christ. Therefore, you have all that God has given, all that you can utilize, because you are His child and you are entitled to it all, you are His heir and you have it all. But the prayer that is made with the understanding that you have that for which you ask before you ask is the prayer of understanding. Now, the question is why do we make that kind of prayer, what is the necessity of it? The necessity is that when you make this prayer God manifests what you want to you, because you have asked, sought and knocked. As Jesus said, when He went to John to be baptized and John demurred, He said Suffer it to be so now, for it becometh us to fulfill all righteousness. That is one of the commands, it is the pattern which has come to us; and when we do ask, we know that we ask right, because God manifests that for which we ask. We ask for the healing of this friend or that, with the understanding that the healing is already perfect and never was imperfect, that the child of God could not be sick, and that is followed by the physical manifestation of perfect health.

Do any of you understand? If you do, hold up your hands. Some of you understand it. It is a little bit intricate, but there is the thought; you

realize the perfect child of God, and you affirm that perfection, and the result of that affirmation gives forth this physical manifestation, the realization in the physical of what you already understand to be in the spiritual.

Q. "Is deafness the result of age, the same as impaired sight, or is it a disease and curable?"

Mrs. McLaughlin said: "If we realize the Truth as it is in reality, there is no such thing as age, because if we are to live forever, why then, it is nothing, it is a product of material mind, as was explained a few moments ago. Therefore, it is not real, and as a legitimate consequence of that deafness can no more follow than darkness can follow light. One has perfect health, and perfect health in reality is perfect sight and perfect hearing, the same as any other. One is perfect all the time in his inmost center, and that will manifest outwardly in this perfect realization."

Col. Sabin. There is an assumption in that question which is not true. Neither deafness nor impaired sight are the result of age, only in carnal mind. When I first heard of this Truth I had very strong glasses, and I had to have two pair of glasses sometimes to see well. I have never treated my eyes, and while I have not entirely left off the use of glasses; yet very frequently I read without them. Gradually the eyes are becoming perfect as the body is becoming perfect. Old age, so called, deafness, so called, impaired eye-sight, and every kind of disintegration, so called, known to carnal mind, are unreal, absolutely.

I have had controversies with some of my friends because they can't get me to consent that I am going to die. I simply will not consent to it. I have no objection to their consenting, if they want to die. It is a free country, and everybody has a right to consent to it if they want to. But in the metaphysics that I have taught, I have laid down this rule, *never to agree to anything as against yourself, or your friends, or your surroundings, or your material affairs, except that which you wish to see realized in actuality*; and I put that rule to myself. When they ask me if I am going to die, I say to myself, "Do I want to die?" I can readily say, No, I do not want to die. I have no desire to die. Well, then, I say in accordance with the rule, I am not going to die. Neither do I intend to agree to die. I do not ever intend to agree that I am going to die, and I never will agree until they get the box over me; and I will shoot higher by shooting at the moon than by shooting into a well.

Another thing. How are you going to kill a man who is getting younger all the time? I am a

better man to-day than I was thirty years ago. I have stronger muscles, am more active, can outrun myself at that time, have better health and am a better man physically. If disease comes up I can give it a thought and the Truth kills it. How are you going to kill a man like that?

A gentleman said. "If the leader will pardon me, I thought of a passage of Scripture as the leader was speaking. You remember, all of you perhaps have read it, when Peter and John were going up to the temple to pray, as they entered in at the gate, there was a lame man sitting there receiving alms from those who went in. It is said in the Scripture that he was lame from his birth. He looked at these men for alms, as they went in, expecting to receive something. Peter looked down to the man and said, "Silver and Gold have I none, but such as I have give I unto thee." Now, then the question is, what did he have? As the Colonel was speaking, he is so sanguine that I thought he has something that perhaps we do not all have. I give to thee in the name of Jesus of Nazareth. I say unto thee arise and walk, and immediately the man leaped and went into the temple, praising God.

Now, then, we want that. What is it? That is the question, that comes to every thinking man that is trying to find out the Truth. What is Jesus Christ? Who is he? Peter and John, who are they? Peter, it is said, was the great truth disciple, John was the loving disciple. Therefore, Truth and Love go together. In the name of Truth, in the name of Love. God is Love, God is Truth, God is Life, God is all in all. If we have Truth, if we have love, we say to one that is in any trouble, I say unto thee in the name and in the principles of Jesus Christ, of Truth and Love. If ye love Me keep My commandments. A new command I give I unto you that you love one another as I have loved you. It seems to me those things are what we ought to get, to realize them, as our leader has said, to realize that Truth, that Love.

Col. Sabin. That which we want to get, "give I unto thee," is the knowledge, the realization of this Truth which makes us free. That is it, the realization of the Truth which makes us free. When we go to heal, what do we do? We realize the Truth that makes them free. In the name and through the name of Jesus Christ. All power is in it, Truth and Love. I think the thought is a very beautiful thing.

Q. "What is your understanding of the difference between the letter and the spirit?"

Judge Mackey said. "The letter is the literal interpretation, and the term spirit is applied to the true spiritual meaning beyond the literal interpretation. It was said by Sir Matthew Hale, that

most illustrious type of the judges of our race, that law differs from equity in this, that law deals with the bare bark, while equity goes to the very heart of every cause. The same distinction may be applied as between the literal interpretation and the spirit of the sentence, which involves its true meaning. I know of no further distinction how to differentiate it.

Col Sabin. The Judge has given a perfect answer.

Q. "What is meant by the new birth?"

A gentleman said: "That question has undoubtedly been propounded by some individual who has been brought up in the old orthodox school of Christianity. The new birth is what Christ taught us was the consummation or result of the plan of redemption, that the new birth was necessary to consummate that plan. That is what I understand the Bible teaches is the new birth."

Col. Sabin. Of course, our friend could have gone a great deal farther. His answer is perfectly correct. This is a question that can never be exhausted. There is one point in this that I want to bring out. The person who has the new birth exhibits—it is a manifestation of the fruits of it—a hungering and a thirsting after the Truth. That is the result of the new birth. It takes possession of the very soul and is the all in all to the person who has the new birth. They have a desire, a hungering and a thirsting after righteousness. As our Savior said, Blessed are they which hunger and thirst after righteousness, for they shall be filled. That is the way with the person always who has the new birth, he hungers and thirsts after righteousness. We have to have this new birth before we can enter into the Kingdom of Heaven, harmony. The Kingdom of Heaven as we understand it is within. We have to have the new birth, it is a ~~born~~ coming over, we might call it. It is leaving the old path and coming into the new life, a coming from the carnal into the spiritual. You have come into life, then when you get there you get into heaven; but you never get to Heaven without the new birth, never. You can't follow this road, this broad road, that goes down to death, and get this new birth. The new birth is the love of God Almighty grounded into your very soul, so that it takes possession of you.

A lady asked: "Isn't it the birth of a new system of thought, I understand it that way better."

Col. Sabin. Yes, that is it. It is simply making you over, that is what it is. It is ~~born~~ turning you from materiality into spiritual life. That is my idea of it.

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Unchain the Truth.

The importance of the work in which we are engaged can not be estimated by human measure, for it is teaching the Truth which gives liberty to the human family. Not only is our work of value inestimable on earth, but the good we will do and are doing will last during the eternal eons to come. We are building for eternity, climbing the ladder, so to speak, of Scientific knowledge, where we come into a perfect understanding of the Truth. Then why should we not be happy? Why should not this work call forth an absolute dedication of our lives and our fortunes? Why should we ever hesitate to use our utmost endeavors to plant the Truth, to sow the seed, to scatter broadcast the God-given Life, which is the knowledge of the Truth?

It is with great pleasure that we can report wonderful progress of this teaching in the world we inhabit. Letters come to us from all

parts of the earth laden with messages of love and thanksgiving that God has put it into our hearts to unchain this Truth, and with thanksgiving to God that the Truth has come to them; it is with pleasure indescribable that we receive these messages of love from everywhere, to know that through the blessed dispensation of our Father in Heaven our work is being perfected, carried out, accomplished.

THE BOOK "CHRISTOLOGY."

The book "Christology" is being received with great favor, not for its great learning, but for the plainness with which the knowledge of the Truth is taught, and God is blessing the work. The fourth edition is ready for distribution, and the fifth edition is on the press. During the past two months it has been sent to every land on the face of the earth. Day by day the work goes out and these messages of Truth are sent to the hungry and thirsty. This knowledge thus conveyed is blessing those who receive it. Many hundreds and thousands of our friends have sent in their mites and bought books to give to those who have them not, thus preaching the gospel and scattering the Truth broadcast and world wide.

OFFER CONTINUED.

The offer of the book at \$1 each, or three books for \$2.39, or ten books for \$6.60, is still continued, thus giving every one a chance to put their money into this cause without paying profits to any private syndicate. In other words, the money given goes to the spreading of the gospel, the spreading of the Truth. That is our object, to send it broadcast and world wide, and let the Truth which heals the nations be scattered far and wide.

CLASS INSTRUCTIONS.

Prof. Thomas M. Cook has been elected Dean of the University, and the University has placed the price of the teaching Course by Correspondence

at \$5. Those wishing to learn this lesson of how to heal the sick through Divine methods may send and get this Class Course and commence the work at any time. The Course consists of ten lectures, with an eleventh lecture in the form of a supplement, all being specially prepared for teaching, together with full instructions for prosecuting the study, with an appendix attached to each lecture; these all are supplemented with questions on every important point discussed in the lectures, and a complete answer is given to every question thus presented, so that the student may know not only whether he has answered the questions correctly, but he will always have the correct answer with him. The fee charged is aimed to be only sufficient to pay the actual expenses and the necessary clerk hire.

The Course is very complete and thoroughly Scientific, and has been the means of making hundreds and thousands of good healers all over the world, for these lessons are being sent and have been sent everywhere, and they are literally unchaining the Truth and bringing it within the means of all, so that all can have it at its actual cost. Those wishing the lecture Course must remember that they must write to the Dean of the University, and not to me.

CITY LECTURES.

For the second and last time during the year, I will commence, on February 2, a series of twelve lectures on "How to Heal the Sick through Scientific Methods." These lectures will be as complete as one can give to a popular audience. Of course these lectures will not comply with all of the requirements offered by the College Lesson Course, but will be as perfect as we can give in what would be termed a popular lecture before a popular audience. These will also be published in the NEWS LETTER as now, and our whole efforts will continue to be to teach this Truth to the world. That is

my mission. To "Unchain the Truth, it shall be Free," is the Shibboleth of the Reform Church; it was the motive power that brought forth this child of knowledge, and God has blessed us, blessed us in all of our undertakings, blessed us and made a great success of this Unchaining the Truth. What was before a mystery, hedged around and about and protected by avarice and selfishness, has become under this system, free as the sunlight, free as the air, free as the love of God Almighty.

ALL SHOULD HELP.

Let me urge upon all who wish to sow the seed of righteousness that now is a good time to work, work in season and out of season. Where you have the means to spare, spend your money and scatter this Truth. Where you have no means, preach this gospel as best you can, preach everywhere and teach everywhere, and let the people know the Truth which makes them free. A dying world calls for this work. Are we, and will we be true to the trust thus given us? Let the answer be **WE WILL.**

Lovingly yours,

Oliver C. Sabin

CAUTION.

Persons sending money to me or to the NEWS LETTER Company, or to the College, should be careful to obtain a postoffice money order, or check, or express money order, and not to send bills in letters, as our mails have been seriously tampered with during the past two months, and considerable loss has already been incurred. Those who have not heard from us from letters written, that we know nothing about, may know that the reason is that the letter has been stolen. **OLIVER C. SABIN.**

THE LAW.

"Tis a truth as old as the soul of things—

Whatever ye sow, ye reap.

"Tis the cosmic law that forever springs

From the unimagined deep.

"Tis shown in the manifold sorrowings

Of the race; in remorse with its secret stings;

That he who grief to his brother brings

In his turn some day shall weep.

To the man who hears his victim's cries

And hardens his heart at the sound,

At last a Nemesis dread shall rise

From out of the wood profound.

Who sows in selfishness, greed and hate

Shall gain his deserts in the years that wait,

For the slow and remorseless wheel of Fate

Forever turns 'round and 'round.

If we give out of mercy and love and light,

The same shall return to you;

For the standards of right are infinite

And the scales of the gods are true.

By its good or evil each life is weighed;

In motives and deeds is its record made

In the coin ye pay ye shall be repaid,

When your wages at last fall due.

—*Denver News.*

WHY ARE WE SICK.

JANE W. YARNALL.

In the 107th Psalm it is written: "*Fools because of their transgressions and because of their iniquities are afflicted.—Their soul abhorreth all manner of meat; and they draw near to the gates of death. Then they cry unto the Lord in their trouble and He saveth them out of their distress.—He sent His word and healed them, and delivered them from their destructions.*"

The above quotations are literally true; besides

being a very plain statement of a scientific character, and only one of the many statements of Scripture that corroborates what we aim to set forth on the subject of *Cause and Effect*.

The transgressions and iniquities applies only to the human mind in error; where the human intellect alone is consulted. Another significant passage is where Jesus said to the patient. He had healed: "*See that thou sin no more lest a worse thing come upon thee.*" Sin is error: "*Missing the Mark.*"

In view of the fact that in the "New Thought" teaching so much prominence has been given to healing the ills of the flesh, it seems wise to look into the matter of causes, and see if there are not deeper reasons for the ills we suffer than what is generally understood, to account for such conditions. To do so, a candid comparison between the commonly accepted theories concerning causes, and later discoveries concerning the same, seems highly important.

In order to keep pace with the progressive thought of the age, and not become crystallized in error we must admit that important discoveries are being made continually, and that many principles of mighty import that have been unknown (or at least neglected) have been brought to light by recent discoveries, even within the past decade; and the light of reason united to spiritual perception is being turned upon many subjects heretofore given a place among the things considered unknowable.

Principles are eternal and changeless. Principles are neither new nor old; but many are newly discovered by the human family; and the student who catches the first glimpse of the law of *Cause and Effect*, finds himself irresistibly impelled to find the working of that law in everything that transpires; and he learns, that in all the universe there is nothing but *Cause and Effect*. He also finds that what appears upon the surface as cause is not sufficient; he must look deeper; he must go below and back of appearances, and with that interior perception he discovers a primary cause for all inharmony of eith-

er mind or body. That primary cause is of the mind in error—and the error in mind opens the door for any condition that corresponds to the error.

It has been our habit in the past to look upon what we now understand as a *secondary* cause, as final.

When one is stricken with some painful malady, as a rule a physician is called and a diagnosis is made, which generally places the blame for the patient's condition wholly or in part (as the case may be) upon the malaria, the contagion, the epidemic, the climate, or something in the way of diet; at any rate *always* something external, never considering for a moment that a deeper primary cause had rendered the malaria, the contagion, or whatever liable to produce the condition he is called to minister to.

We have been in the habit of saying "*We have taken a terrible cold,*" without a thought of any cause back of the exposure which we consider responsible for what we suffer.

Man transgresses the higher law continually and ignorantly by trusting to appearances which leads him into unnumbered iniquities; and on that objective plane he finds himself more or less helpless and limited; because he relies solely upon human judgment; ignoring the higher Spiritual nature which entitles him to sonship with the Almighty, whence he derives all life and power.

It is written, "*The way of the transgressor is hard;*" and even if he transgresses the law in ignorance or innocence, sooner or later he is confronted with a state of confusion which is liable to grow worse and worse till worry and despondency prostrates him with disease, and he has not the shadow of an idea that his state of mind is responsible for the confusion, or in any way the cause of his affliction. He does not know that his body is the register upon which his thoughts and opinions are recorded. He needs to understand that the perplexing situations that confront him are all due to

his ignorance regarding his true self, his powers, and the law of his being.

Over the door-way of a temple in ancient Delphi carved in stone centuries ago, are the words "Know Thyself." How many centuries that admonition has remained unheeded; and its significance rarely considered. To *know thyself* is the first step toward knowing the law of cause and effect.

We have never been taught the real important side of physiology although physiology is considered a very important branch of common education. The play of the emotions of the mind upon the functions of the body have never been given the importance that should be demanded; therefore we have never been taught that a fretful peevish state of mind, or frequent fits of anger creates acid in the blood; and that a morose discontented state of mind long indulged will so vitiate the blood that rheumatism or gout is very apt to put in a claim; and without a knowledge of the law of cause and effect the patient grows wore and more dissatisfied peevish and irritable, thus augmenting the painful tendency.

He gives voice to his painful experience by complaints and by words that increase the trouble not knowing that the more he makes of his affliction the closer it will cling to him; and in that way one error follows another until in many cases despair seizes its victim, and he begins to reproach himself for his folly in depending upon doctors and drugs all to no purpose; and he feels impoverished because of the great expense incurred without benefit, which increases his unhappy state of mind to the point of despair.

Then is when he is reduced to the necessity of calling upon the Lord, and if he understands how he may call upon the Lord he will be most likely to obtain relief.

He has heretofore depended upon what he considered "*something tangible,*" in material remedies. He has been disappointed, impoverished, discour-

aged, and he is ready to turn about and look higher.

Now, we have seen some few of the reasons "*Why we are sick*" and to retrace our steps, go back and undo the wrong is the only true remedy. We want to lay the axe at the root of the trouble.

The law of cause and effect is plainly discernible in the conditions that need the remedy, as explained.

When one in affliction "*draws near to the gates of death*" as the Psalmist has written, "*Then he cries unto the Lord and He delivers him out of his distresses.*"

In calling upon the Lord he first repudiates, rejects and puts away from him all the false and misleading theories that have brought upon him his painful experience, and voluntarily appeals to the law of righteousness, which law makes for harmony *always*. Even when it brought the affliction the fault was not in the law, but in the attitude of the patient toward the law, whether ignorantly or knowingly; and in the matter of cause and effect we are dealing with divine law, which is the inevitable outgrowth of that combination of eternal principles named God; and which law by its very nature is Lord over all things on the plane of human experience. The law can not change because its substance is changeless. It never turns to the right or to the left to oblige the human nature in its mistaken ideas concerning it. "*For I am the Lord; I change not.*"—Malachi iii, 6. It never slumbers nor sleeps—It is both inexorable and infallible; and by its infallibility the character of man's mental states are mirrored upon his body, or manifested in some way in his environment; sometimes quickly, and sometimes more tardily; and because we do not always experience the effects of our transgressions at once, they are forgotten, and when the effect makes its appearance later on, no one thinks of the connection between the existing condition and the previous mental state; so the lesson is lost because of ignorance; and with many the very suggestion of a mental cause for a phy-

sical disturbance is treated with scorn and ridicule. As we have been educated to believe in physical causation as final, of course, on that plane the physical remedy seems the most reasonable.

We admit the physical cause as secondary; but only when some mental condition has prepared the way. For instance; One may yield to some trifling annoyance and become really unhappy over it for a time, then it is forgotten; but in a day or two the sudden appearance of a cold or sore throat begins to develop, and whether the victim is conscious of any exposure or not, the mental state that preceeded it and opened the door is forgotten.

We know by the study of that inexorable law of cause and effect, that the various unholy and unhappy emotions of the human mind produce physical conditions that are as varied as the emotions.

One who understands and maintains a consistent attitude toward the laws of life and being will not be affected by the malaria, by contagions, epidemics, neuralgias and other maladies so much feared by the majority.

Without such understanding and consistent attitude, one is not only the victim of his own wrong ideas and emotions, but he is liable to be impressed by the false opinions and unwholesome influences of others; while he *may* if he *will* be so fortified by knowing the truth, that such influences would have no detrimental effect upon him any more than would the malaria or other maladies.

We are all more or less affected (unconsciously) by the mental influences of friends and those we meet in daily association, as well as the general mental atmosphere; unless by our knowledge and faithful loyalty to the law of our being we ward off such influences as we may do.

When we consider the ages of falsity, and the debasing tendencies that have been handed down from generation to generation, can we wonder at the varied discordant conditions that are in evidence continually?

It requires no great effort of the imagination to realize that the thousands of years of selfishness, jealousies, envy, covetousness, animosities and hate; and the various morbid mental states that have been common among men for ages should produce such complicated and painful physical conditions as we witness daily; especially while the human mind remained in ignorance of any way out of such bondage.

The mighty advance in the study of principles unknown a half century ago enables us to know more of the laws that control conditions than our ancestors did, for which we have much to be thankful.

The theologies of several centuries past have tended largely to weaken men's faith in the omnipresent love and power without which we should be helpless indeed.

We have been exhorted to prepare for death and such exhortation has always been given in the name of Christ, while in fact there is not a word in the teaching of the Christ that could possibly be construed to mean a preparation for death. Instead, He taught the way of life. He said, "*I come that ye might have life, and have it more abundantly.*" The more abundant life consists in knowing that life is omnipresent, which is not recognized by one who dwells in the thought of death. All sickness and disease is a suggestion of possible death; it is also the result (primarily) of death dealing ideas, opinions and beliefs, ignorantly entertained. Ignorance is no protection against the penalty of wrong thinking. It has been very wisely stated that "*Ignorance of truth is the cause of all misery.*" So of course knowledge of truth would be the best remedy.

"*Ye shall know the truth and the truth shall make you free;*" is a statement of the Christ which makes knowledge of truth essential to freedom.

In answering the question, "*Why Are We Sick?*" we have mentioned a sufficient number of the most prevalent causes, to give the reader a

strong hint of thought influences in building physical conditions.

To school ourselves to *think* truly of ourselves is the first requisite in gaining that essential self-poise that assures us of mastery. Mastery not only over physical conditions, but mastery over circumstances and environment. Every soul may attain to that mastery if he will let go of the mortal self long enough to let the divine voice be heard.

When a soul catches the first glimpse of his divine nature, the immaculate conception of the Christ within is dawning upon his consciousness, and if he is wise he will foster and nourish it by the contemplation of the purity and love that is to be born of that conception.

The Christ child in every soul has to grow and wax strong before its powers and possibilities are developed; and it can not grow without the fostering care we give it by our true way of thinking.

Let us try and forget the old dogma of the immaculate conception as of the physical, and open the soul to the light of truth regarding the impersonated Christ as the spirit of truth. When Jesus said to Nicodemus: "*Ye must be born again,*" He wished him to understand the birth into the Christ consciousness which means a true conception of what being is, which conception makes for harmony in every department of human existence.

In every age of the world there have been and are illumined souls here and there who have caught glimpses of the true nature of man; but never till the present age has there been such an awakening to the importance of knowing the true self; although in every such discovery, the matter of health and healing the ills of the flesh have been given prominence.

Something over three hundred years ago the French Philosopher *Des Cartes* who understood the value of silent meditation, became convinced of the great truth of man's being; and among the writings he left, was the following statement. "*There is a region of man's being so high that it is*

never sick, and can not be made sick; and to call upon that region to reign as the powerful, will make the sick man well."

Such illumined sayings by some means, soon or late find their way into the notice of mankind whenever the time is ripe for them to be appreciated and understood. In the above quotation is but a bare hint of the vibratory character of active thought in speaking to the higher self. In speaking to the higher self understandingly, it is highly important that we abjure every thought or word that makes for sickness or discord in any way.

Drop every thought or memory that creates discord.

Drop every false idea that suggests a doubt of omnipresent health.

Drop every thought of animosity, envy or hate.

Drop every thought of weakness or limitation.

Drop every thought of injury or wrong.

Drop every thought of censure or condemnation.

Drop every thought of suspicion or distrust.

"Then shall thy light break-forth as the morning, and thy health shall spring forth speedily."—Isaiah lviii, 8.

BOOK NOTICE.

We are in receipt of a little book of poems, "Who and What and Where is God?", by L. Estelle Day King, of New London, Ohio. The writer shows a very high order of ability. Her book is beautiful. I quote from it:

"Wisdom waits for every head,
 "And Love for every heart;
 "Light exists for every eye,
 "And Truth for every ear;
 "There is Good for every hand,
 "A Way for every foot;
 "Salvation awaits each soul,
 "Life gives itself to plan
 "And unfold the perfect man—
 "God stands while eons roll."

Price 50 cents. The book is worth many times the price.

ODDS AND ENDS.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church Sunday afternoon January 5, 1902.)

My purpose this afternoon is to pick up the odds and ends of the series of lectures which closed with the twelfth lecture, but for lack of time I could not give discussions and illustrations along all the points that are necessary for you to know in order to be intelligent healers of the sick. When I speak of you being healers of the sick I do not intend to say that you heal the sick, but you, through God, do heal the sick. All healing, as we have taught you, is simply the affirmative answer to prayer. God is the Healer, and all healing is the affirmative answer to prayer. We heal as our Savior taught us.

I was riding in a street car a few days ago and I met a gentleman from a Western state that I used to know very familiarly. He is now one of the members of the National Committee of one of the great parties, and he said to me. "I understand that you have taken up the subject of Reform Christian Science." I told him that I believed in it. He said, "I wish you well, but you will excuse me if I can't believe as you believe." I said "Certainly." He said, "It seems to me that the greatest absurdity in your doctrine is that you pretend to heal the absent. Absent healing." I mention this to illustrate that subject. I remember that that same objection occurred to my mind when I first commenced to study this subject, the thought was why do they pretend to heal the absent, and that is a topic which I wish to discuss this afternoon. *How the Absent are Healed.* It all reverts back to the first fundamental principles that you were taught, on the character of God. God is omnipresent life. Now, that don't mean that God is life for a few thousand, or a few million, or a few billion miles, but it means that God is ev-

erwhere, *omnipresent life*. Now, that does not mean that God *has* life, but it means that God *is* life. Wherever you see life, that is God, for God is life. We image Him, were created in His image and in his likeness, and have life as *God is life*. All life is God, for God is life. Therefore, God is omnipresent life.

You take the further fact that God is love, omnipresent love, everywhere, infinity, world without end, for all eternity, you can not reach the farther shore in any direction you go. God is love permeating that entire space, infinite love. So God is good, omnipresent good, good everywhere. If I throw a pebble that is no bigger than a pea into the ocean, instantaneously the effect of that pebble is felt upon the remotest shore. If I throw a thought into this vibration, eternal omnipresent life, love, it instantly goes where it is sent with more rapidity than lightning. It instantly lodges where it is sent. This doctrine of wireless telegraphy is but the carrying out of this universal principle of natural law. You throw a message into the zone, and wherever there is a friendly haven for that message to light, it is there instantaneously. You take two violins into a room and key them exactly alike; and when you pick the strings of one, the other may be at the other side of the room, and it will make the same harmonious sound as the one you are picking, although you do not touch it. The world of natural law along these lines is just being opened up. When you and I were children it would have been the height of absurdity to us for a person to have talked of sending a telegraphic message without a wire; and when I was a boy, telegraphy itself was in its barest infancy. The first line was established in 1844, and there are men living to-day who were born before that principle was recognized in the slightest degree. So with all the sciences. They have commenced, they are coming up, and they are developing.

I want you to understand thoroughly how to give this absent healing. You have to understand what prayer is, as well as through what atmosphere you send it. The ordinary prayer, asking God for something which you already have and not believing that you have it, is error. Suppose I kneel down on my knees and ask God to give me health, I am asking, not knowing at the same time that I have health. Now, for instance, our Savior tells us in substance that we must pray for that which we already have, knowing that we have it. Suppose I want health, and I have this belief of evil called disease before me. I kneel down and I ask God to give me health, what is the result of that prayer? It is a denial of my very birthright, it is a denial of the fundamental principles of my very existence. Why? Because I have health, and I have it before I ask; and in order to have a perfect demonstration we must understand how to pray. Now, you have health. How were you created? In the image and likeness of God, and you are perfect as God is perfect. God is all, God is spirit; therefore, you are a spiritual being. This material man—which we see manifested before us to-day, and to-morrow the wind has blown away—is not the one we are talking about; we are talking of the child that God made. I have a fairly good overcoat for this winter. Next winter I may not have any. The old overcoat may be gone, but that does not affect me. The child that God made remains forever, for all eternity, perfect, created in the image and likeness of God, and such a thing as sickness can not be. God is eternal life, you live, move and have your being in eternal life; you have eternal life, eternal health.

You have to take these statements from the Bible as they are given. We know that they are true, because by the realization of these facts the sick are healed, and these material manifestations are destroyed.

I have used this illustration before. I want you

to understand it. Here are two men, the spiritual and the physical man, represented by these two fingers. This one at the left hand facing me represents the physical man, we call him. He has the headache, and he comes and he wants you to pray for him to cure his headache. Now, sometimes these physical men will get mad if you do not sympathize with them and feel sorry for them, if they are sick. I remember before now seeing ladies who were absolutely offended because you would not realize the Truth that they were sick, and needed petting and worrying and setting up with. Now, that is about the worst thing that could be done for them. How are you going to heal that headache? You simply turn the physical man down, he has no existence, he does not exist at all. What is left is the child that God made, the spiritual child of God. Now, we realize the Truth that that spiritual child of God could not have the headache, spirit could not have headache. It is impossible. Then, when you make that realization, what is the result? This physical man comes up and says, "I am perfect too." In other words, when you make the realization that the spiritual man can not have the headache, the demonstration is made by the physical responding to the spiritual thought. That is all there is in healing; that is all there is in this prayer: but you have to realize that the child of God is perfect. You do not have to ask God to make him perfect. If you do, it is mockery; it is a prayer without meaning; it is a prayer filled with doubt; it is worthless. How did King David teach you to pray? How did he pray? He did not ask the Lord to be my shepherd, but he affirmed the Truth, "The Lord is my shepherd." He did not ask God to keep him from want, but he affirmed the Truth, "I shall not want." "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." He goes on and affirms that which is true, and the realization of that forces

the physical man to respond to the Truth. Therefore, suppose a friend of mine or anybody else should cable me from Japan or elsewhere to treat him for the headache, do I kneel down and ask God to cure that person of the headache? Nothing of the kind. What do I do? I realize the perfection of the child that God made, and I affirm that perfection, throw it out through this God-ether, love, that is omnipresent, everywhere, and it lodges where it is sent; and the physical man comes up and responds and says, "I am well and the person is made to realize perfection."

Can't you pray for a person who is absent as well as you can for one who is present? Is there any wickedness in praying for the King of England if you should happen to be in the United States? Would it be wicked for us to pray for the President of the United States if he did not happen to be right before us? Don't you see how absurd such ideas are? Now, the great prejudice that exists against God-healing is from ignorance, and ignorance alone. Here is a truth, properly understood will heal everything and does heal everything, and is doing it all the time. Is there any wrong in any Christian believing that God does heal the sick; but, on the contrary, isn't it right that they should believe it? Isn't it in harmony with the teachings you have been taught all the days of your life? Does not your minister and class-leader pray that God would heal this one and that one? It is very seldom that you ever hear of such a prayer being answered, but that does not make any difference about their believing it. The reason why they do not heal the sick, and can not heal the sick is because they do not know how to pray. I do not pretend to say that if a person has strong enough faith that he or she can't heal the sick by the ordinary prayer of faith—if one's faith is strong enough; but it is almost impossible to have faith strong enough to heal the sick in accordance with the ordinary prayer. If you have understand-

ing you can not pray by faith at all. I am sent to a blackboard to add up an example. I put down 2 and 2 and 2 and 2. There are four 2's. I draw a line and I am told to add that up. Now, I have not faith to believe that four 2's make eight, do I? I do not have faith to *believe* that. What do I have? I simply have knowledge to *know* that four times two are eight. I have that knowledge, and having that knowledge, could I go back and pray to God that four times two are eight? You see how absurd it is. Now, when I am asked to pray for a person for their healing, and I recognize in my consciousness that the child that God made is perfect, can I go back and ask for faith that that person be healed, when I know he is whole already, when I know there never was anything the matter with him, when I realize his perfection? No. There is the difference between this prayer of understanding and this prayer of faith.

In healing the absent you must understand how to pray and the elements through which you pray. This whole universe is solid, perfectly solid, solid as the sea, and there can not be a vibration anywhere but that it goes to the remotest corner.

There is one other subject that I want to speak of this afternoon and give you an understanding of? I ask, "What is this universal element called evil?" We call it malicious animal magnetism. It is what Solomon tells us that man is prone to do evil as the sparks go upward. If God is all and God is good, there is no such thing as evil. Then what is this that is called evil? We see men stealing, robbing and murdering; we see suffering and sickness everywhere surrounding us on this material plane. Now, what is all that? If God is all and God is Good, there is nothing else but Good. Well, in the first place, this universal evil, so called, is nothing more nor less than material mind. The next question is, what is material mind? In order to understand that, you have to understand the different minds, of which we are composed.

The first and lowest of all is what we term carnal mind. That is but very little if any above the brute. Second, we have what is called the subconscious mind, it is the under mind, the mind which reasons, the mind which has the power of understanding the Truth when you tell it the Truth. It may be talked to in a silent way, that is the most effective way. This subconscious mind has the power to tell falsehood from the Truth; or, in other words, it has the power to determine so-called evil from good. The next mind is the mind which goes above all this. It soars above reason; it is where you have come into the land of the knowable. *You know*. It is what we call the super-conscious mind; it is above reason; it is above information; it is above testimony; it is in the land of the *knowable*, you absolutely know. Then in addition to all that, we have one mind, Infinite, God, that works through and harmonizes all that is.

This first mind, this mind called the carnal mind, is the home of evil; it is the home and the father of so-called evil. That is what our Savior called the father of lies; it is what in reality the Christian world recognizes as their evil; but it is always unreal and it is always untrue; but until its unrealness and untruth is demonstrated, it has all the power and effect of fact. For instance, suppose that some person should come into that room and give us some startling news that there was no way to get out this hall except by going a certain way, and that that exit was on fire, telling us to look out for ourselves by jumping out of the windows, or however we might get out. What would be the result of that information, if we believed it, what would be the result? Some of the men might faint, and I have even heard of ladies fainting under such circumstances. There would be a general hubbub here, and we would all feel as though we were in a box. Soon another messenger comes in and says that the fire is out, there is

no trouble; in fact he tells us that there never had been any fire, it was misinformation, and the statement was false. What would be the result? The first story was a lie, but it had all the power and effect on this audience that the Truth would have had; but as soon as the Truth came, it annihilated the lie, destroyed it and restored harmony. Now, wherever an untruth is confronted with the Truth the false is destroyed and harmony results.

When a person comes in with a manifestation of fever and says, "I have a fever," mortal mind says that is fever. God has taught us to know that there is no such things as evil and that God's child is perfect and can not have fever. Well, now, the very moment that you confront that manifestation of fever with the Truth, it destroys the manifestation of so-called fever and harmony results. In other words, the physical condition responds to this spiritual thought. Now, in order to do this healing, in order to understand what evil is, you have to understand what it is not. You have to understand that God is all, and God is good. Now, if God is all and God is good, is there any room for anything else? Is there any room for evil, if God is all, and God is good?

How do we know that we are right? Those who believe in the reality of sickness and the reality of disease can not heal anybody by their prayers; they have no power over error; they never destroy error or destroy sickness; and those who believe as I say, confront error with the Truth, and God does hear their prayers and by force of natural law, sickness is destroyed and harmony is restored.

Another fact you must understand, that God does not work through miracles, there is no such thing as a miracle in this healing. The greater the fool the bigger the miracle. There never was a miracle; there never can be a miracle, because from all eternity God is forever and always unchangeable and the same. When Gideon commanded the

sun to stand still, that would have been a revulsion of nature, supposing that the sun did not stand still all the time. Suppose that the sun had not been still and made to stand still, that would have been a revulsion of nature. But suppose that Gideon had understood that the sun did not move at all, but had commanded the earth to stand still, what would have been the result? One of these western cyclones would not have been a circumstance. It would have scraped this earth as bare as an egg-shell in an instant. Furthermore, such things can not be. God works through natural law. His sciences are perfect, all of God's sciences are perfect. This science of healing is perfect, and wherever a mistake is made it is because the operator does not understand his business, or there are some hidden circumstances that are not in harmony. But the science is perfect. When Jesus Christ, our Savior, realized certain truths, certain results followed. His disciples were not always able to demonstrate as He did, as we have one instance. He told them it was because they did not fast in prayer. In other words, they did not pray this prayer of perfect realization and understanding, that was all. That was why they could not heal the sick person.

In order to understand the non-existence of evil, you must understand *what is*, that God is all and God is good. Evil has no more substance in it than darkness. You go into a dark room, it seems to be very dark to you, you turn a button, the electric current goes on and light is effulgent throughout the room. Where did the darkness go? What was it? It did not go anywhere, because it did not have anywhere to go. It simply was annihilated, just like this fever. You make this realization that I told you and this fever is gone. Where did it go? It did not go anywhere, it is simply annihilated; its existence is proved to have never been; that the allness of God is paramount, and there could not be anything but God.

There is one other subject that I want to talk to you about a moment. Of course this lecture is not as interesting to those of you who have not heard the other lectures as it would otherwise be, but it is necessary for these students of mine to understand it. I am going to talk about something that we call chemicalization. It is a peculiar frame of mortal mind, and comes over your patient, or over yourself, as the case may be. Chemicalization can come over you. When you study this Truth, you will find error on the other side. Although it is nothing, this error, this nothing took our Savior up on the mountain, and said "Bow down and worship me, and you can have all these things." Jesus did not worship it but told error to get thee hence, Satan. That is a good way to get rid of error. Say to it, "Get thee behind me Satan." In order to prevent us from growing spiritually as we should grow, oftentimes this thing called error comes up against us in our reading and study of the truth. You will get abnormally sleepy, you will become so you can't hold your eyes open hardly. It is the experience of every Scientist I suppose before me. I have gone to sleep at least three times in giving one short prayer of perhaps five or ten minutes long, just drowsiness came down over me. Everybody has had more or less of this experience. Ultimately you will get to where you can get along without sleep, if you want to. I think if I had to I could get along with two or three hours' sleep at night. I notice this, that when I am kept up all night or nearly all night, it makes no special difference, I go right along with my work. I suppose this is the experience of all persons in this work. God Almighty is your supply, He is your strength, all power comes from Him, and material manifestations can have no power over you. Of course there are a good many deeper things in this study that will come up by and by. God gives us power by study, by concentration and realization to overcome almost this subject of

breath and the subject of heart beat, because you will learn to realize that life is only from God and nothing else has any power over you. Of course that is too deep for beginners, they would feel as though they had very strong meat to take, if I should tell them that they could demonstrate over the subject of breath; but, notwithstanding, it is a remarkable fact that there are people who have that power. I have read of it in English history that they bury people and sow a crop on them, and wait for the crop to ripen, and then dig them up and they come to life; and I have no doubt but that this is true. They have overcome these physical elements entirely. You will read of instances of this kind in the history of the Sepoy Rebellion in India. Furthermore, they have this power of transmitting thought from this power of thought, the same as this wireless telegraphy. They have known this hundreds and perhaps thousands of years, and they will tell you that they have this power of transmission of thought. It was written about by English officers in the Sepoy Rebellion that the Indians would have word of a battle and its results immediately after it occurred and days and days before it was known through the existing mode of communication. Their notice came through this thought wave.

If we will only learn not to deny these things, to not shut the door and say, "I won't be taught, I know more than the fellow that made the book;" if you will only keep yourself from thinking you know too much; keep yourself in the attitude of a little child, come to God with an open heart and an honest desire to know the Truth then you will advance and these things will come to you. I remember a few years back when I thought I was so smart that I would not let anybody talk to me on such a subject, but I saw my error, and I see it more and more. The world is opening wide to this thought. Take my correspondence as an example and you will find that everywhere on the earth they

are working in this new idea in a wonderful degree, and what is going on in my little world is only a pebble as compared to what is going on in this great metaphysical universe. The Truth is coming into the knowledge that makes them free, as our Savior said, you shall know the Truth and the Truth shall make you free. The person who is in slavery to disease, to hard times, to fear, or any other material manifestation is not free, and does not know the Truth. The great Truth that you are to know, is that you are God Almighty's perfect child, created in His image and likeness, that you are perfect as God is perfect; and when you realize that Truth, you go into the land of the super-conscious thought; you go into the land of the knowable; you do not stay in this sphere at all. You then manifest God's image and likeness.

QUIZZ MEETING.

At the Reform Christian Science Church, Wednesday evening, January 8, 1902, the following questions were asked and answered:

.Q "Can a healer heal a sick man by absent treatment, if the sick man does not know that he is being treated?"

Col. Sabin. "That is a proper question and I will be very glad to hear an explanation of it? I will call on Mrs. McLaughlin to answer that."

Mrs. McLaughlin. I can only answer that from my own experience, and that has proven conclusively that the absent can be healed without their knowledge, or the knowledge of any one, it makes no difference whatsoever."

Mrs. McLaughlin. "I can only answer that from principle of this church that it is not right for us to treat any person unless he or she asks for it. It occurs to me that it would be improper to treat anybody who is not willing to receive it, although I think it can be done, it is not according to our ideas."

Mrs. McLaughlin. "I think there are certain exceptions to that, because there are a great many instances where the individual can not ask for help, and if we have the leading, we should give it. For instance, if a child were drowning, it could not ask for help; but we would help it just the same. Where people do want help I think we ought to give it, if we feel led by the spirit."

A stranger said: "In the discussion of this question, I understood the lady to say that it did not make any difference whether the sick person knew it or not. That is one of the points aimed at in the question, whether it makes any difference, and if so, how much difference does it make, if we have the co-operation of the sick man, or if he does not know anything about it. That is the point I would like to hear what you think on that subject, I would like to be straight on that particular point myself."

Col. Sabin. "Some little misapprehension exists. A person naturally must ask for this treatment, that is the rule, but it will be effective if they do not know it oftentimes. For instance, a man in this city who was a banker—I will not describe him any further—had the typhoid fever, he was out of his head and had been for a couple of weeks, or such a matter. A friend of his came and asked me to pray for him. I then treated him four days, and he came to himself, and was all right and well, the healing was as perfect as if he had had the ability to ask and had asked. Well, that covers the rule that our sister mentioned. Where they can't ask anybody can ask for them, and if you know they want it, give it to them, it is perfectly right, and you will have just as much effect as if they knew it. But suppose that a wife has a drunken husband, and she in the agony of her heart writes to you to treat him. Now, I think that my experience in cases of that character will show you that fully fifty per cent of those people are not helped. I think about fifty per cent are. But you must al-

ways bear in mind that God is the Healer, it is not the one that is being prayed for that is the healer at all. God sendeth sunshine and rain upon the just and the unjust, but if the unjust are stiffnecked and incorrigible, of wicked tendencies, committing sin right along, so to speak, then you can't heal them. I have never known a case of that kind to be healed."

"I think it can be said that this should be the rule, that where any accident or misfortune overcomes any person in whom you have an interest, and you desire to pray for them that God will destroy the evil that is about to destroy them, you have a perfect right to do it without being asked, and in almost every case you will have perfect results. But where they have the ability to ask and the opportunity to ask, and the knowledge to ask, and they refuse to ask, you are under no obligations to treat them. If you do, the probabilities are that your treatments will not do any good. I give this from my own experience."

Q. "Please explain how we can realize the great supply when we earnestly seek employment, and do not get it, and need presses us?"

Col. Sabin. "I think that that has been very thoroughly answered in my writings and also in my lectures. You have nothing to do about getting the supply yourself so far as your individual efforts are concerned. Read the last ten verses of the sixth chapter of Matthew, and it gives you the rule absolutely. In the first place, seek to do right and to do good, for the sake of doing right and doing good; then you develop the kingdom of God that is within you. You are seeking the kingdom of God and its rightness. The meaning of the word God is good, the kingdom of heaven means the kingdom of harmony, the kingdom of God means the kingdom of good. You seek to do right to do good for the sake of the right and the good; ask God for and affirm that he does give you everything good which you want and attend

to your business and God will care for you. You do not have to seek employment nor anything else, only as you are led, and employment will come to you, or you will be led to go and get it, and you do not have to do anything except as you are led. How do I know that I am right? Follow the leadings of God and you will make no mistake. When I am led I always know it. When you are led to do anything you will do it. If you have your trust in God, affirm that He does give you supply and it will come."

"Here, for example I will say, is a manifestation of a case of fever. According to the material senses there is a great fever in the person suffering, your patient is red with a hot fever. Now, you do not cure that so-called fever by acknowledging its existence and praying to God to destroy it. Neither do you pray to God to destroy your poverty. In the one instance you realize in your consciousness that the perfect child which God made, can not have fever, in the other that this spiritual child that God made can have no poverty. You make that realization and let results take care of themselves. You have nothing to do with results. When you have upturned a barrel of water you do not have to pray for the water to run down hill. It goes down because of natural law. Just so with this supply. You affirm that you have these things, and go on and do good and do right, and "all these things will be added unto you." You have no business hunting up things except as you are led."

Mrs. McLaughlin said: "I would like to say on that subject that I think a great many people fail in getting employment because they limit God. They think "no employment can come to me unless I get it through certain channels." They should leave all channels open to God. If I can't heal I can do dressmaking, if I can't get dressmaking I can do millinery, etc. The mistake is that they limit God to certain channels."

Col. Sabin. "By thus limiting God they often lose that for which they are seeking."

Q. "In metaphysical healing is thought transference the means by which the prayer or treatment is made effective?"

Col. Sabin. "I will call on Judge Mackey to answer that question."

Judge Mackey said: "My conviction upon that point is that where the subject of the treatment is sensible of the fact that he or she is being treated that the prayer is made effective by thought transference, by the mysterious law of vibration that prevails in the mental and spiritual worlds as it does in the physical. But there may be cases where the healing is not effected by thought transference which carries realization into the mind of the patient that is sought by the healer. There are cases where persons not being sensible that they are subjects of treatment, the healing is effected by the power of prayer, as in the case of the daughter of the ruler whom Christ healed. That was at a distance, but when her case was brought to the Savior by her father, He told her father to go his way, that his daughter was healed. So comparing the lesser with the greater power, the prayer becomes effective without thought transference where the subject is not aware that he or she is being treated. That is my opinion."

Col. Sabin. "In order to make thought transference effective the patient must be receptive. This is a pretty deep subject for us all. Judge Mackey is usually very clear, but on this he is a little wrong I think. In order to understand this subject of thought transference, whatever it may be, you must understand how it is done, and in order to understand that you must understand the three different minds of man, so to speak. In the first place, there is the objective mind. It occurred to me while the Judge was talking that he thought transference must be through the objective mind. Well, that is this outside mind that you see and hear. You hear me talk, I address the objective mind through the sense of hearing. That is talk-

ing to the outside mind, or objective mind. Well, of course, if I should treat a person in Japan; it is through the silent treatment. I could not address the outside, objective mind in that way. That would be impossible, because I would be eight or ten thousand miles away. If I should treat through the objective mind, I would go to my friend here and say something, and he would not believe it. His objective mind would become antagonistic to me; but when I speak silently to the subjective mind or the subconscious mind, that mind has the power to discriminate absolutely between good and evil, between truth and falsehood. It reasons, it loves and it hates very similarly to the objective mind."

"The perfect mind of man is the mind that goes above them both, goes above reason, that goes into the land of the *knowable*. That is to say, you go above reason; you go into that condition of mind *where you know*. Then of course thought transference has no power at all, not a particle. Thought transference will not have power upon this objective mind, thought could be transferred into the objective mind only by word of mouth."

"Now we come to the second part of that question, how do we make it effective, and there Judge Mackey was entirely right in the last part of his answer. The only thing that makes the healing thought effective is the power of God given through and in accordance with His natural law. You ask, seek and knock, place yourself in position, and you are sure to have a demonstration, just as certain in this Science as any other. But it is not by man's work, it is God's power worked through and by virtue of natural law. If the sunshine is necessary for one's health and we go into a cellar, and in there pray for the sunshine to come into that cellar to save our life, the sun will not come in because the sun does not do that kind of business. Such an one has to get out where the sunshine can get to him. Just so with this healing.

You have to get in harmony with this Infinite Mind, and when you get there it is the power of God that makes the healing. The person has nothing to do with it. All healing is simply in answer to prayer, and in order to give a prayer that will be answered, you have to conform in all cases to the rules laid down. If thought transference is the healer, then humanity can heal. I understand there is a class of philosophers who claim that they do the healing by the God which is within them. I do not believe it, I do not believe any such thing is done, although they can bring an array of proof on that subject that would astonish you. Yet I do not believe it. I believe that there is healing of some kind done by human agencies, but it is not the healing that we are talking about. All healing is of God and from God. That was done by Jesus Christ, our Savior. That is the healing that comes from God. That is my idea of this."

Q. "Is it a supposable case, that anybody would say he were healed when he was not?"

Judge Mackey. "I would say not. "No man has ever been known to pick his own pocket or burglarize his own house."

A stranger. "In regard to that question, I think that here have been people deceived, and thought themselves well when they were not."

Col. Sabin. "Let me ask a question. Our theory of metaphysical healing is that the child of God is always perfect and has no disease; then how is He going to have disease if he never could have it?"

A stranger. "Then that question will not apply to him at all. I thought you were talking about a person who was sick."

Q. "I do not like to lie about pain. Therefore, what shall I say when I have cramp in my limbs or pain in my body?"

Col. Sabin. "I will call on Mr. McLaughlin to answer that question."

Mr. McLaughlin said: "In regard to that I would

give the answer along the line of the previous question. This divine part of man, this perfect man feels no pain. It is this other part that believes evil, sins, pain, sickness, etc. But the divine part of man would feel no pain therefore it would be a falsehood, unreal."

Col. Sabin. "If he does not want to lie he had better quit claiming that he has pain."

Judge Mackey. "If he claimed that the cramp was in his legs he would be mistaken. the cramp would be in his mind."

Col. Sabin. "Any further answers to this? That comes under this same general head of thought. It is a very pretty question. The spiritual child of God is always perfect. You have to realize that in order to cure these so-called physical evils. This physical evil is a belief, it is called pain, cramp in accordance with this question."

"Now, materially, in accordance with the senses, if you say you have not any pain, you tell a material lie. But when you come to realize the Truth, then you realize the fact that this pain is nothing but a lie, it is an untruth. A lady told me not long since that she was attacked with a pain like appendicitis, and she just walked the floor and denounced it as a lie. It was a lie, and she realized it and it went away. She did not have the appendicitis, but harmony was restored."

"The other morning when I woke I had a little hitch in my throat, a sore throat. I got myself together and I kicked that lie out of the bed, and I did it in short meter and in very rough terms. It has not been to see me since. If I had told it: "Yes, you are a nice little sore throat." I could have had the sore throat as long as anybody. I could have the grippe just as well as any one. You must realize that these claims of pains are lies, denounce them as lies, and they will quit you. Some ladies do actually get mad if you tell them that they have no pain, they know they have it. You can not do anything with them but give them

castor oil, etc. But when you get persons educated so that they will realize that pain is nothing, and educated so they will kick all such beliefs out of the house, then such pains will go. I know when I first was told to deny a pain that the thought occurred to me just like it did to the person who asked this question, that I would be telling a falsehood if I did deny, if I said that I have not any pain. But I was persuaded to try. I would say to the so-called pain I have not got any pain, you are a liar, get out. Finally it become to be fun, to give such beliefs a kick and clear them out. That is the way to keep perpetually well; but a man comes up and argues with you, "Of course you can't always keep well, you can't live always," such an one is building up a stone wall in front of him, that will knock him out. It is the one that hangs on to eternal Truth and eternal Life that wins."

Judge Mackey said: "It is according to Col. Sabin's view of the case of cramps that a man who has had his leg amputated will during the process of healing complain of cramps in his feet. A case is reported by a great French surgeon, of a man whose hand was amputated in a warm room, it was a bitter cold night, and the amputated hand was placed on the outside where the cold was intense. The patient was not aware of that disposition of his hand; but he complained all night that his hand was freezing, showing that pain is not physical but mental, and that the mental and spiritual control when thought into sufficient activity."

Col. Sabin. "Mind is the ruler not matter."

TREATMENT.

At the Reform Christian Science Church Sunday afternoon, January 12, Col. Oliver C. Sabin gave the following treatment:

We are the perfect children of God, created in His image and in His likeness, living, moving and have our beings in God, and are perfect as God is perfect, because our life is in Him and from Him

and of Him, and these evil material manifestations can not touch us nor harm us, because God is love and God's love covers us as do the waters the sea; and nothing but perfect love can come near us; nothing but perfect love surround us; God leads us in everything; He leads us by His wisdom; He protects us with His power; supplies us with His goodness; in our outgoings and in our incomings, God Almighty's power sustains us. He watches over us and cares for us, and the very hairs of our heads are numbered; a sparrow falls not to the ground without His notice. Omnipresent love, infinite knowledge, everlasting perfect love, it covers us, takes care of us, watches over us, and God gives us the realization and spiritual understanding to realize the Truth; and He fills our hearts with love. Love is the power which unlocks the dominion, and He gives us perfect love and through that we have absolute dominion of God's blessings. He destroys every belief of in-harmony and error and gives us the realization of the Truth that all such is a lie, unreal and untrue, because God is all and God is good, and that there is no evil and can be none, because there is no room for anything but God, for God is all and God is good. Therefore, we denounce and deny all discord, all evil, and drive them into the darkness and blackness of oblivion of materiality, and turn our faces towards the eternal Truth and eternal light of God Almighty's love. God blesses each and every one of us here to-day; He sends us away perfectly healed; He baptizes us with His holy spirit; He gives us the knowledge of the Truth which makes us free. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty, and therefor no evil can come near us, around us, or about us for we do dwell in God.

We thank thee and we praise thee, Oh Father; we praise thee and we rejoice that thou hast given us this knowledge which makes us free. All in the name and through the name of Jesus Christ. Amen.

PREJUDICE; THE DOCTORS' CHEMICAL- IZATION.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church Sunday afternoon December 15, 1901.)

This being the eleventh lecture of the course, necessarily it is picking up the odds and ends, so to speak, of the points which are necessary for you to understand as students and healers. While these questions and answers and isolated thoughts may not be as interesting to you as a regular set lecture, yet when you get the twelve lectures together in book form, you will find that they will be very much more complete the way I am giving them.

The first thought I want to take up this afternoon, is the question of prejudice. The prejudice which I refer to and which I propose to discuss is the prejudice we have to encounter as advocates of this system of God-healing. You must understand this, and all you will have to do to understand is to look back at your own life a short while ago, when you were just as full of prejudice and believed just as little as any person could, if you were like me. Had any person come to me and told me that God healed the sick, of course I would not have believed it, did not believe it. I had a friend who had been healed; I knew the man had been healed, healed of something that materia medica could not cure. That was what struck me, confounded me, so to speak; but I did not believe that God had anything to do with it. So I took up the study and studied to find out by what system he had been healed, and I found out that God did heal the sick.

Now, we must not blame persons if they do not believe as we believe; we must not criticise them in our thoughts; we must have as kindly feeling for persons that do not believe, as for any person that does believe; if possible, more so, because they are in a position to excite our sympathy. Here is a Truth; we know it; we practice it; we see its effects

around us everywhere; we see that God is healing the sick; but they do not see it and they can not believe it; and yet they are dying for the want of this very knowledge. Their education from the earliest times down to the present has been that God did not heal the sick except in the earlier centuries of the religion of Jesus Christ. We now know that the church lost its spirituality, and the power to heal went away, and then man had to resort to materia medica. It came up crude, intensely crude. There is nothing in the world that you can imagine that has not been used as medicine, but it was all they had. They had lost their spirituality; there was nobody who believed in God strong enough to heal, and man had nothing else to resort to. What was the result? The race went on dying, dying, dying.

Now, that education for these centuries has to be overcome. It is prejudice, and it has to be overcome. You can't force me to believe and I can't force you to believe anything. Even after I came into this thought, or was coming into it, I was healed in a number of instances, and I even found excuses to say I got well by myself or some other method. Error will everlastingly obtain some excuse to avoid giving recognition to the Truth. Furthermore, this error, so to speak, has another form of prejudice that has to be overcome. It fights you from the time you start into this study until you get through. You never had any trouble in error coming up and overcoming you and confusing your mind, and all this, as long as you believed that God is a great big person and that He created a devil, and the devil has charge of the most of us. Error does not say a word against that. It is the doctrine error wants you to believe, because it has been engounded into the human family, and by the belief in that error the human family is being destroyed. Therefore, the old adversary, which the world calls the devil, is but malicious animal magnetism. It is this which creates disturbances in our consciousness and drags us down to death. People

laboring under these disadvantages should not be blamed; but, on the contrary, we should do everything in our power in love to teach them so far as they will let us; and if they do not do that, wherever we get a chance to extend the cup of cold water, do it, throw out the life line, and let their blood be upon their own heads. That is all we can do.

There is another element of prejudice which has been created by the conduct of those people who have been working in this new thought. One crowd claims that a certain person received it direct from God Almighty, and by the virtue of that revelation, this person has the right to dominate the lives, the conduct and the liberty of everybody who happens to believe in this thought. Not only that, but they prohibit any and every person from talking and teaching, except those who have been taught by the headquarter ones. It does not make any difference how much you know nor how much I know, we are not allowed to teach what this is. I was told when I first commenced to write on this subject, that I could write what it does, but not what the system is. They said if you do, you will get into trouble with the Boston people. That right is retained by the central publishing society. The conduct of that combine has created prejudice.

And they have created prejudice in another way. Under their system before a sick person is permitted to have this God-healing, he has to turn off every physician in connection with the whole business. Well, let us just look at that a moment. It is necessary that you should understand these things. I do not believe it is necessary for a person to have medicine. I do not take medicine; but if you believe that medicine is going to do you good, medicine will do you good, in the degree that you have faith in it. They say, Does the perfect child of God need medicine? No. But you can carry the same argument farther, and say, Does the perfect child of God need a warm house to keep him from the winds and cold? No. But yet they all prac-

tice it. They all have warm houses, don't they? Is it necessary for the perfect child of God to have food to keep life in this material body? No. But they all use food. Now, you can carry that same line clear out, and you can see that we are not ready yet to step forward and grasp our full rights. The time is coming when we will not only live without food, but the elements will have no power over us, our minds and bodies will be spiritualized, and we will be God's perfect children as God intended we should be. But the time is not here to-day, we have not arrived at that degree yet.

You understand the position we have taken on this subject of materia medica. If there is a doctor in the family—I never inquire whether there is or not—but if there is, and they want him, I say keep him. There are certain classes of diseases, in which, according to the laws of our country, it is necessary that you should have a physician for your own self-protection. They brought Jesus a piece of money and asked Him, Is it lawful for us to give tribute unto Caesar? He said, Show me a penny, then asked: "Whose image and superscription is this?" They said Caesar's. He replied "Render unto Caesar the things that are Caesar's, and unto God the things which be God's." In other words, you have to obey the law. Suppose a person comes to me for treatment for smallpox. Those people who believe that small pox is contagious will take the smallpox, if they come in contact with that disease. I would not take it, because I do not believe in it; but the great body of the people do believe in it, and for their protection that case of smallpox should be taken from society and society protected. Now, the law is that the doctor has to report that case of small pox to the Health Board. If a person should come to me with a case of smallpox I would say I will not take your case unless you have a physician, so that the law can be complied with.

There was an old lady out in the Indian Territory who telegraphed me for treatment for smallpox for her grandchildren, and I telegraphed right

back that I had taken the case but for her to employ a physician at once, complying with the law. They took them into a camp in the woods, there were several of them there. The old lady went and nursed her children. She threw away the medicine that was left for her children by the doctors and they got well without any marks on them, while some of the others who did not take treatment passed out. I complied with the law. God'did the healing.

If you take any kind of contagious disease, so-called, society is entitled to protection against it, because people are susceptible of taking these things. Therefore, in this class of cases, I will not treat them unless they have a physician, I simply will not do it. I do not intend to put a rope around my neck and get up on a battlement and jump off. I do not intend to implicate myself by violating the laws of my country. I am talking to my students, and I say to every one of you, do as I do, and obey the laws of your country.

There is no virtue in materia medica, only as a person believes, not one particle. There is no more necessity of taking medicine than there is of taking anything else. It has not the least little bit of virtue in it. After awhile when you get strong enough and clear enough in your comprehension, in your understanding, you will not take medicine, you will not have to take medicine, because the realization of the Truth will destroy every kind of ailment.

That is one class of objection. There is another person that I have in my mind, who claims to be the third edition of the prophet Elijah, has a large number of adherents, thousands, as I understand following him. He comes before his congregation, one of the largest in Chicago, with wings, as I have been told. He has some kind of strings that he can pull and the wings will go up. Such persons and such conduct has a tendency to make everybody believe that the people who are advocating and teaching this God-healing, are simply a set of fools and cranks. I suppose I was a fair sample of a crank

when I first heard of this subject. I did not think I was a crank. I was such an old foggy that I did not want to talk of such things, and would not let anybody else talk to me on such subjects. But I became interested; the Truth was forced onto my consciousness, and I found out what this system of healing is. All healing is done by God Almighty, it is done in answer to prayer; it is God's system of healing mankind, and I have no more virtue in the healing than any other person, God is the healer, we ask, seek, knock.

There is a woman on trial now, down in Florida, as I understand, who claims that she is the healer. If you will write to her, as the papers say—I know nothing about the case—she will write to you to go into the silence at a certain time and center your thoughts on me, that is, on her, and I (she) will sit down at the same time, and will realize that you are healed by me. She believes that she is the healer. Now, I do not believe any such doctrine as that, and I do not wonder that people are prejudiced against such absurd theories.

The only ground upon which we have to base our faith, is the doctrine laid down by Jesus Christ, our Savior, "I am the way, the truth and the life;" and we have no promise nor power, except in and through the name of Jesus Christ. I, as a person, have no more to do with it than any other person who has the power, the disposition and ability to make a prayer in sincerity and understanding to God, and God hears one as well as another. There are no big I's or little you's, no respecter of persons in this. God Almighty's Truth is for you and for me, and for all of us. I think perhaps I am the only one who has ever laid out this doctrine, and given this Truth to the whole Christian world comparatively free since this new awakening.

There is another person in Denver who claims, I understand, to be Jesus Christ, if not more. Now, you must not blame people for being prejudiced. I saw this morning a lot of comical trash in the New York papers on this very subject. People are dis-

gusted at the nonsense and absurdity of the human asses who have taken possession of this Truth for the purpose of personal gain and aggrandizement. That is it.

Now, throw out the personality and look to God and you will heal the sick. This is genuine Truth, there is genuine Truth in it, and if properly applied it will heal the sick; and when we get the full power we will do the works that Jesus did; and we will get the power, and we will do everything; but we can't do everything yet, because we can't get the perfect realization. If you can have the perfect understanding you can never fail in this work. There can be no failure, and the only failure possible, is because we do not understand sufficiently. When the man was brought to Jesus who they said "I took him to your disciples and they could not heal him," our Savior healed the man. His disciples asked him why they could not do it. He said this kind goeth not out but by prayer and fasting, meaning that you have to have a more consecrated and perfect understanding to heal such as that.

There is another point I want to take up this afternoon. It is what we term Chemicalization, the effect that this Truth will have, and the effect of error that will be manifested. There is a gentleman now, in this city, who came to me probably two months ago. He had been a drinker for twenty years, not only a drunkard, but took opium, morphine and laudanum, would take a bottle of laudanum and take a great big swallow out of it. We commenced to treat him, ten of us working on his case. It was a very severe case. We kept on working on him for two or three weeks. Finally one morning he came into my room, he had my book tied up in a paper, his jaws were set and he looked like he was just ready to fight. I knew as soon as I saw him what ailed him. He said, "Colonel, I have brought back your book, and just came to tell you that I am not going to have anything more to do with this Christian healing, I am done with it." I let him go on and talk. After he got

through,—he thought he had done it according to material mind—I said, "My friend, I think you are the biggest fool I ever saw except one. I can remember back about four years ago when I knew another fool who was possibly a bigger fool than you are. I was the man. I went to my healer and told her I was just done with you and your religion, you are a set of fakes. That is what you came here to tell me. You told me in a gentlemanly way. I will give you a treatment and send you home with a little bit of common sense." He took the treatment and went out of the room laughing, with a big broad laugh. He has never had that chemicalization since. He went on, and is now perfectly sober and attending to business, the first work that he has done for some years. He is perfectly sober. That is what we call chemicalization. He had chemicalized, error had chemicalized him against the Truth, and he had got ready to stop the treatment.

There was an old man whose friends wanted me to treat him for heart disease. I said, "Send him up to my room and I will treat him every morning while I am here." He came three mornings, but the fourth morning he did not come. I saw him the next morning and asked him what was the matter. He said, "There is nothing the matter, these doctors have been lying to me for twenty years. There is nothing the matter with me. I am not going to fool with you nor the doctors any more." Now, he had chemicalized against the Truth to a certain degree, but I think his chemicalization was against the doctors more than against the Truth. He believes to this day that the doctors abused him for twenty years by charging him fees for doctoring heart disease.

Sometimes it will take that form, sometimes it will take another form. Suppose you are called to treat a person, it is not infrequent that they get worse to all appearances after treatment commences. This is the only part of my book that the *Washington Times* reviewer did review. This was before the late changes of ownership. She pub-

lished what I said that after treatment the patient did sometimes get worse, but she stopped before she carried it out. She is like the fellow out West who never would hire a lawyer except one who would tell him he could win his case. He would go to the good lawyers in the town and they would tell him there was nothing in the case, and he would go to some one who cared more for fees than for honesty, and he always got beat in his cases. She just reviewed my book where I said they would get worse, oftentimes they do get worse. But if we keep pouring in the Truth, directly the error will leave, and a perfect healing oftentimes results almost instantaneously. If I had my choice —of course I want my patients to gradually get well—but if I had my choice, I would much prefer a patient would apparently chemicalize, if I had him where I could have him in hand, than to have no apparent change, because it shows that Truth is taking effect.

Here is another thought which you will notice in your business. *When this healing commences*, I have rarely seen a case where it does not continue until the healing is done. Sometimes it takes some time, sometimes it don't; but wherever you see the healing commence it will hang on until the work is done as a rule, and the exceptions are the sick one's fault.

Here is another fact. There never was an honest prayer offered to God that did not have its effect, and sooner or later receives an answer, never. It may not materialize instantly, but every honest prayer receives its reward. It never will fail.

You remember what I said in the course of my lectures on this question of how to pray. Did you ever think how closely, or notice how closely this subject of ours, how to pray, follows David's prayers. Take the twenty-third Psalm and read it as an example.

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." Now don't

you see that it is all affirmation, all affirmation? "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

"Yea, Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me." All affirmation. He does not say, Please, Father, do so and so.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Don't you see in that all affirmation? You take the twenty-third Psalm and realize these statements and it will heal the sick. If you do not know any better way to heal the sick, repeat it over and over, and apply it in your consciousness and the consciousness of your friend, and it will heal him. That shows that our system of praying is right. It is not only right, but it is according to the rule laid down. Take the Psalms all the way, and they are nothing more than a prayer. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." All affirmation, nothing but a prayer.

What do we do when we go to heal the sick? We do not ask God to heal this person. Why? Because we go away beyond that and we see the perfect child, the spiritual image and likeness of God, and we affirm that perfection is its birthright, and that affirmation being made, these physical surroundings are made to manifest themselves through this power of God. Therefore, in praying, pray according to the rules that have been given you. Affirm, affirm, affirm.

There are some Scientists who say never deny. Now, I do deny. I have the right to do it, because the pattern is such as well. I have had more instances of instantaneous healings when I was denying the possibility of the existence of disease

than in any other condition. There was an old lady lived out in the eastern part of this city. She had a great many complaints, I do not know what they were. She had been sick for a great many years, living a miserable physical existence. I was calling her by name in my prayer, affirming that she could not have any of these things and did not have them, that it was impossible; when she said, "Colonel Sabin, I hear somebody calling my name, Martha, Marth, Martha." I told her to be quiet, and went on with the treatment. I always walk when I pray, I do not know what others do. Directly she said, "Colonel Sabin, I want you to sit down, I am going to walk awhile. I am going to pray awhile. I am going down in the parlors and tell the ladies who came with me that I am well." She did go down and told them that she was well, and she has been well ever since. The last time I saw her she was well, the picture of health, and her cheeks were rosy. My cheeks are rosy too. You would not have thought it possible, if you had seen me four years ago that the rose would have reappeared on my cheeks. As you get this Truth everything is forced into harmony, and God gives you health, because His life is eternal, and we live in it. We live in eternal life and must have eternal health.

There is another thought I wish to take up, but I find I have no further time this afternoon. Now, I have given you these remarks of a practical character; and I will try to continue them, even though we have to run over our twelve lectures, until you understand how to handle this great Truth. But do not, whatever you do, allow the misconduct of any other person or persons to ever get between you and the radiant light of God Almighty's Love. Remember by that love you heal, and if you keep in that love you can move the mountains, you can do everything.

God does love us for God is Love.

Kind words and kind deeds are twin jewels whose lustre never tarnishes.

WHY HE LOOKS HAGGARD.

Who is that sad, disconsolate-looking fellow?

He is a man who has made a study of rules of health?

Whose rules of health?

Everybody's rules of health. That's the trouble with him. He's been trying to live up to them.

What does he do?

Everything that he is told to do, and when he isn't doing anything else, he worries because the rules are so conflicting.

And it is undermining his health?

Of course. It would undermine anyone's health.

What are some of the rules?

Well, here are two of them: "Eat only a light breakfast" and "Breakfast should be the best meal of the day."

What are some of the others?

"Run or walk two miles before breakfast" and "Never attempt to do anything on an empty stomach."

Any more?

"Take a cold bath the first thing in the morning" and "Remember the shock to the system of suddenly encountering cold or heat is very injurious."

Anything else?

"Never use a pillow" and "The most refreshing sleep is that when the head is elevated."

Is that all?

Oh, dear, no. There are hundreds of other rules. For instance: "Do not get in the habit of sleeping in the daytime" and "Always take a nap in the afternoon;" "Eat only at meal times" and "Eat whenever you are hungry;" "Eat no meat" and "If you would be strong eat plenty of fresh meat;" "Get up at five o'clock every morning" and "Sleep until thoroughly rested, no matter how late it is."

I'm not surprised that he looks haggard and ill.

Neither is anyone else who knows what he is trying to do.

MAN'S MISSION ON EARTH.

Man's mission on earth is to realize
That he and the Father are one;
To accept his dominion over the Earth,
And live the life of God's Son.

This fleshy temple wherein He dwells,
When the mind assumes control,
Will grow refined and Spiritualized,
In response to the quickened Soul.

He will walk the wave, will fly through the air;
And hush the winds with a breath;
His ethereal body and mind as one,
Will forever conquer death.

THINK RIGHT.

(Lecture by Col. Oliver C. Sabin before the Reform
Christian Science Church Sunday afternoon,
December 22, 1901.)

This afternoon the lecture is properly the last one of this series of twelve lectures, and we will take up the odds and ends later on and go on until we have finished the subject, in a degree.

The lecture this afternoon is upon the subject of **THOUGHT**, especially. Each and every one of us are the architects of our own fortunes absolutely. It is in our power to be whatever we want to be, whatever we wish to be; and it is in our power by the lack of living up to our privileges to sink just as low as materiality can sink us. Thought is God's mode of communicating with his children. We are the children of God, created in his image and in His likeness, and endowed with all power and all dominion, and we have that power and that dominion now; we are that image and that likeness now, provided we will be what we wish to be, provided we will do what God has laid out for us to do.

Take the material man as he appears to us and he lacks very much of being the image and likeness

of God; take the material man, and he lacks very much of being endowed with this power and with this dominion. You must remember that we worship God in spirit and in truth, and unless we do worship God in spirit and in Truth, our petitions will never be heard, they will never be answered. Therefore, when we ask, seek and knock, along the lines given to us by our Savior, realizing the Truth of our petitions and the spirituality of our prayer, we are just as certain of an affirmative response as we are that the sun shines to-day. There can be no failure; there can be no doubt, and there can never be an instance where you do not get that for which you are entitled to pray. I have told you heretofore what the line of demarkation is, what you are entitled to pray for. I think it was St. James who says our prayers are not answered because we pray amiss, we do not understand what we are asking for. There should be a rule as to what we may pray for and there is a rule, by which we may know absolutely that what we ask for we are entitled to. That rule I have given to you before, and I repeat it, *as follows: You are entitled to everything that God ever created*, because you are His heir, a joint heir with Jesus Christ. Remember that God never created anything that was not good, and all He ever did create was good, and He created all good. Therefore, you are entitled to all good, and you are entitled to ask for all good, and you are entitled to the enjoyment of all good; but if a person commences to pray, "There are some beautiful things, I would like to have them, but they are not for me, I could not do that, I could not be a healer of the sick, I never could heal the sick, that is for somebody else," such persons will be as Solomon said, *As a man thinketh so is he*. If your thoughts have confined you down to a narrow limit, that is the limit you will live in. It is utterly impossible for you to get out of the environments that you purposely make for yourself, as impossible as it is to fly. So long as you keep such thoughts in your mind, you can not rise above

them, utterly impossible. It is only those who are in possession of the understanding, that they are God's children, that they are the image and likeness of God, that their lives are spiritual, that they live in spirit, and bow not down to the material, who get everything good which God has made. Now, you can have a good thought, and that thought will build you up; You can allow your minds to run along the lines of virtue, honesty, uprightness, Love, love to God and love for your fellow, carry it out in your every day life in your practice among your fellows, let Love dominate your life, let perfect honesty and uprightness be the rule by which you measure your actions, and you will find that you will build yourself up, out of this material slough of materiality; you will become more and more spiritual, more and more God like. *Ask, Seek, Knock*, and always and in everything *give thanks*, as the apostle tells us. *Pray, pray, pray*, and in the way we have told you how to pray. Understand that you have that for which you ask before you ask, claim it, because it is yours, and the realization will come to you, and as you become more and more uplifted, and more and more engulfed in this beautiful thought, the thoughts of love, of goodness, of kindness, and of joy, you will see yourself blossom up out of this material slough, until you become the perfect child of God and beautiful in your spirituality.

In your thinking, I want to give you another rule. The rule is old to some of you, but I do not believe you practice it too much even if it is old. I see before me some of my old students who do not practice this rule and they know it as well as I do. If I could make them practice it more by scolding, I think I would scold them. Here is the rule: In your thinking, never think anything about yourself, about your surroundings, about your business affairs, about your family associations, or about your friends, except that which you wish to see realized in truth and in fact. For instance, let us illustrate: I have a friend that I wish well; I want

him to prosper; I want him to prosper in building up this beautiful Christ character. I give him that kind of thoughts. Now, if I wish him well, would I think of him that he will wallow in the dirt, that he will go off and get drunk, that he will tell some man a lie, or that he will cheat somebody? Would I be building him up? I would simply be putting something down on him which would have a tendency to drag him down. Remember,—I can not emphasize this too much,—never think anything of yourself, about yourself, about your family, about your affairs, spiritual, mental, or physical, or about your friends or their affairs, except that which you wish to see realized as a matter of fact. Now, I think you all understand that, and if you will take that rule and follow it literally, you will never have anything that crosses your purposes in all your life. There is something most transcendently beautiful in this God-religion, when you can get close to God, and God leads you; when He takes you by the hand and leads you along through the pathway of life and strews your pathway with the rarest of flowers, and with love and harmony. There is nothing in the world that can express it, it is beyond expression; it is immeasurably lovely; It is for all of us, if we will only let God lead us. Build up the thought that God does lead us. Think it.

Suppose you want health. You meet a neighbor or a friend, you shake hands, and you ask him "How are you?" He replies I am very poorly, I know I am getting bilious, I am liable to be down on my back, this grippe comes around, I am always catching it, I can't sit with my back to a draft at all, I am always catching cold, I have rheumatic pains in my shoulders, and really I do not know what I have not got, and he goes on and gives himself a character that if he knew what he was doing, would be equal to another one who would say, "How are you?" "I am tolerably well, I stole a horse last night, and if I have luck I think I can make a run on somebody's chicken coop to-night,

I think I will go down to some of these stores when they are packed full and pick somebody's pockets, and altogether I think I will have a pretty good time." The fellow who talks and realizes sickness as real is upholding something that is just as reprehensible as thievery. I know this is hard doctrine to the one who loves to be sick, I know what it is. I used to be rather proud that my family had from away back went off with aristocratic paralysis. Mind, you, all sickness, death, sorrow, and everything of that kind is but the result of sinful thought. Mind what I tell you. Now, I do not say that because I or my brother here should have a headache in our old thoughts,—we do not have any more now, thank God, in that way—I say we had a headache, I do not say it is because we have committed a sin personally, that is not the idea exactly. Away back yonder when God created man in His image and likeness, He put him in a garden and gave him eternal life; He made him in His image and in His likeness, and He gave him the power,—as He could not help but do,—of self selection—the church people call it free will agency. In an evil hour this man bowed down to materiality; he acknowledged that there is life, truth, intelligence, sensation, causation in matter, that is what he did, and the day that thou eatest thereof that day thou shalt surely die. The very day that thought was fixed in the human consciousness, the race commenced to die, and that thought has brought down upon us, sin, sickness, and death. The sins of the father shall be visited upon the children from generation to generation, until man from his earliest history, that we have of his life, after commencing to die has been gradually curtailed and brought down until his life has dwindled from a thousand years, to a third of a century; and had it not been for God's providence, reaching out the hand to save the race, soon they would have passed out. In these last days the age of man is improving, it is going up, because in this new thought we prepare to live; we prepare ourselves to

live, and the barnacles and fossils that are always preparing to die, are becoming fewer in number, and gradually they will pass out. Those who want to die will die, of course they will die; they have a right to die, if they want to, they are free. But the age is improving, and the children are living to-day who will never see death. Our Savior said, He that believeth on me hath passed from death unto life, and shall never see death. Of course, I know it is very tender to some of us. I had a friend who really got mad at me because I would not consent that I was going to die. He felt hurt that such a precious thing as this hell called death should be ignored, and that I would not consent that I was going into it. Now, why won't I consent? We will go back to the rule. Never think anything of yourself, about yourself, or your affairs, etc., except that which you wish to see realized in fact. My friend comes up and asks, Are you going to die? What do I do? I go back into myself and I apply this rule. Do I want to die? No, I do not want to die. Then I say I am not going to die. Everlastingly deny that which you do not want; everlastingly affirm that which you do want; and the boy who shoots at the moon will shoot higher than the boy who shoots in the well. Remember that. Whether this everlasting trend of thought that death is universal which has been coming down on us for all these centuries, will bury us, I do not now pretend to say, but I do say that I will never consent that it will bury me until it does. I will be on the other side fighting for my rights in accordance with my ideas of what I think they should be; and I will live longer than the fellow who is looking for death, like a robin looking for a ripe cherry. Some sing "I would not live always, I ask not to stay" and there is not one of such singers but would run if he could get rid of death. When he was singing if the angel was just to rap at the door, and say, Come, my friends, all you that want to, if there was an exit at the other end of the room every one of them would leave the house

as fast as he could. What is the use of such hypothesis. You do not want to die. Of course you do not want to die. Why? Because God never created death. God Almighty is eternal life and you are His image and likeness, there is no death in you and the instant you acknowledge death, it is tantamount to a denial of God Almighty and His Truth. You are the image and likeness of God, you have eternal life.

In our treatment of cases, it is not infrequent at all that persons come to us by letter or telegram, with just barely breath in the body, and we treat those cases by declaring that there is no death, and that person can't die, holding God Almighty to the promise that life is eternal, and there is not one case out of a hundred of that character that ever dies, they can never die, if you have the perfect realization. If you have a friend that is supposed to be dying, hold to the thought that there is no death, but that life is eternal, and that person can't die. As I told you, life is eternal, and death is a lie, untrue, unreal, and does not exist except in the mind of materiality. Leave it, think of eternal life, build up eternal life, and then death has no power over you.

You want health. You think you can get health by condemning yourself, as I said awhile ago, telling what miseries, aches and pains humanity have that you can think of? Do you think that is the road to health and harmony? No. Those things are all destructive. Suppose you are taken with the headache, what do you do? If you are a Scientist you will say, Get out of there, you are the devil, now, go, and it will go. If you are not in this thought, you say, Well I have the headache, and you will go around and get some of these red robin splints or something else for the headache. I have had the headache so bad in years ago that the doctor would hold my head in his hands nearly all night. That was another thing that I inherited. My mother and my grandmother had the sick headache, and as far back as I could remember my

mother would occasionally go to bed with the sick headache, and when I got a little more aristocratic, I would have the sick headache, and I would go to bed also. Well now, I would despise myself if I had the headache. I would simply despise myself because I would know that I had been doing something that was wrong, had let in the enemy called error, this material thought. What might not be a sin in others, would be a sin in me, because I know better; I know that it belongs to this universal evil called malicious animal magnetism, that gives the headache. I do not have it because I know that it is no part of God's child, and God Almighty takes care of me.

These two fingers represent the two parties, the physical and spiritual man. This one is the physical man and says he has the headache; he always has something; he is a mean kind of man; but when I go to treat a person I do not touch this physical man at all. I turn him down, he is out of it. I treat the spiritual man, recognize his perfection and thank God that he is perfect. What is the result? Here comes up the physical man and says, I am well too, I have no headache. That is the way to heal. You never treat the physical man. If you are called upon to treat a person for a fever, and you go to the person and there see all the physical manifestations of a material fever, If you should go up to him and say to him, You have a terrible fever acknowledging it in your own mind, speaking the words. You have no idea what power, is in the spoken word, you have fastened the fever on that body, and you can have no effect, to remove it, after you have fastened that thought on the patient, and you might just as well get out of the house, you can do no good. Suppose such a one should come to me, what do I do? Do I go up to him, put my hand on him and say poor boy, you have a bad fever? Not by a large majority. I have not the least bit of sorrow, not a particle of sympathy even. I can remember when my wife would absolutely

feel like scolding me out of the house, because I would not sympathize enough with her ailments. Now I have not the least bit of sympathy for anybody that claims to have disease, not a particle. Why? Because I recognize it as nothing but error. Here comes a fellow with a lie in his mouth, are you going to sympathize with that lie? Certainly not, you can't do that. That fever to all intents and purposes is nothing more nor less than a lie, it is a perfect lie, there is no truth in it. How do I know that? I know it because when I sit down and declare the truth the patient has that belief of fever recovers, and when I ask God Almighty to destroy that lie in that person's consciousness and restore him to his sane and proper mind, what is the result? The fever is dead. Now, where did it go? It never was anything, it did not go anywhere, but it was simply a lie and the lie has been confronted with the Truth, and the Truth has destroyed it, the Truth has annihilated it.

These things are wonderful to a person who does not understand, but they are nevertheless true, every word is true, every word I tell you we demonstrate the truth of, almost every day of the world.

If there are any of you who do not understand this, I understand thoroughly well that you can not believe it, thoroughly well, that you can not force yourself to believe anything, but you can do this, as I have told you all along, you can get enough of a leading from my remarks to induce you to study this Truth, and when you commence to study and bring to this subject an honest conscience and an honest desire to know what the facts are, what the Truth is, you will land just where I did; you will find out that what I say is true, because through this thought you can heal the sick, as God has given us the power through His son Jesus Christ. It is as plain as A B C.

If you take the man or the woman who is always prognosticating thoughts of evil, for instance, I suppose that next to the thought that God created a

devil and fixed a hell to roast His children in, that this thought of poverty is the next worst. You take the person who is always thinking, "Well, now, I must lay up something for to-morrow, for next year; or a more happy way of doing it, I must lay up something for my old age, pinching, pinching, pinching, laying up, laying up. Suppose you go into a church and put into the contribution box a copper cent or nickel, when it should be more to pay expenses you injure yourself. Now, I am going to give you some few facts. Since this movement to unchain the Truth was started, I presume the expenses of this church has run ahead of the receipts a thousand dollars, I do not know how much exactly. Every bill that comes against this church by my orders is taken to my cashier for payment, and it comes right out of my private pockets. If there is a deficit it always comes from me. What has been the result? Do you think that that thousand dollars has impoverished me? No. You who have been coming here week in and week out, month in and month out, have never been dig-donged for money, have you? But I want to say to you this, that as you sow, you reap. I have no doubt but what the money I have paid into this church and in the propagation of this Truth has paid me tenfold in dollars and cents. I have no doubt of it, for my thoughts have gone out, and I reap as I sow.

Now a person will come and throw into the box a cent or a nickel, what is the result? They are measuring themselves, and as they sow they reap. If you see anywhere a case of real charity and you do not respond, as you sow you reap, eternally and everlastingly you reap as you sow. You will be infinitely blessed when you see a poor fellow that wants something to reach down in your pocket and give him some money, help him, throw out the life line, and God will furnish you the money to do that and to do a thousand things more.

There is another thing. You must train your thoughts to perfect trust along that line. God has

promised you all. What did Jesus Christ tell you? That your Heavenly Father knows that you have need of all these things; seek within you the Kingdom of God and His righteousness; seek to do good, seek to do right, for the sake of the good and the right and God will bless you. As you sow you reap.

Another thing. You must remember that your thought is but the prophecy of what you are to get. The person who thinks that he is going to be sick, is prophesying against himself sickness. Those who think of themselves poverty, are prophesying against themselves want; and as you think, so you are. Solomon was supposed to be the wisest man that ever lived, and he never said a truer thing than when he said, As you think you are. In other words, the measure that you measure unto others shall be meted out to you. You are the architects of your own fortunes. You can be strong, righteous, holy, build yourself up with these thoughts, or you can go down and wallow in the mire of material thoughts and it will swallow you and sweep you off the earth, and you will pass right out, and that will be the end of you so far as this world is concerned. So it is for you to make the resolve never to think anything about yourself, or about your affairs except that which you wish to see realized in Truth. Have I got any disease? No. Why? Because I am the spiritual image and likeness of God and can't have any. I deny it. Let this old material body come up and try to impose upon me, and I deny it, denounce it. Never agree to anything against yourself, never.

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PRAYER.

(Col. Sabin's December Lecture—Washington.)

"After this manner therefore pray ye"—*Jesus.*

Pray; open the gates to the higher world,
 Where the angels walk in white;
 Pray; use the lever the Master used,
 That lead to the realms of light;
 Say ye, "That prayer is all in vain"?
 Too long have we heard that sad refrain;
 It is not true—for prayer is might,
 It is not true—for prayer is light,
 It is not true—for prayer is work,
 And no angel above will this duty shirk.

Pray; a golden thought, sent sweet above,
 Is Caught and held by a spirit—Love,
 Pray; The blossoms of Heaven stoop to hear,
 When the child-angels of prayer draw near;
 Because your eyes are held to earth.
 And ye have not known the "higher birth,"
 Ye spurn the "Key of Truth" once given
 By Him who was the "Light of Heaven"
 And in your earth-bound chains declare
 "Behold: we have no need of prayer."

Pray—turn ye back to your cradle path,
 Where ye felt no power of "sin or wrath"
 From brother man, and selfish greed,
 Which of his neighbors gave no heed;
 Looked into the eyes you loved to see;
 "Our Father," was the words you said,
 "Now lay me," and you dropped your head,
 But the waiting angel listening there,
 Caught your mother's thought, and your childish
 prayer.

Pray: no matter what the words you say,
 Lift up your heart from day to day:
 And an insense sweet as a lily's bloom
 Will sweep your soul above the gloom;
 And tired hands, and feet, and heart,
 With power of greater impulse start;
 So would you breathe in the higher air,
 Climb the "Ladder of Love" on the wings of
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I have known Mr. John H. Schofield for years as stenographic reporter. His work has given special satisfaction to all parties concerned. His character as a Christian gentleman has also commanded respect, and I take pleasure in commending him to the confidence and good will of all with whom he may meet or with whom he may have business relations.

E. G. ROBINSON,
President Brown University.

Brother Fabrician, Principal of La Salle College, Philadelphia, Pa., adds the following testimonial:

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No. 6.

Teaching Lecture.

At the Reform Christian Science Church, Sunday afternoon, February 2, 1902, Col. Oliver C. Sabin delivered the following lecture:

In commencing this series of lectures, which will be the last of the year, I want each and every one of you to forget that you have ever had any opinions of your own, but make up your minds that you are now going to school, and that you are going to try to learn what I can teach you. Then after you leave my school, don't you believe anything except that which appeals to your reason by logic irrefutable. Now, that is fair. If I were a judge and there was a case being tried before me, and I would have preconceived ideas upon the guilt or innocence of the party that was being tried, and the defendant's lawyer would rise and commence to talk in favor of his client, and if I would say to the lawyer, Stop, my mind is made up and I do not want to hear anything that you have to say, I would be something like a Dutch justice of the peace, who, when the lawyer for the defendant started to talk about his client, said, "You shut your mouth, you are bothering me in my head, my mind is made up." That kind of a court would be very much of a jug handle court, a defendant would not have much of a show. The proper kind of a court and the proper kind of practice is to have an unprejudiced mind, ascertain the facts, whatever they may be, and after you have heard the pros and cons, then decide on the merits, let that go wherever it may, let facts control your judgment. It would be silly for me to ask any of you ladies or gentlemen to believe anything I might say to you, because you could not do so, along these metaphysical lines. They are not purporting to be questions of fact attested upon the veracity of this or

that person, but the purport to be philosophical and logical reasonings, which, if you study properly, brings you out at a point where you not only can do the things that I say have been done, but you can do greater things, as Jesus Christ said, The trouble with the world has been, and it is true to a less extent to-day, but it is more or less extant, that all new facts which are presented, and new theories, must conform to the old ideas. The world believed for many centuries that the earth was flat; but when a philosopher sought to disprove that and commenced to argue against it, he was imprisoned, he was buffeted, he was abused. If you take the history of everyone who has ever advanced any single advance theory in any natural science you will find they have been met with a "Thus saith the Lord," which has been the cause of the death of millions of people, because people in their ignorance will make you stay by a book. I do not care anything more for a book than I do for any thing else. It is the Truth that controls. If the Truth is to be obtained by the study of a book, study the book; but in studying the book, you must not allow anything to govern or control your mind except the Truth. There is no Truth except that which is susceptible of demonstration. You can take the Jewish Bible; you can take our New Testament; you can take the Bible of the Mahometan; you can take the Bible of the East Indian, and you will find great truths in all of them. But wherever you find a statement that is not susceptible of demonstration it is not the Truth, and until you can come out and stand properly upon the platform of God's intelligence you are not free. Now, mind you, I am not talking against the Bible. I think that our New Testament is the greatest book that ever was written. I think that the sayings of Jesus Christ are the most profound that the world has ever seen, and I think that He is just exactly what He claimed He was. But I think that there are a

great many things between the lids of that old Bible that were not put in there for the good of mankind. Read how Bibles were made and then give the weight they deserve. The fifty-three men who made the King James translation came together, and by vote they said this was to go into the Bible and that was to go into the Bible. You can take Wickliffe's Bible, you can take the Catholic Bible, and you will find that they have things in them that are not in the King James Bible. The object in stating this is to disabuse your mind of all prejudice and throw it open so that the Truth of God Almighty can come down into your consciousness, and enable you to measure and weigh all statements by the measure and weight of reason, and of philosophy, and of logic. If it will stand that test it is all right, if not it must be false.

The doctrine of Jesus Christ was much better demonstrated than has been the doctrine of any other of the great reformers. I call Him a reformer in the sense that He gave to the world a new religion, and He proved His religion by the healing of the sick, telling us that the works that he did we can do, and even greater works. The healing of the sick in this great metaphysical work is but the husk, simply the husk on the outside of the ear of corn. You have to take the husk, then you have to get into the kernel, and then you have to get into the heart of the kernel. It is a work of progression; yet you must know how to heal the sick, as our Savior in His short ministry, set as the example made, teaching His doctrine of love, and healing the sick the burden of his work. Preaching the gospel and healing the sick is our work. Wherever He sent His disciples forth, He told them to go forth and heal the sick and preach the gospel.

One other thought I wish to mention before commencing this lecture, which is this question of prejudice, and I hope you will be able to free your minds of. I am going to read you a short line or two from a letter I hold in my hand to show you how the prejudice of people who ought to know better and who ought to act better. This letter I received night before last from Greytown, South Africa, in the province of Natal, I think they call it a province.

Some time in June last I received a cablegram to treat for incurable cancer a lady by the name of Mrs. Moritz, who lives there. We gave the treatments, I and my workers, and I never heard one word from her, nor of her, until I get this letter. I received a number of cablegrams from there since, and I thought that God had been doing some wonderful works down there, or we would not get so many cablegrams from countries where it cost nearly a hundred dollars to ask for treatment. This letter shows how the book men are trying to scuttle the ship down there.

The letter says in part: "You may remember a Mrs. Moritz, who cabled you, or her friends cabled for her, in June last to treat for an internal cancer. A large lump could be felt in her side and the doctors were going to operate on her the next day, the lawyers were there to make the will, and the children were weeping. They reckoned when they cabled you that the cable would reach you at 5 that afternoon. That very night she slept well, and next morning when the doctors came and examined her they said 'Where is the lump, Mrs. Moritz?' She said, 'God has taken it away.' He said, 'Nonsense, it is my medicine,' and was angry, and the minister did not like it. It took him three months before he could preach against it. But on the 15th of September he preached against this American kind of faith healing, and went to Mrs. Moritz and advised her to have nothing to do with it, and told his congregation to have naught to do with it. He had some of Mrs. Eddy's books which he read to them, and talked about one Sabin, and now Mrs. Moritz will not hear of anything of the like (I hear), although she is quite well ever since."

"A Mrs. Botha also cabled to you about the same time, and I hear she is quite well." (The last case was called incurable disease.—Ed.)

That letter anybody can see. That incident will also teach you later on about absent healing, when we come to talk about that. This South African country is perhaps as far from us as any place you can go to on the earth. It is the antipodes almost on the south, at least as far as civilization and inhabitants go. You see the thought was sent from

here there, and she was healed with an instantaneous healing. I have no doubt but that she was healed with the first prayer that was offered, and you see the prejudice that prevailed with the preacher and doctor and all of them. You remember the man that was healed of blindness by our Savior. The authorities had made public their intention of putting out of the synagogue any person who dared to confess that Jesus Christ was Christ. They brought the parents up and asked them, "Is that your son?" Yes. Was he born blind? Yes. Well, how was he healed? We do not know. He is of age; ask him. They brought the son up and they wanted him to tell it over again. He suspected the consequences and would not do it. He said: "All that I know is that I was blind and he put clay upon mine eyes, and told me to go and wash in the pool, and I went and received sight." They would have whipped that blind man if he had dared to say that God through Jesus Christ had healed him. You will find that kind of prejudice existing everywhere. They were so prejudiced against Jesus Christ and His teachings that they nailed Him to the cross and killed Him. Now, that was the thought that was taught in the Jewish Bible; that was in perfect harmony with the teachings of that book; a *quid pro quo*, an eye for an eye, a tooth for a tooth, vengeance following your enemies, and all that. That is all taught there.

The point that I want to teach primarily in these lectures is the healing of the sick. That is what this class is going to be taught; but the great aim and object of all this schooling is to bring you where you are free, where the child of God is free; where the child of God comes into possession of his power and dominion, as given him by the Creator; and whenever you stop at less than your full freedom and your full mastery, your full dominion, you stop at less than your charter rights. I am almost afraid to talk along these lines of advanced thought any farther, for the reason that people will say that it can not be done; but everything that Jesus Christ did we can do; everything that He did He did in accordance with natural laws that are as unchangeable as God himself; and everything that He did we can

do; and we can do it in the same way and by the same methods. It can all be learned in and through this doctrine and this philosophy.

Once there was a prime minister who was imprisoned in a high tower by an ancient monarch and condemned to be starved to death. The tower was so high that if he attempted to jump, it of course meant his destruction. Nobody was to be allowed to go to him through the tower. His faithful wife came to him by night, on the ground, and wanted to know if she could do anything for him. Yes, tomorrow I want you to bring me a rope, a silken thread, a pack thread, a twine and a rope, together with a beetle and some drops of honey. She did as she was told. The next day at the proper time she brought the beetle and the other things. He told her to fasten the silk thread to the beetle in such a way that it could not get loose, put some honey on the tips of his horns, put him on the tower with his head towards the top and let him go. The beetle smelt the honey and followed that up with the silken thread until he came to where the man could reach out his hand and grasp him. Then she tied the pack thread to the silken thread that was below then she tied the pack thread to the twine, and then the rope. That being drawn up, liberty was very easy to be obtained because he had the means of exit. Now, in this study, we, in material mind, are in this high tower of starvation, and if we remain there it means starvation; it means death; it means misery; it means everything that is unpleasant and bad for humanity to suffer. We have to take hold of the silken thread of the breath, attaching to that the pack thread of the nerves, then to the twine of thought; and thereafter you will attach all these to the rope of the physical forces, and through this development and through this knowledge, you can unravel and unlock all mystery and obtain perfect freedom.

Another point that I want to explain, is this question of matter and no matter of the human body. We hold to the thought and heal the sick by the realization that all is spirit; but the question is, What is spirit, and what is matter? We hold to the thought that there is neither life, Truth, intelligence, substance or sensation in matter; that matter is nothing

but a transitory dream, so to speak. Now, I want to try to illustrate that in this way. Here, we will say, is the Potomac river. We go out there and look at it as it eternally flows on towards the sea. There it is, the POTOMAC RIVER. We go inside of a house or go any place where we do not see the river, and talk a few minutes and go back, and look again and there is the same Potomac river, it looks the same; but if you have been away a half an hour there is not one particle of the river there that you saw before. Where has it gone? Is the water the river? Then the Potomac river would be down in the ocean when it gets into the sea. The water is in the ocean. Go back again in a week and the same Potomac river is there, yet there is not one particle of water there that was there a week before. Not one particle. But it is the same Potomac river, but that which formed it last week is gone. You take the human body, and there is not one particle of matter of the body that was with you twelve months ago, if the latest ideas of physiologists are right. The body is constantly changing as the river is changing. The Potomac river as all others is a spiritual river. That which formed it and is called the material is gone; but the ever ceaseless flow of God Almighty's manifestation is going on; creation is going on all the time. So it is with your body. It is a manifestation of spiritual work. It is nothing more nor less than the manifestation of God's spiritual work in accordance with natural law; and when we say there is no substance in matter, we mean that all is God and God's spiritual creation; and when we say that we have solved that problem. All is God and God is spirit.

Here is this body. I see you to-day. If I see you in a year from to-day I will not see anything of you that I see before me to-day. But God's creation and power is going on all the time. The oxygen, the hydrogen and the nitrogen of which you are made has passed into the elements, into this and into that. The body has nothing more to do with you than the clothing which goes upon your backs. You have to get this thought down into the bottom of your consciousness, and find out what you are and who you are and your relations to this creative power we call

God; and when you solve this problem and get this understanding, then you can command the waves to be still; you can control the elements; and you become as a god, for God is in you and you are in God. Then you are in the exercise of your God-given rights and dominion; and until you get there you are starving, you are not in the enjoyment of your rights.

With these preliminary remarks we commence with the first part of the lecture proper, which must be at the bedrock of the subject. We ask the question, What is God? for, upon the understanding of what God is, and His relations to us and our relations to him, depend our advancement in the study of all these questions, all of them; and when you properly understand all this, then you can walk upon the waves; you can raise the dead; you can do what Jesus did.

I see by my time that I will not have time to go far on this question this afternoon; but I will take it up in my lectures hereafter and go on. You are my students and I am your teacher, and I am going to teach you the lesson as it goes. Replying to our question, we say, *God is life, omnipresent life*. Stop a minute and think what that means. Omnipresent means present everywhere, *life*. You wonder if there is life in the stars. If God is omnipresent, is not life there? Is not God life? God can not be measured, He cannot be limited. If you could travel for a million years in any direction with the velocity of light, and then stop, you would be as far from the end of space in any way you started, as when you commenced. This means infinity, world without end. There is no end to the road, never. God is everywhere, and everywhere *God is, is life*.

The idea that God is a personage sitting upon a throne is not in harmony with the teachings of Jesus Christ nor the Bible. God is omnipresent everywhere. David says, "If I ascend up into heaven Thou art there; if I make my bed in hell, behold, Thou art there." Everywhere I go God is there, and *God is everywhere life*. We live, move and have our beings in God. All life is God, whether it be the life in the plant, or the bird, or the fish, or the beast, or the fowl, or man. God is life, and where-

ever life is manifested that life is God. When man was created God breathed into his nostrils the breath of life and he became a living soul. God has not life, *God is life*; and wherever life is, there is God.

I find that I can not go farther with my lecture this afternoon; but I will take up the different attributes of God later on. God is love; God is good; God is wisdom; and when you understand all of these relationships of God, and know that love is as broad as life, and that all is good, omnipresent good, everywhere *life, love, good, wisdom*, then we come to understand something of what God is to us.

A FEW THINGS TO REMEMBER.

Remember—God made *all*. Are you looking for *all* or what was left—nothing?

Remember—You reflect God, and it is a sin for you to say "I suffer" or "I am sick," for by so doing you are saying God is sick or suffering.

Remember—Do not lean on your "Scientist," but on God.

Remember—The All of God is Good, so the all of you is good.

Remember—All you see, hear, taste or smell is not of matter, but of God, for He made all that was made.

Remember—The gift of God is Eternal Life. The Wages of Sin is Death.

Remember—One is Dominion, the other Servitude.

Remember—Spirit is *all* substance, the rest "nothing."

Remember—According to thy faithfulness will it be done unto thee.

Remember—The pure in mind shall see God.

Remember—To see good without, it must be seen within first.

Remember—Anger, Revenge and Deceit must be met and overcome by Life, Truth and Love.

Remember—Go and tell no man of thy disease, but inform all of thy cure.

Remember—To spread the Truth is to remove the claims of error from your borders.

Remember Now thy Creator.

—W. J. VINALL.

QUIZZ MEETING.

At the Reform Christian Science Church Wednesday evening, January 15, 1902, the following questions were asked and answered:

Q. What do you mean by the spoken word?

Col. Sabin—The audience will always have the first chance to answer these questions. If they do not answer it I will answer it. Will anybody answer this? No reply. We heal with the spoken word. In the beginning was the Word and the Word was with God and the Word was God. You take the Word and it is more than the spoken word. It is God; and yet you speak the Word. You see a person bordering on instant death; you speak the Word and God's Word will save him. You speak the Word when any person is overcome by a calamity, an instantaneous calamity, and the healing, so to speak, is accomplished. When Peter and John were going into the temple a lame man craved alms of them. Peter looked at him and says: "Silver and gold have I none, but such as I have give I unto thee: In the name of Jesus Christ of Nazereth rise up and walk." That was the spoken word. He took him by the right hand and lifted him up; the man got up and walked.

I have no doubt that the time is coming rapidly when we will all heal by the spoken word. I think it is timidity that prevents us from doing it now. I have never in my life spoken the word in an emergency but that there was an instantaneous and perfect answer; and I never in my life have been able to speak the word except in an emergency; and I believe that that is because of an inherent timidity that we all have and it is difficult to get rid of. The spoken word is applying God Almighty's truth to error, which causes its destruction. That is my answer to that question.

Mr. Pickering—Col. Sabin, do you not mean to teach that there is something more than speaking the word in connection with it?

Col. Sabin—Yes; when you speak the word which I am talking about, you must do that. The spoken word which I am talking about is the word which is given in the first chapter of St. John's Gospel. The

word is God. You apply in your consciousness instantaneously the Word. That means the Word is God.

Mr. Pickering—It is accompanied with the realization?

Col. Sabin—"It must be, always."

Mrs. McLaughlin—"Don't you think that the spoken word is an inheritance from God? God said, Let there be light and it was so, and if we realize that we are the children of God, we inherit that power from God, we would say, Let it be so and so, and it would be so. We would throw it into the vibration and it would be just as God's words; it would be the Truth."

Col. Sabin—"I think that is true. This is a very interesting subject and it is one that is going to be developed more rapidly than any other branch of this God-manifestation. This is much more than God-healing. It is God's system of intercourse with man; that is what this whole course is. There is infinitely more in it than healing the sick. That is but the husk on the outside of the ear. You take the husk off and you get to the kernel; you get through the kernel and you get down to the heart, the life of that kernel. But all this must come through concentration, and when you understand thoroughly how to concentrate, then we will be able to speak the word absolutely and always. I am giving this hours of study in every twenty-four and have been for some months and hope to demonstrate the power to speak the word with the proper realization and concentration on every occasion; and when that time comes we will heal instantaneously with the spoken word."

Mrs. McLaughlin—"How do you explain this? The quickest demonstration that I ever had was so quick that I did not have time to speak the word."

Col. Sabin—"You gave it the thought. That went into the vibration."

Mrs. McLaughlin—"I simply felt an intense love for the divine and for the patient and the treatment manifested so quick that I did not have time to speak the word."

Col. Sabin—"That thought went into the vibration. Without you form the thought and throw it

into vibration your thought dies stillborn; it has no effect, absolutely none. I am bolstered up in this by the highest authorities. You can have no power only as you speak the word. You do not necessarily have to speak the word out loud, but you can speak the thought, the thought goes into the vibration. There was one time a little baby; it was lying in its mother's arms gasping for breath with the belief croup. It was my grandson. I heard the cough and went to the mother; it was before I was as old in Science as I am now; it almost frightened me. The thought occurred to me to give God's Truth a chance. I thought the thought, threw it into the vibration, of course. The baby was cured as quick as I could snap my finger. It turned over and breathed naturally and never was hoarse from the cough, not a particle. You speak the word, not necessarily out loud, but it must go into the vibration. A word spoken or a thought not thrown into the vibration dies stillborn, absolutely has no power or effect. You can absolutely rely on this rule.

Q.—"What is it that thinks? I refer to man."

A brother said: "When God created man He breathed into him the breath of life. That is what thinks. It is that common power given us by God Almighty, although no part of him. It is this power we have, handed down to us as the children of God. It gives us the power to wander away from God, but if we wander away from God we leave eternal life."

Col. Sabin—"I think this is a beautiful question. There is a good deal in it, a good deal more than we will be able to answer to-night. When I look into my friend's face I see his eyes, I see his forehead, I see his face, but I do not see him. I see through that eye and I see something away beyond inside. He may pass away physically, that is, that body may be laid aside, but he is intact, the thinking man is still alive. The mind never dies. The thinker is eternal life. When God breathed into man's nostrils the breath of life and he became a living soul. The living soul, the spiritual ego, the real man, is the thinker. Now, you do not suppose that when you lay aside this mortal body, if you should do so, do

you suppose that you are not going to be able to see in the beyond; after you leave this dream in any shape, form or manner you may leave it. Don't you suppose you will see everything and hear everything? If you believe Revelations about the New Jerusalem, you will taste everything, hear everything, see everything and feel everything. You think you are going to be nothing hereafter, is that the thought? Well, then, what is it that thinks? Why it is the child that God made, the perfect child that God made, the spiritual man, and when we realize the perfectness of the spiritual body that we have discussed in these lectures, the physical body that we have discussed in these lectures, comes up and says I am perfect too. In healing the sick remember, we simply realize the perfection of God's child, the one that He made, the thinker and the one that does not think, by virtue of natural law is forced into harmony with the one that God made. The thinker is the child that God made, the eternal "It," the "I AM."

Q.—"Can one who knows the rules and is not a Christian heal as well as a Christian. If not, why not?"

Mrs. McLaughlin—"I should think that none but a Christian could possibly understand the rules."

Mr. Adams—"Would it not be better to say that nobody but a Christian could apply the rules? They may know the rules, but could not apply them. I believe it is possible for persons who are not Christians to heal the sick through mental power, just as they do in hypnotism, but they can not accomplish divine healing unless they apply the rules. They must live up to them."

Col. Sabin—"My opinion is this: I am not going to discuss the intricate questions whether they could believe or whether they could not. They might get an intellectual belief, but they could not get the belief that would heal the sick, for the reason that they are not righteous. God never works with impure instruments. If you wish to heal the sick in accordance with God's methods you have to live a pure life, but it is not difficult. If you have this God-love in your consciousness which enables you to heal the sick, to make the realization which heals the sick

through God's love, it would be very difficult for you not to live a Christian life. It is as natural for you to live a Christian life as it is for water to run down hill and it would be very unnatural for you not to live a Christian life.

This work of coming up to the thought where you are sufficiently equipped for healing the sick, is a matter of slow growth as a rule. You can't get conversion in this business like you can in orthodox churches. I have known persons to kneel down at the bench and they would pray with them and they would be shouting, thoroughly saved, according to their theory in perhaps fifteen minutes and sometimes they would make a great deal of noise over it. But that kind of Christianity is not the kind that heals the sick. This healing thought comes with slow growth. You have to take it as a little baby and then grow up, and by and by you will get stronger and stronger and stronger.

I remember when I commenced in this thought a cold would come up, or somebody would have a little headache, I would not hesitate a moment, I would take right hold of it; but if they had anything serious I would run all over town to get a Christian Scientist to treat them. I remember my daughter at one time was taken with a very dangerous trouble which threatened her life physically; I went to a healer as quick as I could. She was not at home. I went to another and she was not at home. I went to a third and she was not at home. I then realized at once that God was the only one that I could go to; I realized the thought, and the girl was healed instantaneously. It is a matter of slow growth, and every realization that you make, makes you stronger in this Christian thought.

Now, of course, God's laws work only in fixed rules. The sun shines for us all the time, but if you want the sun to shine on you you have to get into the sunshine. You can't go into a cellar and ask the sun to come in there and heal me, shine on me. It will not do it. But you have to get in the sunshine. That is so with this healing. You have to place yourself in line, in the sunshine; you have to be in tune with this infinite love of God, and in order for you to do that, to get this God-love down through your consciousness, you have to be pure and upright and have the understanding. You may be pure and

you may be upright without knowing how to heal the sick. You must recognize the allness of God and man as His image and likeness, and in that degree you are enabled to heal the sick.

I want to add a few things to one or two thoughts expressed here regarding how we may know that we are Christians. Jesus Christ gave the only rule by which we could know what a believer is. He tells us in numerous places what shall be the reward of a believer. In the first place He tells us that a believer shall do this. He commanded the disciples to go into all the world and preach the Gospel, and these signs shall follow those who believe: In my name shall they cast out devils; if they drink any deadly thing it shall not hurt them, and among other things they can lay hands on the sick and they shall recover. Now, mind you, these are the signs that shall follow those that believe. Then that is an easy matter to ascertain who the believers are. If they can do what Jesus said they could do, then they are believers; and if they can't, they are not believers. Now, mind you, I am not deChristianizing the world. I simply give the test that Jesus laid down. He is our pattern, and those who believe on me (Christ) have passed from death unto life and never shall see death. That is the reward, among other things, of a believer. There are those who heal the sick; there are those who, if they drink any deadly thing it does not hurt them; snakes may bite them and they can't hurt them. They do believe. They have the scriptural definition of a believer; all they have to do is to claim the reward. Of course, we do not believe anything of this eternal damnation business, because there is no such place. A man has his hell in him, or he has his heaven in him. Heaven and hell, so called, are simply conditions of mind. Jesus Christ tells us in the seventh chapter of Luke, twenty-first verse, that the kingdom of heaven does not come by observation, where you can say, Lo, here, or lo there, is the kingdom of heaven, but it is a mental process. The kingdom of heaven is within you and you have the power to fill your mind through holy, upright thoughts and concentration. Remember these holy thoughts fill up your minds with the perfect love, this love, which, if

you have, you will never have occasion to doubt it. I remember when I was a youngster and even after I grew up to mature life that I used to wonder what this thing was that they called getting religion. I would go into the churches and hear this one and that one tell about being converted. I knew I never had had any conversion in the line that those good people were telling about. I never had had any such sensation, and after I made this subject a study to a certain degree I simply found out what they called conversion.

Now, for instance, suppose we had a protracted meeting here to-night. We all lived around and we knew everybody. We could come to our church and my friend here we wanted him to join the church. He was not in the church and if he was not in the church he was on the highroad to hell. Of course, our minds would be centered on him. If you know the power of thought, you know what the effect of that combined thought would be. Everybody would think he was on the road to hell and his subconscious mind would register those thoughts instantaneously and by the time you got the whole congregation to thinking on him in that line he would begin to think that he was the meanest man living, that he ought to be hung or shot and the very moment that he got a chance, after he became thoroughly imbued with this thought he would rush for the mourners' bench as quick as a rabbit would hunt a hole. He would get down there and the result would be everybody would thank God that he was saved, these happy thoughts would enter his subconscious mind and in five minutes he would jump up shouting and happy. These happy thoughts have got into him and he has got religion. That is religion and the way they catch it. But there is no such thing as religion per se, except leading a life of intelligent virtue and holiness. Jesus said, You shall know the Truth and the Truth shall make you free. Religion is a knowledge of the truth which gives you freedom, and I do not care how much magnetism you get into a person; you may magnetize yourself and have your congregation magnetized; you may do everything in that line, and that is not religion. I know a young fellow who was at college when I was a

school, and he went up and held a protracted meeting in a country neighborhood. Elders came down to get somebody to preach for them and the president of the college sent this young fellow up there and he went up and help his meeting, and in less than four weeks he baptized 128 of them—all through the ice. He got them into that heated house and magnetized them and they got this so-called religion. The only religion there is, is a genuine knowledge of the truth, and when you get that, you can heal the sick, then you are a believer."

EFFECTIVENESS OF CUMULATIVE TREATMENT.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, January 12, 1902.

Since I have taken this stand endeavoring to unchain the Truth, by the very force of circumstances I have been forced to have some experiences that have taught me lessons that heretofore were not regarded as practical. Those of you who are strangers this afternoon may not be interested in this first rule which I am going to give you as much as my students who have been here all the time; but I want the record to show that I wish to impress the thought that cumulative treatments or prayers are much more effective than any single system of praying. Now, you take all the Scientific schools who are practicing this God-healing, and you will find them universally adhering to the thought that if two persons should pray for another at the same time, or treat, as they call it, at the same time, it confuses the mind and destroys the effect, and Mrs. Eddy so announces in her writings. Now, I have demonstrated that this idea is absolutely untrue. There was a gentleman who came to me from Mechanicsburg, Pa., some two years ago, two years ago this February. He came to get his brother treated, who was about to die. He had an arrangement made that if when he arrived here his brother was dead he should be notified by telegraph. He had no telegram when he reached Washington and he came out and

gave me a history of the situation. I cut the conversation short in a minute and told him to talk with my wife and went into a room by myself and gave the sick man a treatment of thirty minutes. I then went out and told my wife to give him a treatment, and when she had given thirty minutes' treatment I went back, and we alternated this work thus for three hours. The result was, that the belief of death was destroyed and the man went to work on a farm in the course of the spring.

Last Wednesday night, at the close of our little meeting, there was a young man came into this hall and said that his mother was dying, and he wanted immediate treatment for her. A good many of our folks had gone out, but I picked up here and there seven of us, and we commenced to treat the old lady immediately as soon as we got out of this house, and we kept it up. He gave me the facts more perfectly the next morning when he came to see me. The doctor was there when treatment commenced. The old lady was passing out as they all said. The doctor was waiting to close her eyes. This young man had attended a few of these lectures, and had been imbued with the idea that life is eternal, that God Almighty is eternal life, and that anything that asserted that his mother was dying was a lie, and he came here to obtain that doctrine and have it demonstrated. The result of the treatment was that the Truth had reached her before the breath left her body entirely, and in two hours after the young man came to me that night, she sat up in bed and ate some gruel. I heard from them last night, the nurses had quit, and she was out of danger. That was in accordance with this system of cumulative treatment.

Why the necessity of this cumulative treatment I can not tell, nor anybody else. You do not know why Jacob had to wrestle with the angel till dawn to obtain the blessing. You do not know why, when Peter was in prison that they all prayed for him without ceasing. You do not know, and I do not know, why we are told to pray without ceasing, and in everything give thanks, but such is the command of the apostle; and I give you the practical results. Therefore, remember it always, and whoever reads

these words, remember it, wherever you can cumulate treatment in a dangerous case, do it, because it is life. I treated a woman three or four months for consumption. She was barely holding her own; may be getting a little stronger, not much; but when I put ten workers on her case, in five weeks she was well, and has been well ever since. When I commenced she could not raise her head and was in the last stages of so-called consumption.

Now remember this rule, never to be forgotten.

Another rule which I want to call your attention to this afternoon is to *trust God in everything and for everything*. Now, that does not mean to sit down and say I will trust God and I will not do anything, but it means that you have to trust God intelligently. If you want anything you have to ask for it, seek for it and knock for it. Pray without ceasing, and in everything give thanks. I remember I used to think that it was a wonderful thing that you should have to pray all the time; but when you get thoroughly imbued in this work you will find that your life is nothing but a perpetual prayer, everything is a prayer; you pray all the time, and you realize that you live in God and have everything.

We do not pray as we have been taught, as we always used to pray. We are told to pray without ceasing, ask, seek and knock, but we have to do so intelligently; for instance, the realization of the Truth which heals is that God Almighty's child is always perfect, and when you realize the spiritual perfection of man, that is as far as you can go with your praying. What you have to do in this praying is to make this realization.

There was a lady the other day gave me a description of her idea of what God is. I thought it was very beautiful, and I am going to repeat it, and I am not going to claim it as my realization, but it was very beautiful. For instance, her thought was this: Suppose this room was the universe, the illimitable infinite universe; and in this room was nothing but a flame of fire, the bright light of God Almighty's love; and in this universe of fire we live, move and have our beings. God is omnipresent life in every part of this universe. That is true, and God

would be omnipresent life and light in this room, and we live in that. Now, with that realization you can take this figure if you are a mind to. We realize that we live in God. God knows no lack, everything is abundance. Then we do not have to pray to God to give us everything that we have, do we? You live in it, you have all of it, and all you have to do is to reach out your hand and take it and thank God for it. Can you be sick in eternal health? No. Then you realize that you live in eternal life, and you have eternal life and could not have anything else than eternal health. You do not have to ask for health, because you have it, you live it, and you must realize the Truth that you live in it, and when you make that realization in your spiritual comprehension, this physical body responds to that thought, and you have eternal health. Therefore trust God for everything, but trust him intelligently, and realize that you have that for which you ask before you ask.

The next rule which I want to impress upon your mind is this, TO AFFIRM THAT ALL GOOD IS YOURS. You will hear people occasionally say: How do I know how to pray? How do I know how to ask God? I might pray amiss. Well, the rule is as plain as A, B, C. You have no more danger if you understand how to pray of praying amiss than you have when you go out of this hall and want to go down to Fourteenth street of going the other way. There is no more reason for being afraid that you will pray amiss than to be afraid to open your mouth and let the breath of God into your lungs. What is the rule? Let me impress it upon you. You are created in the image and likeness of God. God gave us at creation all dominion, therefore, we have—what? We have God's dominion; we have God's all; we are heirs of God, joint heirs with Jesus Christ. God has all, and we are his heirs; we are His heirs to-day, and we are in possession of our inheritance, and all that we have to do is to realize that we have it. What are you going to pray for? You pray for everything that is good. God made all that was made, and everything He made was good. Therefore, you have a right to pray for everything that is good. Now, is not that simple? You do not have to pray like the old darkey about

the turkeys, for God to give you strength to go out and steal some turkeys for Thanksgiving. You do not have to do that. That is not the way to pray, but you have to pray that God does give you turkeys for Thanksgiving, that He does give you money to supply your needs, that He does give you perfect health and perfect harmony, that He surrounds you with happiness and with contentment, with joy and with peace; that He fills your heart with rejoicings, your mind with intelligence and spiritual understanding. Now, along these lines you are entitled to pray. But if there is anything not good you can not pray for that; you would not get it if you did. That would be wickedness, and wickedness is nothing but evil, and evil is nothing but material mind. Therefore, in your praying always pray for that which is good and everything which is good is yours; and in making your prayers always realize that you have that for which you ask before you ask. That is the prayer that heals; that is the prayer that supplies; that is the prayer that gives you perfect and eternal harmony.

The next rule which I want to impress upon your mind is to DENY ALL EVIL. Now, there is a certain class, a quite numerous class, of metaphysicians who never deny; they are opposed to denials. They say that the affirmation of all good is all that is necessary. My experience has taught me to the contrary. Time and again have I had this experience, that when I have been treating a person for this or that disease, at the very moment that I made the denials or denunciations of such so-called manifestations, these patients have either got up and said, "I am healed," or speak out, "I am well," or "Colonel, it is gone," or something like that. I was treating a young lady to-day, who had the headache, so called. I was denouncing the headache as nothing but a material thought, it was evil and a lie, and did not exist and could not exist, and she said, "My headache is gone;" that was the end of it.

A lady came to me not long ago with a severe puncture of a pin in her finger, which was hurting her. A denial of the pain and inflammation destroyed it in two minutes or less time. Therefore, deny evil; never give it standing room.

Now, all of these so-called evil manifestations are nothing more or less than evil material mind, and as I have explained to you time and again, these beliefs will drag you down, kill you, unless you know the Truth. This old illustration that I have made so often of a person coming here with a telegraphic dispatch that a certain person was run over and killed by a street car, while it was false, it would have all the effect and power of truth, and if that person was very near and very dear to you, it might strike you down and destroy you physically, but the very moment that the truth came in another dispatch denouncing the other as a falsehood, it destroyed the first dispatch and lifted up the so-called error and the erroneous manifestation is destroyed. Wherever you take error of any kind or character, remember this and confront it with the Truth; the Truth destroys it. Here a person will come to you with a manifestation of so-called fever; you realize in your consciousness that that person who is said to have the fever is—what? You realize that he is the perfect child of God, that he lives in God, moves and has his being in God and is perfect as God is perfect, because he could not be anything else. Now, we are talking about the spiritual child, remember; we do not look at that body; we do not say anything about the physical body; we do not even think of it. We simply realize the spiritual perfection of that child. What is the result? That is the truth and it destroys that manifestation of error called fever, and the fever leaves. Well, now, it leaves, but where does it go? It does not go anywhere; it never was anything. It is like a dark room; you go into a dark room; you say it is so dark you can almost feel it; you turn a button and the electric current is thrown on and light is everywhere. What is the result? The darkness is dispelled. Where did it go? It did not go anywhere; it was not anything. It was simply the absence of light. Darkness is nothing. So with this manifestation of fever. It is simply the absence of the Truth; it is a lie; and you put the Truth upon it and it is destroyed. We know these things are true, because we demonstrate them. It is no guesswork; there is no guesswork in this matter at all; it is a

demonstrable fact. You do not have to believe me or anybody else. All you have to do to be convinced that this is true is to commence this study, and study this subject and apply this Truth to any so-called error, and it will be demonstrated for you as well as for anybody else. God in His beauty and justice never made one man better than another. We are all on a level; we are all of us perfect; and the only reason why some go farther than others is because some have their faces towards materiality, and that is the road to death; the others have turned towards spirituality—and that is the road to eternal life. Therefore, always deny every manifestation of evil. For instance, suppose you are taken with a pain or an ache anywhere, what do you do? Suppose you have the headache come on. If you say: "Yes; I have the headache," if you do that, you have hurt yourself worse than if somebody else had taken a club and knocked you down; you have given that manifestation of error called headache a home and you cannot get rid of it until you have paid the uttermost farthing.

I woke up a few mornings ago with a manifestation of sore throat. When I found that devil in there I was very—well I was outraged; it came on me when I was asleep. I knew it was evil and I knew that there was no home in my throat for it, and I just talked to it in as mean language as I knew how, and I can use some very mean language if I want to and I kicked that sore throat out. If I had said: "Yes; I have the sore throat," took some warm water and gargled it, I would not have got rid of that sore throat perhaps for weeks. I gave it no home and it had to leave.

Here is another illustration. A lady was giving me her experience a few days ago. She had during the fall what was called appendicitis. Science brought her through and she woke a few mornings since with a terrible pain, nausea I believe. It was the same old devil it was before. She locked the door of her room and kept everybody out and walked the floor, calling on God Almighty for His power and His strength to kill this evil. What was the result? In two or three hours she was clear of it. If she had said: "I have this appendicitis

again," what would have been the result? The chances are that she would have been taken over to the hospital and they would have cut her open and finally they would have carried her out in a box. That is the way they cure appendicitis generally. We never lose a case of appendicitis; we never have. The first case of appendicitis that ever came to me I thought if appendicitis can be cured, what else cannot be cured? It was at Galena, Ill. It was the case of a lady. They were preparing to take her the next day to a homeopathic hospital in Chicago. They telegraphed us for treatment; we got the telegram about 11 o'clock that morning and in three hours she was up around the house a well woman. I could give you a great many instances of a similar character, but remember this that the Truth will destroy all manifestations of error when properly applied. Never consent that error is real; but always deny it; always denounce it.

The next rule which I want to impress upon your mind is this: **THINK RIGHT.** I find that I can not go into this thought for lack of time, but I have time enough to state the rule. In your thinking remember you can think yourself into health and happiness or you can think yourself down into misery and sickness. It is with you. You are the architects absolutely of your own condition. You can go up, or you can go down, just as you think. You want the rule to think right. That is all I will be able to state now. The rule is this: **NEVER THINK ANYTHING OF YOURSELF, ABOUT YOURSELF, OR ABOUT YOUR AFFAIRS, OR YOUR SURROUNDINGS EXCEPT THAT WHICH YOU WISH TO SEE REALIZED IN TRUTH.** If you want happiness, think happiness; if you want health, think health; if you want affluence, think affluence. *Think that which you want and everlastingly deny that which you do not want.* If you will follow this rule absolutely, the last pang that you will ever suffer has passed. It is only in the degree that you have the power to comply with this rule that you have the power to be happy and the power to escape miseries.

I thank you very much for your attendance this afternoon. I want to say in closing a few remarks regarding the lecture course. This next course will

be the last course for this year, but I have had so many urgent requests to give this lecture course that I have concluded to do it. On Sunday afternoon, February 2, the new lecture course commences, twelve lectures. You will all be taught how to heal the sick. Now, remember that is but the very beginning of this beautiful thought of God's communication with man, and when you have been taught how to heal the sick and destroy these manifestations of error, you are but in the vestibule of God Almighty's science.

Always remember, furthermore, that there never was a miracle on the face of the earth. Jesus Christ never performed a miracle in the sense that a miracle is something that is extra of nature. Everything which Jesus did and everything which all the world can do is to follow the beaten paths of God Almighty's unchangeable law. God does not change and can not change and none of us can change His laws, but everything that Jesus did can be done and demonstrated along the lines of natural science. Therefore He walked upon the sea by virtue of natural science; He overcame death by virtue of natural science; and everything that He ever did do was by virtue of natural science. All that I can hope to do is to teach you these few rudiments and give you a stepping stone, throw out the life line and then if you are so minded to climb the ladder, the ladder is free and God will take you by the hand and you need never stop until you have climbed into the realms of eternal glory and eternal happiness and eternal bliss.

ACROSTIC.

Onward still the right proclaiming,
Life and Love the Truth unchaining.
Inward joy and peace receiving;
Virtue's blessings still increasing.
Everlasting Life is here,
Righteousness doth now appear.

Christ the "Way, the Truth, the Life,"

Saving all from earthly strife.
Angels in thy steps attend,
Blessings now on thee descend.
Inner peace, and joy, and love,
Never failing from above.

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LECTURE ON RULES.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church January 19, 1902:

Following in the line of the lecture on last Sunday I will continue giving certain rules, you may call them, or sensible suggestions along the line of this metaphysical healing. We must understand that this is a new book to this age. There are but a few of us who have yet been able to read the title page, but to demonstrate over the infinite knowledge that lies beyond is what our life purpose must be. When I say life, I do not mean the few years, the three-score and ten that man is supposed to live on earth, I mean the billions of eons of ages, all eternity that is ahead of us, because it is a constant travel higher, higher and higher. Take the lesson read to you by our brother, giving the incident of the Saviour with the woman at the well. She told her friends: "Why, He told me everything that ever I did," and the more we read the life of Jesus Christ and study it along the lines of scientific knowledge, the more we understand that He was a thoroughly educated scientific thinker. It is as possible for us to tell a person everything that they ever did as it was for Jesus. He never did anything from the commencement of His ministry until its end except along scientific lines. It is perfectly scientific for us to understand and demonstrate the power along scientific lines, the power to read the minds, to know, in other words, you get beyond reason or get above it; you sail into the land of the *knowable*, where you know, where you do not have to speculate, you do not have to read, you do not have to be told anything, but you know it as Jesus did. He knew it because He had trained His mind in such a way that He could know and did know. His mind was scientific.

The first rule that I purpose to talk to you about this afternoon is in everything that you do, be sensible, try and not be a fool. There was a lady telling me yesterday of a little child that had a cough. The father of the child was an Eddy Scientist and

the mother had been here and heard some of my lectures and thereby had become tinctured with so-called heresy, I presume. The little one was being treated by the father and was continually growing worse, the mother insisted that a physician must be called and finally they compromised. They greased a rag with mutton tallow and put it upon the child's breast, but it gradually grew worse. They discharged the father as a healer and sent for one of the regular Eddy school. She came and commenced to treat, the child gradually growing worse, until finally they discovered that there was a raveling of that mutton tallow rag yet remaining on the child's breast, and when they removed that raveling it was easy to cure it. In other words, medicine of every kind and character is poison and prevents a cure. That is the theory upon which that truth is practiced by certain schools of metaphysicians. Well, now, do not be a fool. I am talking to my students. People telegraph me and cable me and write me from everywhere, from every quarter and I never so much as think of asking whether there is a physician. If I find out, as I do sometimes, that they have three or four or five physicians, as they often do have, I simply treat that God will control the physicians, that He will not let them do anything that they should not do. Understand that God is omnipotent. He can control physicians: He can control medicine; He can control everything. Another thing, the rigid rule against the physicians is a preventive of the spread of this Truth. I had a friend who came to see me a night or two ago and talked about medicine. I did not raise any objection, told him to take it if he liked. If he thought that medicine would help him, it would, for as a man thinketh so is he. If a person wants to take medicine I never say nay. All I say or do is through the subconscious mind. But there is one thing I want to caution you against, never give character or name to a disease, never give it standing in reality. I remember something about two years ago this next month some of my old school science friends thought for my good and regeneration that I ought to have a fever and they sent me a very hot fever successively along every night. I had to lecture

every night at 8 o'clock. I would take my fever regularly about 5 and it would take my wife and myself an hour to an hour and a half to clean it out. One night unconsciously as I was walking the floor and denying the evil I automatically put my hand on my pulse; it was going so fast I could scarcely count it and the very fact that I gave character enough to that so-called evil to notice the pulse gave me at least an hour's more work to kill the thought. You are strong only as you live in the thought that your life is in God Almighty; your pulse, nor your heart, nor your lungs, nor your liver, nor your stomach, nor anything else other than God has anything to do with your life. The question comes up, has not my heart something to do with my life? No; not at all. It has not been two weeks since I was telegraphed to treat a woman for heart disease. We commenced to treat and after a while the heart commenced again. The heart had nothing to do with life. Life is in God Almighty. The heart has nothing to do with life, nothing whatever. There are people to-day, who, along Scientific principles are enabled to demonstrate over this thing called beating of the heart and you can bury them and sow a crop on their graves, reap the crop and dig them up and the heart will commence to beat again. If you do not believe that, read the history of India, read the account of the English historians who have traveled there. I published an account in the NEWS LETTER an account of an English officer who had bantered some of them in some way to perform that feat. I do not remember the details, and this fellow died in pursuance of this banter, that is to say, he quit breathing and his heart quit beating and his friends buried him and the English officer placed soldiers around his grave three days—he was to remain in the grave for three days—they dug him up, his heart commenced to beat, he commenced to breathe and he was all right. I think Judge Mackey remembers this same circumstance. The heart has nothing to do with life, life is of God; your life is in God, and there is nothing but eternal life in the eternal God and you can not get it anywhere else.

This book that we have been trying to read, as I remarked, has been a dead letter for a good many

centuries, but the time is coming rapidly when its lessons are going to be learned. They are being taught now to the people in various forms, and while it is true that we have only got to the husk yet, we are going through and by and by we will get to the very heart of the kernel and then we will be in the land of the knowable; we will be as God intended we should be and as was read from the bible this afternoon in your hearing, we will know God as He is, because we will be like Him; we will be His image and likeness.

The next rule that I will talk to you about is being *"patient with those who do not believe as you believe."* You can remember but a very short time ago, if you are like I was—you can look back to the time when you did not have any consideration for this kind of thought whatever. You did not believe it and could not believe it. Now, you can take a woman and her mind is different from a man's as a rule. She knows a great many things by what we call intuition, and she has no more idea of how she knows them than she has of flying. If you corner her and ask her how she knows they are true, she will tell you: "I just simply know I am right," and that is all. She has no especial reason for believing. A man has to figure it out; he has to go through what we term reason and his reason, if it goes against the woman is generally wrong. I remember when I used to think I knew so much more than I do now that if a woman told me: "Well, I know that; I know that is so and so." Well, how do you know it?" "It does not make any difference how I know it." I never paid any more attention to such talk than I did to the prattle of a little babe. I was something like an old judge out west. This story is told of W. J. Bryan's father. I do not know how true it is. He was very pious. The story is that if in the trial of a law suit one lawyer would object to a question, or raise a point of law and the lawyers would argue it pro and con the old judge would bow his head and offer a little prayer and ask God Almighty for wisdom to decide this question right, and then he would raise up his head and decide the point and usually decided it wrong. That was the way with me. I would reason out a proposition

against a woman's intuition and almost always was wrong. ~~Now, take it to you now~~ as a fact to you gentlemen that think you are so very smart, and we all do, that whenever a woman tells you: "I know so and so is true," it is time for you to stop and investigate and find out whether or not she is right. Do not go over that intuition unless you know she is wrong, and in ninety-nine cases out of a hundred you will find that she is right. Her intuition was given to her by God Almighty and it is not she, but the God within her that is deciding the case.

Now, in our intercourse with people who are not in this thought, remember to be patient with them; remember back when you knew nothing about it and cared less, and remember furthermore that you cannot force yourself to believe anything unless you are convinced, your intelligence must be convinced. I am talking now to men who reason.

When I was coming into this thought at first I simply commenced to study it to ascertain how they had healed a friend of mine. I had no more idea or belief that God had anything to do with it than I had that I had anything to do with it, not a particle. I knew he was healed and I wanted to know what system they were practicing on that young fellow to mislead him. I wanted to know. They told me that God did it. Of course, I did not believe it. I got the backache and tried a healer and she healed me of it. I did not believe then that God did it. In the next place I had rheumatism, contracted in the army during the Civil War and one treatment healed that. I did not believe they did that; but by successive healings they pounded it through my head that God did heal the sick, but it was a long time. I kept on with my study and in the course of six months I came into the understanding that all healing is done in answer to prayer, the prayer of faith, and I became so thoroughly convinced of that that I could put my hand on anybody's head and ask God to cure them, and they would be instantaneously healed. I think some of the most wonderful things that I ever did was in answer to the prayer of faith; and, finally I got into what we term the understanding. Then your faith is gone and you do not go by faith. Now we go by sight.

Say, for example, here is a dog running a rabbit, tracking him, we will say. That seems to be the game in this country. He is tracking, he will scent that track, he has faith to believe that there is a rabbit ahead of him and he will keep pressing on and by and by he sees the rabbit, but he does not then have any faith about that rabbit; he simply knows there is a rabbit ahead of him; that is what he is trying to catch. It is a homely illustration, but it illustrates the doctrine of faith and understanding. If you know a thing to be absolutely true you can not have faith that it is true. Therefore when we come into this understanding, make this realization that is necessary for the healing of the sick, we absolutely know, if we have made our realization correctly that the result will ever and always be the same. It can not fail. I go to the blackboard to add up a simple sum. I know that four times two are eight; I know they are eight. I simply know it. When you come into the land of the knowable and the understanding, then you can understand thoroughly and thoroughly well that when you treat a patient or pray for a patient, realize for a patient along these lines that you are simply working along Scientific lines and God Almighty's natural law does the work.

The sun shines forever, but in order to get the benefit of the sunshine if it be necessary for your life, you have to get where the sunshine can hit you. If the sunshine was necessary for your life and you were to go and hide yourself in the dark, you would die. Why? Because the sunshine did not hit you. The sunshine does not hunt around in holes. God never forces a man to do anything in the world. You are absolutely free; you are created free, and it is no part of God's will to force us to do anything. We take the road that our intelligence leads us in and we are responsible for our choosing.

Take the old story of the Garden of Eden. They ate of the fruit; they bowed down to the thought that there was life, truth, sensation and causation in matter, and the very day that thought took possession of them they died; they commenced to die. This body of materiality was given to man then and there, and this body is a constant death. What

of you or me we see to-day next summer may be raising flowers or corn or something else. You are passing out all the time, taking on the new; the world is constantly changing; the world is changing all the time, and yet in this infinite so-called universe—it is called matter—but in reality it is nothing but the spiritual manifestation of God's power, a constant and a perfect change, but in all this changing never an atom is lost; it is a constant and perfect circle. But the child that God made is perfect and unchangeable as God is unchangeable. That child is a perfect child, and when you realize that perfection you realize the truth that destroys the in-harmony of this material body.

Therefore in your intercourse with those who do not believe as you do, understand that they can't know the truth until they have been taught these lessons; it is impossible.

The next rule which I will ask you to consider is *to be practical*. I find I will not have time to go on with this very far. If you want good, think good; if you want health, think health; if you want prosperity, think prosperity, for as a man thinketh in his heart so is he. Remember this rule that I have told you so often: In your thinking never think anything of yourself, about yourself, concerning yourself, or your affairs, except that which you wish to see realized in truth. If you could take that lesson now and put it into your consciousness and actually let it be the rule of all your life, you never would have another pain or an ache; you would never have another sorrow; you would never have another want and you would live forever under the beautiful light of God Almighty's bright light. If you think evil you throw yourself down, you build up material thought, which is the road to death. But if you think of the spirituality and perfection of man the God within you, you are traveling toward the Beulah land of eternal beauty, the Beulah land of the eternal white light where God Almighty's love reigns forever.

None is poor but the mean in mind, the timorous, the weak and unbelieving, while none is rich except the affluent in soul.

QUIZZ MEETING.

At the Reform Christian Science Church, Wednesday evening, January 29, 1902, the following questions were asked and answers given:

Q.—Can a created thing be endowed with everlasting life? If so, can it lose that life? Or can that everlasting life be changed to a life of less duration?

Colonel Sabin—This question is hardly germane to the subject, that is, along the lines of the lectures. I think it is well enough to bring it out. The question itself is absurd and contradictory all the way. How can it lose its life if it has everlasting life? Or can that everlasting life be changed into life of less duration? You see it is absurd. Everlasting life means life for all eternity, without beginning and without ending. But what the questions means, I take what it means is, "Can a person, the child of God, be created and endowed with everlasting life, lose that life." Is that the thought? It seems to be. If that is so, in the first place, you have to go back and understand what life is. You will go right straight back to the initial lectures. Life is God, God is life. God does not *have* life. God is not living, in the sense that that one is alive and that that one is dead, but God *is* life, and wherever you find life, that life is God, because God is life, and there is no life that is not God. When man was created, God breathed into his nostrils the breath of life, and he became a living soul, because he had the breath of life from God in him. That is the thought. Now, to ask if that life of God can die, that is absurd to ask such a question. Of course it can't die, there is no such thing as death except in the material mind.

I had a case to come to me a few days ago right along the line of that thought. A child in this city was dying, as was stated, was speechless; in other words, was passing out, to material thought. The material thought around it was killing it. You can almost kill a well person. Let a number of people get together and hold the thought of death on a certain person, and even a limited number here would

be almost sufficient to kill any one. Let the whole world claim that a time is appointed unto man once to die, and let a number of persons around a sick person hold that thought, and that the time for that person is near at hand, and that will almost, if not, entirely kill them. But if you stand by such person and hold the thought that there is no death, that person simply can't die. The child recovered and is now well so far as I know.

About three Wednesdays ago a person came into this hall to ask for treatment for a person who was dying. She was an old lady who was sick. He came into the hall below crying, so the janitor said. He came up here and asked for treatment for his mother. Seven of us took up the case at once, and as we went home our several ways, we each held the thought that there was no death, and in two hours the old lady was sitting propped up in bed, eating some gruel as I was told later. That is the thought that I am trying to illustrate, that where you hold the thought that life is eternal, and that they can't die, they can't die. But of course if you find people hunting for an excuse to die, wanting to die, wanting eternal life to die, of course you will pass through this so-called death, and you will die right along, and you can't die too soon. Mortal mind will wallop the earth with you.

A member asked—Colonel, does not that question mean, can everlasting life leave that person?"

Colonel Sabin—No. It can leave that body. That body is leaving the life all the time. That body is in a constant state of change. You take the body of a person to-day, and in twelve months there is very little of it left. According to physiology we change once in eleven months. You take a man who is as old as my friend sitting here, and I would not insinuate that he is old, and if he were raised from the dead, what body would they raise? They would have enough bodies to raise a platoon of soldiers, and he could have his pick and choice of them. Which one of these am I? There is nothing in the body that is immortal, it is simply mortal. A part of that body may go this year into the earth and it may raise a piece of blue grass next summer, and a sheep may eat that blue grass, and your body

would be turned into a sheep, would it not?

Your body is in a perpetual condition of change. You bruise one of your nails, and see how quickly it will grow out. Always changing. Nature changes forever and forever, but the real child, the child that God made, a spiritual being—that is all there is of man—lives forever, and always does live, and it could not die. I did not intend to occupy so much time in answering that question, but the question was a little bit mixed, and I did not want to give it out to the audience in that way.

Q.—Is there sensation in matter?

Mr. McLaughlin said—That has been answered quite often here. Matter, as we term it, has no sensation. The sensation is all in spirit.

Judge Mackey asked—How do you prove that?

Colonel Sabin—You can not catechise him. Give us your views.

Judge Mackey—That the sensation is not in matter, but in mind, is capable of demonstration. It is demonstrated in this form, that if one's attention is occupied intensely, he is not sensible to an ordinary touch. Don't you see? He is absorbed in reading or conversation, he may be touched on the shoulder, and he pays no attention to it, his mind is otherwise directed. A soldier in battle, an individual who in time of peace is sensible to the slightest prick of a pin, will receive mortal gashes in battle, the impact of bullets moving with great velocity, but he does not feel them, because his mind is interested, he is under intense excitement. These facts demonstrate that sensation is not in matter at all. It is also demonstrated in this form, by observing the effects of anaesthetics, or those drugs that render us insensible to pain, suspending the mental function, incapacitating one from feeling any sensation at all. They have wrested the line of communication; they have cut it between the mind and the sensation, and the action of the mind upon the senses is suspended, and hence there is no feeling in the body. That is frequently demonstrated. So it is impossible to state one single fact to show that there is sensation in matter, not one. On the contrary, we state facts which show that sensation is in the mind.

Surgeons will testify that a man's foot being amputated, that the sensation of pain at the extremity of the limb from which the foot has been amputated, still remains, and the person is still in pain at his foot. By the creation of mind, the foot has still an objective existence attached to the leg constantly. A case is stated and verified where a person in a warm room at night, was under the necessity of having his right hand amputated. The hand was cut off, the room is warm, but the weather outside was intensely cold. The hand was placed on a shelf in the garden until they could bury it the next day, and the person in the room, having no knowledge where the hand was, complained of feeling most intense cold in his hand that had been amputated. That is an absolute demonstration that the sensibility is in the mind.

Colonel Sabin—I knew a friend of mine, named Brown, who used to live in Nebraska, a lawyer there, who lost an arm in the war, and he had to have his arm amputated twice or three times, and finally died of intense pain from the hand below.

We heal the sick by the realization of the perfectness of God Almighty, and man as His image and likeness. Now, for instance, you go and treat a person for pain in the arm, we realize that man is a spiritual being, created in the image and likeness of God, living, moving and having his being in God, and therefore is perfect as God is perfect, and could have no pain. God, being spirit, man, His image and likeness is spirit, and therefore, he could not have any pain.

The only exception I took to our brother's answer was the use of the term of this mind to be the spiritual mind. He understands the matter, of course, just as I do. The mind which says it pains, is this so-called material mind. That material mind, like the material body, is so transitory that it amounts to nothing, and the realization of the perfect spiritual child, the image and likeness of God, being perfect, that it can not have pain, destroys the belief of pain in this material body. Suppose that I was treating my brother here for pain in the arm, I would not have to say, You have no pain in that arm, would not have to say anything about the arm, but I would

simply realize this, that he is the image and likeness of God, and is perfect and must be perfect, because, living, moving and having his being in God, he could not be anything else than perfect. If that is true, then this physical body, by virtue of that thought, responds to that spiritual thought. We realize that he can have no pain in the spiritual body, and pain in the physical body is destroyed by virtue of natural law. If I turn over a bucket of water on this floor, I do not have to pray to God for the water to run down hill. It runs down by virtue of the law of gravitation. It is just so with this. You make the proper realization, and the healing is done by itself, for God's law heals it. The only thing that has sensation in it, is this material mind, and that only and so far as you give it force and effect in your belief.

The other day I was walking in my room back and forth, treating a case, and there came up a mortal mind thought, a tramp thought, which said "I am headache." I did not pay any attention to it for a minute or two. It continued to assert itself, and I called it a name, a mean name. I did not have any kindly feeling for it, and I told it to go, and it disappeared. Here we will say comes up something called diphtheria, and it will beat the earth with you if you give it a home. When diphtheria comes and says I have your throat, I tell it to go. "Only as you give it a home has it power and effect, and only as you recognize pain in a material thought, only do you have pain. It is considered painful to go to a dentist and have him grinding on your teeth. Before I came into this thought, my teeth had become decayed, and since I wanted them filled. It took the dentist three days, not all day, but the time allotted to me during the three days. I sat down each day in the chair and gave myself a treatment and asked God to protect me from injury and that I could go to sleep, and I slept through every one of his operations. He told my wife or my daughter that I was a singular patient, that I slept all the time. I recognized that there was no sensation in matter, and he could not hurt me, because I affirmed that God controlled him, and he could not hurt me. Whenever you put yourself in God Almighty's hands and

recognize that God guides and controls everything in connection with you, no harm can come near you. The psalmist says, A thousand shall fall at thy side and ten thousand shall fall at thy right hand; but it shall not come nigh thee. It used to seem wonderful to me that those beautiful promises in the Bible were to be taken as literally true. My religion was a religion of fear, and there is but little consolation in that kind of religion. But now I have got into a religion where it is easy to do good, easy to do right, you do not want to do wrong, you simply go right along in your work. In other words, God pays you for doing right; He gives you good health, happiness and harmony. But if you commit sin you will be punished, for as you sow you reap.

SEVEN SENSES.

There is more than a theory to justify the opinion that humanity has a sense or two yet undeveloped. We are now in unquestioned possession of five, and if there is anything in analogy, there are two more yet to come to our consciousness, to be developed. We have seven primary tones, seven primary colors. There is belief that there are but seven primary or elemental forms of matter, and that these are but separate manifestations of one elemental substance. We should have, to keep the analogy perfect, seven senses to correspond to the seven of Nature's series of phenomena. The best explanation of much of the occult and the mysterious is not to falsely ascribe favoritism to the Deity by asserting that He consorts with some rather than other of His creatures, but that some have progressed further on the highway to universal knowledge than others. It would require not more than one extra sense to explain most of the mysterious occult phenomena of the day. Yet perhaps there are two senses yet to be received into use.—*Views and Reviews.*

As the sun fertilizes the earth, and affection quickens the heart, so is the remembrance of God in the varied wonders of creation.

A TRUTHFUL HYMN.

To-day our pastor preached about
 The home beyond the sky,
 He told how men, set free by death,
 Would spread their wings an' fly.
 I don' know, mebbe he wuz right,
 I spect he'd ort to know,
 But you jest bet yer boots I'm in
 No hurry fer to go.

It might be fun to fly away
 From this here vale uv tears.
 But I'm resigned to wait fer that
 Fer years, an' years, an' years,
 An' if the Lord 'll spare me till
 I reely want to die,
 I'll keep a livin' on an' on
 While years an' years roll by.

Our church quire sings how glad they'll be
 To leave this world uv strife,
 I guess I'm different from them,
 I'd rather hang to life.
 But they wood git a doctor quick
 If they wuz 'bout to die,
 I guess the difference 'tween us is
 That I—well I don't lie.

I'd rather be a tramp on ground
 Than angel in the air;
 A hungry tramp, strong, healthy, sound,
 Than ghost, however fair.
 I'd rather live right in this town
 Where livin' people are,
 Than be a dead man anywhere
 On any foreign star.

The pastor sez we've all got deeds
 To mansions over there;
 I'd rather stay alive than have
 A ghost-home in the air.

Fer when this big old earth's restored
 To what it used to be
 Fore Adam sinned, I think it will
 Be good enuff for me.

I know this urth is purty tuff,
 An' full of pain an' sin,
 But then I think they'll be a change
 When Jesus comes agin.
 I b'lieve I'd rather be here then
 Than any place I know,
 An' if the Lord 'ud jest as soon
 I'll wait down here below.

Uv course this world aint heaven like,
 They's sorer here, an' pain,
 But then, jest think how nice 'twill be
 When Jesus comes to reign.
 They won't be any sorer then,
 An' nary sigh nor tear,
 An' all the people will be glad
 Because they're livin' here.

The preacher sez it iz a sin
 To not desire to die,
 But then I don't, an' taint no use
 Fer me to tell a lie.
 But pastor sez we ort to wish
 To flee from urth away,
 But then I don't, I pray and wish
 That I can live away.

Perhaps we miss a heap uv fun
 By stayin' here below,
 It might be wise fur us to be
 A hurryin' to go.
 An' that iz what our pastor sez,
 But, just 'tween me an' you,
 When he wuz awful sick last fall,
 He prayed an' doctored too!

The pastor calls this urth a jail,
 A den uv woe an' sin,
 In which no ray uv heaven's light
 Can ever enter in.
 An' all who live are prisoners,
 In sadness an' in gloom,
 An' never can they be made free
 Exceptin' through the tomb.

O, Lord, if I'm a doin' wrong
 In wishin' fer long life,
 Instid uv pinin' to go where
 No sorer iz, ur strife,
 O when you punish me fer this,
 Jest keep me livin' here,
 Give me a long term sentence in
 This urthly prizon drear.

I'll bear the hardshipsc uv this jail,
 Nor tri to git away,
 If Death should offer me release,
 "Get thee behind!" I'll say.
 An' if the prizon walls of life
 Shuts pleasure out, an' bliss,
 I'll be resingned to do without
 What livin' makes me miss.

An' while I'm livin' here I'll tri
 To help sum sufferin' one;
 I couldn't do no good up there
 Where nothin's to be done.
 While I kin lend a helpin' hand,
 I'm willin' to remain,
 Such labors will I count az joy,
 Such loss I'll count az gain.

I've heerd the preacher tell how glad
 In heaven he will be,
 A playin' on hiz golden harp
 Through all eternitee.

Although he lowed hiz friends an' kin
 In hottest hell will toast,
 In joy he'll tune hiz golden harp,
 An' fiddle while they roast.

O Lord, if heav'n iz full uv men
 Az heartless az iz he,
 I b'leeve I'd ruther keep away,
 Sich naybors won't sut me.
 Jest let me stay down here where we
 Kin pity, an' kin feel,
 I'd ruther do without my wings,
 Than have a heart of steel.

Lord, when to urth thou shalt return,
 Thy throne to occupy,
 I want to be a watchin' then,
 Can't do that if I die.
 An' then the ones who prayed to go
 To heaven right away,
 Will want to come back here to dwell—
 If they have been away.

Yours,

JIMMY JAMS.

THE POWER OF KNOWLEDGE.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Lynn, Mass.)

The discussion on the subject of "Thought," at the Boston Monday Club has raised a question with those who have taken my lessons. It is this: Is intellect a superior force to the knowledge Paul spoke of, which is of God. I can say that the most humble of God's creatures can attain knowledge, by living in the light of Reform Christian Science, but the intellect is governed by the controlling force of metaphysics. A metaphysician can easily master intellectual forces. He can learn everything quicker with that preparation. Moreover, he can heal the sick,

when the scholar fails. He knows that the power of thought is everything, and pure thought is the essence of education.

Napoleon once said that a piece of writing, or a letter, was more to be feared than a thousand bayonets. The silent forces, which are part of the divine principle of life, are invulnerable, and more potent than steel or iron. The thought conveyed in writing is mightier than the sword; and when a murderous intent is couched under the script, evil is the result, for "The letter killeth."

The symbolic languages of ancient peoples, conveyed harmful thoughts, the same as modern Roman letters do today. The hieroglyphics of Karnak held the same bitter meaning as the Hebrew. The carnal, uncultivated mind showed itself away back, when Selencus, the Macedonian King invaded the Indian Empire, whose King was Sandra Coltus. From the growth of "imperialism," have sprung many drawbacks in human progress. The conflict between the spiritual and the carnal is still going on: religious freedom and education are rising like a Phoenix from the ashes of tradition, in the form of codes and confessions. The propagation of an untruth is a murderous sword. Error has always been in the shadow of the cross. Charlemagne and his hordes disgraced the name of Jesus, and trod the cross under foot. They were impelled by the legions of devils, against the unoffending Turks and Saracens, who happened to own the town in which Jesus was born. Humanity has suffered in the name of the Cross. The Turks are still in possession of the sepulchre.

We admire the heroes and heroines of history, but we must turn away from the lives of those who made war upon other nations in the name of "Sentiment," an emotion upheld and nurtured by many orthodox teachers, and started in the middle ages by Peter the Hermit, who preached the seventh Crusade

against the "Infidels." This horrible onslaught broke out in fresh energy on the eve of St. Bartholomew, at the Revocation of the Edict of Nantes, causing strife and uprising in the North, the death of Gustavus Adolphus, and the discomfiture of Wallastan.

When we ponder over the disastrous results of erroneous teaching, self-righteousness and bigotry, we are very apt to antagonize all connected with the church and its history; because human justice and good thought shrink from the propagation of doctrines which are still unpurged of iniquity. The voice of the devilish mind re-echoes the voice of the devil, who is a "liar and murderer from the beginning."

Jesus came to cast out these very devils who urge the war against the spirit of Truth, thus perverting Truth, and the growth of the spiritual kingdom. The voice of untruth is in the letter, composing the Liturgy of the church, where it speaks of God as being a God of wrath, when the Scripture, in all ages, proclaim the opposite. Solomon, who wrote the book of Ecclesiasticus, said: "The stroke of the tongue breaketh the bones. Many have fallen by the sword, but not so many as have fallen by the tongue.

There are some religious enthusiasts who will not accept the books of the Apocrapha, but when Truth is written therein, that Truth stands as perfect as any in the accepted King James' version, but in Psalms we read similar language: "He sent His word and healed them, and delivered them from their destructions." Thus placing the people far above the vaporings of the carnal mind, making them healthy, therefore good. The errors contained in the speech of a bitter tongue were penned against John Wickliffe, who translated the Bible into English, and all reformers, and we reap a harvest of regrets and remorse, at the cowardly traits of our forefathers, who read that Bible, but neglected to

put in force the proverb: "Pleasant words are health to the bones."

The philosophy underlying metaphysical science is the same as taught by the masters in succeeding generations. Every century brings a leader, a special master in each line of advanced thought, and it is noticeable that one man commences where the other left off. (See the case of Turner.) The artist taking up the brush of Claude Lorraine (Ruskin's "Modern Painters"). As we recognize the necessity of continual "renewing the mind," to supply the needs of the hour, and to satisfy the hungry souls around us, who are longing for more light, it is our duty to become as children, with minds willing to learn, unbiased by any dogmatic teaching containing error.

The London Metaphysical Society has been accused of iconoclasm, with a tendency to favor evolution. We can not doubt the evolution of the mind, whatever our opinions are about the evolution of species; and when we hold the highest possible ideals of virtue and morality in all the arts, the censure of theological schoolmen falls short of its mark. Archdeacon Paley said that there was no proof whatever of the divinity of Jesus, but he declared that he would not take the "thought" away from the people, as the thought of Jesus being the one divine Savior, is the foundation of all western orthodox principles.

The aim of occult and metaphysical societies, is the eliminating of falsehood from all established doctrines, however popular, by the analogy of reason, and by the demonstration of practical results. We say with the Master: "Let the dead bury their dead," to those who persistently support error, for they live in darkness and are therefore, dead to Light, thus bringing upon themselves sickness and premature death by clinging to untruth, false doctrines and conceptions.

The germs and atoms of nature have been micro-

scopically studied, and are but embryonic states of life, of infinite variety. A superior degree of matter clings to superior spiritual entities. As we grow from childhood to manhood, these atoms adhere according to the spiritual status of the man. (See deliberations of Berlin Medical Society.)

The Scriptures speak of this, when saying that we can take on "the flesh of a child, and have the vigor and youth of an eagle." Thus combatting the theory that "old age" is necessary to man. Like attracts like. The professors of materia medica have studied into matter and conclude that its vagaries and growth depend upon the "state of the mind." Deadly and poisonous matter proclaims a carnal mind, such matter is susceptible to any evil thought that may suggest disease, and persons of that class are cut off in the flower of their youth. Reform Christian Science negatizes matter, by denying its existence. By doing so, matter becomes at once our slave too low and insignificant for us to notice; we are taught to take no notice of it, what ye shall eat, wear, etc.

Malice, envy and ignorance breed bad atoms, death results from the "bad state of the mind." The germs have been nurtured by physics, and the state of the mind is elevated by metaphysics. The denial of the force and potency of matter is essential to spiritual growth, as matter is known to belong to the carnal mind, clinging to the astral body, which is itself absolutely perfect, and in the image and likeness of God. (See the Good Karma of the Vedic philosophy.)

When we treat a person for sickness, we must appeal to the subconscious entity, by placing ourselves in harmony with his spirit. The molecules, the germs of disease, will chemicalize and leave the patient, but we go further. In order to fully demonstrate, we must realize the non-existence of matter (an anomaly to the orthodox and carnal mind-

ed). By doing so, we gain greater force of mind, and all material becomes more subservient to mind. Thomas Carlyle, a great authority, says: "All visible things are emblems; what you see is not there at all; matter exists only to represent some idea and embody it forth."

Metaphysical science deals with the simple facts of life. The obtruse problems of physics tend to make our burdens heavy instead of light, the yoke hard instead of easy. It takes years of study to master the interminable depths of materia medica, and to understand the nomenclature of the fraternity. Yet it ends with only a superficial knowledge, enough to experiment with, which accords well with sectarian teaching; as falsehood is easier to grasp by those, whose inclinations run in a worldly or material groove.

The prayers of a worldly spirit are not answered, because "they ask amiss," and the failure of evangelical enterprise is caused by ignorance, which belongs to the same category of evils and envy, and malice. The few students in Theological colleges; the decline and falling off of sectarian churches; empty buildings in every city; the false statements of religious papers; the rise and fall of sects, after reaching temporary success, show that ignorance and untruth find their proper level. The collapse of the Campbellite or Disciples' Church in Chicago and elsewhere is an instance of the unworthiness of the noisy "revival boom." (Prof. Willet, of the Chicago University divinity chair, and the leading light of the Disciples, says his church will pass away in the next decade.)

The malicious mind is found in church pews. A low mentality is satisfied with a low conception of God. The emotional ecstasy of so called converted people does not prevent them from attracting germs of a disease, which is the effect of the cause; bad mind fed by an erroneous doctrine. "Taking on

corruption," in the form of sin is the breaking of God's law—disease, and finally death.

We are told in Scripture about the "law of death." To avoid it, is to "get understanding," and not depend upon others praying for us, nor take on the opinions of "blind leaders of the blind." To show that the word of Truth is necessary, we read in Proverbs: "Keep my words in the midst of thine heart, they are life to those that find them, and health to their flesh." Although heaven is what we make it here, all we desire is more "life."

In order to overcome death, we must learn the meaning of sound logic, by the exercise of analytic minds. A reasonable basis of Truth must be taught. Cold, hard facts must sweep away theory. Our spiritual natures must perceive Truth, after all our senses are satisfied. A belief expresses a doubt. Knowledge conceives neither doubt nor question.

The hypothesis laid down by students of hypnosis prove that one person can influence another for good or bad. Contagious diseases arise from this cause. According to Daniel De Foe, the plague of London was caused by fear only, for he says there was no plague--that the people died from fear.

Laws governing the mind are unvariable and unalterable. The same law which kills thousands by contagion will elevate people to the highest pinnacle of goodness and virtue. The influence of Jesus is with us today. By the proper renewing and exercise of the mind, marvellous events have taken place. We read of "evil spirits," and logic tells us there must also be good spirits. There is no planet or sphere where two and two make five. The extreme depth of the doctrine of hell has its antithesis in heaven. (Martin Luther's translation of the Bible, from the Latin Vulgate, states that hell is a fiery oven or furnace.)

The old saying is still in force: "Evil communications corrupt good manners, and we repeat the

words of Goethe: "One soul may have decided influence upon another soul, merely by means of its silent presence."

It is within our power to raise mankind from the thralldom of disease, the elaboration of the carnal mind and the pharmacopia of drugs. The Truths of Scripture are better understood, and we fully apprehend that the Word of God is of wonderful significance. Says the wisdom of Solomon: "It was no herb which restored them to health, but Thy word, which healeth all things."

QUIZZ MEETING.

At the Reform Christian Science Church, Wednesday evening, February 12, 1902, the following questions were asked and answered:

Q.—Why can't one always obtain a good realization in treating a patient?

Colonel Sabin—I suppose somebody can answer that question, can't you?

No reply.

Colonel Sabin—It is because they do not know enough. If one knows enough he can always have a good realization, and if he don't, he can't. That is my idea. If anybody likes to discuss this question I would like to hear from them. It is simply a question of knowledge. If you know enough, you can have a good realization, and you can get it instantaneously. You can get it as quick as you can think.

Mr. Adams—I would like to ask if it is on account of the healer, the one that is treating the patient, or is it because of the non-receptivity of the patient?

Colonel Sabin—Who will answer that question? That is a good question.

No reply.

Colonel Sabin—I do not think the patient has anything to do with it. If the patient has to heal himself he does not need a healer. If the patient has to believe in something that he does not understand, he will never

be healed. You bring a newology of any character, and tell me if you will believe in that, I will give you so and so. Can I force myself to believe it? You can't believe without evidence. That was the old way of getting religion. You can't get this without evidence and without brains.

The patient has nothing to do with your understanding. If you understand that you live, move and have your being in God, or that your patient does; that you are the spiritual image and likeness of God, or that your patient is, and make that realization, that heals the sick, your patient has nothing to do with that. You make your realization and when you apply that realization, a responsive thought comes from materiality, and it coincides with this thought. Suppose you throw a barrel of water over, you do not have to pray for it to run down hill. It goes by virtue of natural law. So in this healing. You form your own realization, make your own realization perfectly and there is no such thing as failure. The only reason that there is ever a failure is because of the imperfections of our realization. That is all; and to the degree that we have confidence and understanding that our realizations are perfect, in that degree we are successful.

Q.—If there is only one consciousness and one motive power in eternity, how can there be growth? Growth can not come through death.

Those who follow healing all the time and keep their thoughts right there, I find are more liable to have more perfect realizations than others. That is the rule and that is the reason.

Colonel Sabin—The last part of that question has nothing to do with the first. That is an assertion.

Colonel Bradshaw said—There is this about growth. To illustrate it may be a little difficult. You have a thought and that thought is concerning good. Well, the more you cultivate that thought, the more it expands and the stronger and better it becomes. If one undertakes to lead a good life and intends to do that as well as he can intend to do anything, as we are now situated, he can be made strong by doing it. You first do a thing and then learn how. That is the way with everything. You do anything and then learn how. You swim and then learn how.

You think a little and learn how to think more. You commence mathematics and learn the simplest things, and advance to the most intricate problems, that is no more growth than is shown by a person who undertakes to lead a good life by all the throbbing power that moves and pulsates with every motion of the heart, pressing in that direction, until it is all-controlling and absorbing. Then they are enabled to love God with all their heart, soul, mind and strength, and their neighbor as themselves. I think that is growth. I think that if any one thinks that it is not growth, if they will try it they will find that it is growth. Solomon says, Wisdom is the principal thing, therefore get wisdom, and with all they getting, get understanding.

I think, as said by Colonel Sabin, that the reason that a person does not realize the Truth, is that they do not know enough about it. They have not gained enough knowledge in regard to it.

Q.—What is love?

Judge Mackey said—Love has its religious sense and its worldly sense. In its religious sense it involves in the first instance, a suppression of self, a self-sacrifice, and a devotion of the affections to God and to man, to advance the glory of God and promote the happiness of mankind. He loves best who serves best his God and his fellow man; and he serves his God best by serving His relations. It is a term that is often abused. It may fall from the lips of a libertine, the impure, the unclean. That is not the love that Christianity teaches. We may say of love what Madame Roland said when ascending the scaffold in Paris to be guillotined, in 1793. She bowed before the statue of liberty, and invoked it, saying: "O Liberty! what crimes are committed in thy name." But the baser sense of love we repel. In its pure sense, which is in its relation and in its exercise towards mankind, it is the most exalted charity; it is not good will merely, but it is an active power in its relations and service to mankind. I might illustrate it by an anecdote that I once read, of a man who had fallen to the ground feeble from want, and a great crowd stood around him and every one would say, I am so sorry for him, when one advanced through the throng and handed him ten dol-

lars, and said, I am sorry ten dollars, how much, gentlemen, are you sorry? That is love in its active relation to man, in its active relation to God. It is the trust in God, a devotion to His service, placing the affections upon Him as the Father of all, the Providence that protects man. This is my conception of love as used in the Bible.

Mr. McLaughlin said—I do not know that I could add anything more to what has been said. To me it occurs that the mode of action is through a vibration. I know that when a thought of love comes, there is a vibration that seems to go through one's being. It occurs to me that love recognizes unity; it recognizes that God is love. This unity embraces; and when we love we can't help but recognize our brother as ourselves, as Jesus taught. When we approach this perfect unity, we see our brother as ourselves. We know that his spirit is part of our spirit; that God's love pervades this whole universe. Therefore, let my thought vibrate out of harmony with my brother, and affect myself as well as him, because the universal law makes it so.

Colonel Sabin—I think these answers have been excellent. As to this question of love, in the first place, we want to understand that God is love. Then when we recognize that, we recognize that love is the mightiest power and all the power in the universe. It is the power that you conquer with; it is your power of defence; it is the power that lifts you up and sustains you. If you have an enemy sit down in your chair and begin to think what a mean man he is, and go through with the whole catalogue of bad words that you can think of, what is the result? The very thoughts that you have in your mind register themselves in his mind, and the very thoughts that you have against him he has against you. That is not love. But if you have an enemy and you want to conquer him, love him. Peace on earth and good will to men was the song the angels sang, it was the harbinger of universal love. If you want to conquer your enemy, love him; throw it out into the vibrations; what is the result? He will come and love you in return, for as the seed you sow, that is what you reap. It is the power that conquerers everything, carried out through all the ramifications of

every day life. Love and you conquer; hate and you are always left behind. Love is all; hate is the opposite, nothingness. He who loves gets all; he who hates gets nothing. Love is God and God is all. This has been very well brought out by the others, and I do not care to elaborate it.

A gentleman said—As Walter Scott says, "Heaven is love, and love is Heaven." I guess that is as near as you can come to it.

Q.—What is it that heals the sick?

Colonel Sabin—That is a simple question. It will take twelve lectures to get on the outside of that.

Mr. Adams, can you answer that question?

Mr. Adams said—Well, it is God's power working in man, a manifestation of God's love in man, opening up in the righteousness and oneness of being.

Mr. McLaughlin said—The gentleman's answer is correct, because undoubtedly it is the power of God, and all that I have to add to it is simply that the healer realizes this, realizes that his patient is the perfect image and likeness of God. In other words, that his patient's entire being is spirit, and when this perfect realization is made, then by the power of which the gentleman spoke the patient is healed. The necessary thing for us to do is to realize his perfect being. We talked a moment ago of love. Let this enter into the process. God is love, and man is the perfect image and likeness of God.

Q.—Is it possible to transmute the physical body into the higher one without passing through death? Or must the higher form leave the present form when through with it.

Colonel Sabin—Who will answer that question?

Judge Mackey said—I think that the case of Elijah settles that question. It is the only instance in authentic history of a man passing bodily into the higher sphere, the translation of Elijah.

Colonel Sabin—How about Enoch?

Judge Mackey—That is not a proper comparison. He simply vanished, the words of Scripture being, "Enoch walked with God and was not, for God took him." In the case of Elijah that was a visible translation, not as many think, by horses and a chariot of fire, because horses would have been, of all material structures, the most thoroughly unfit to invade

the upper air. The Biblical statement is that horses of fire and a chariot of fire appeared in the heavens; but the translation was not the chariot and horses. That is the only instance, but one instance is sufficient to prove the possibility of translation.

Colonel Sabin—This subject of the certainty of death is a subject that I am considered by some a crank on. There was one of my friends actually got mad at me because I would not consent that I was going to die. He insisted that all must die. This I deny. He is now dead, I am very much alive. He believed in death, I did not. I will never consent to it as long as I live, and I am going to stay right here. It don't make any difference what others believe.

There is a rule of thinking, which we must always remember in order to understand this question of living and dying, so called. The rule is this: "You must not think anything except that which you wish to see realized in truth." Remember, if you want to get the good always think of the good, never think of the bad. Whatever you want, think it; but never think anything that you do not want. Now, if you can absolutely carry out this line of thought, you never will be sick; you never will have any want; and you could not die, impossible.

I do not believe there is any time set for man to die. I think when man was made, and God breathed into his nostrils the breath of life, and he became a living soul he was then given that eternal life. You must understand further that God never makes you do anything. If you want to go and slander your neighbor, you may do it, God does not say nay. But if you do, you are punished. On the other hand, if you do acts of kindness and exhibit a spirit of love, give a cup of cold water to the needy and do those things you are commanded to do, you are sowing the seeds of eternal life; and are, Jesus Christ said that those who "believe on me have passed from death unto life and shall never see death." Does that mean anything? He was the Way, the Truth, the Life. Does that mean anything? He was our example. He suffered death that He might free mankind from what? From death. And those who believe in Jesus Christ are promised eternal life.

have passed from death unto life, and shall never see death. Does that mean anything? I do not believe it is necessary for a person to pass through what we call death. It used to be said when I was practicing law that two things were certain, one was death, the other was taxes. I will eliminate one, death, and only one is certain, taxes. Death is only for those who consent to it. Of course, if any of you do not believe as I do, and you want to die, the road is open. All you have to do is to say, Come and take me. But I do not believe in it. I am a better man physically today by thirty years than I was five years ago. Stronger and more active and getting better every day. If disease comes I have the knowledge to destroy it and it is gone. When error combats you, do not surrender and say, Oh yes, you have got me. Never in one instance consent that you are in any way, shape, form, or manner affected by error. Deny it always and forever.

About the only time I ever get real mad is when some of these vile things called diseases come up and attack me. Then there is a fight in my house till the devil called sickness is knocked out. Never consent to give any lodgement to any thought of evil or sickness. Everlastingly and eternally fight it, and it can never get a lodgement with you. The way to combat disease is to never acknowledge its existence. When it comes up and says, I am diphtheria, I am smallpox, I am this, or I am that, denounce it, and never give up, nor never surrender; drive it out, denounce it as a lie, then you will conquer; but if you surrender to it, then you must pay the penalty.

About two years ago, I do not remember exactly how long ago it was, I had an attack of what they call diphtheria. I called it a lie, I kept calling it a lie and went about my business and did my work. The lie kept hanging on me. I did not go to bed, I went down the river on a steamboat to Norfolk and let the wind blow down my throat. The diphtheria left me. The Truth killed it. Take another example. Here comes up the claim of headache and says I am a headache. Now, if you acknowledge that you have the headache, of course you will have it. But if you say, You are not headache, get out, you are a liar, you are a tramp thought, get out of me, I refuse

to give you a home, it will leave you. Because you do not give it a home it leaves you. But if you give a home to any of these vile tramp thoughts, they stay with you and will whip the earth with you, and if they get the power they will bring in other devils to live with them. These demons of evil is what destroys people upon the material plane. They can never destroy anybody except those who believe in them. Therefore, always believe in life, because God Almighty gave it. Eternal life is yours, and there is no such thing as death. This thing called death is an eternal lie belonging to the so called material. Three weeks ago I was told that an old lady living in this city was dying and treatment requested. I found several of our students here and requested all to help and we all went to treating. In two hours the old lady was up in bed eating gruel. We asserted that there is no death, that God is all, that God is life. *Eternal Life.*

I believe it was the Saturday night before that I received the information that a child living between here and Georgetown was sick. They sent for a doctor, he came, examined the child and said he would not give any medicine, that there was no use in it, the child was too far gone. Then they sent for me to treat it. The next morning the baby was well.

The greatest trouble people have in this world is that they surrender to evil and acknowledge themselves defeated before the engagement commences. A man will sit with his back to a draft, get up feeling stiff and acknowledges he has a cold. He has surrendered and he cannot get rid of it until he wears it out according to material ideas. Never acknowledge anything except that which you want. I never have a cold, I never get sick. Why? Because I am always on the other side, and I am never going to acknowledge death, nor any of these things that are said to be leading that way. Always remember that you live, move and have your being in God, and that God is Eternal Life—then you are safe, for sickness can not come into Eternal Life.

Let not the vain conceit of wordly intellect hinder the worship of divine mystery.

THE DIVINE IDEAL.

BY J. G. WAIT.

In spite of all hindrances, caused by the selfishness and ambitions of man; in spite of all obstacles put in the path of progress, the world of humanity does move onward towards

"That one afar off Divine event"
that may be epitomized in the word, perfection.

The world's progress is in exact accord to the ideals that the leaders of the world's thought advocate and hold aloft as the standards and beacon lights for the masses to follow.

There may be a backward movement for a time—the people may wander from the road and follow a blind leader, but it will not be for long, because there is deep seated in each soul a consciousness of the Truth which will guide them back to the right path—the straight and narrow way that leads to the gate, which opens into the Kingdom of Heaven.

The Divine Ideal is Christ. He came ministering to the sick, the lame, the blind, the sinful, and to all who needed help. His heart was a fountain of love that welled forth a healing stream in answer to every call made upon it by suffering humanity. None were too low or unclean for Him to uplift or touch and clean.

His whole life was one of service to man.

Before He came the idea of reprisal for damage done was so universal that it was believed to be a law of God.

Christ brought a new Ideal into the world—that of Love—and now again the world is being led back to this ideal by the writers and leaders of the Higher Thought, after wandering away for many years in the valleys of doubt and following the leaders of materialism.

The past century was a century of commercialism, and noted for the extreme worship of Mammon. It was good in that it brought about the development of the country and minimized the cost in labor of all manufactured products. It was also useful in that it brought home to the minds of men the unsatisfyingness of money, and so towards the taller part

of this century the seeds of Truth were sown more thoroughly than ever before; and lodging in deep and rich soil they are now putting forth shoots that promise to yield a fruitful harvest in the new century.

Ideals are necessary for progress. In order to do, to become, to act, desire must be created, and the will to act, do or become follows the desire. Hence the necessity for Ideals to create desire becomes apparent.

Christ lived the ideal life and taught us the only way by which peace can be brought about on earth, and the will of the Father done here as it is in Heaven.

He taught that hate can only be overcome by love, and that man's first duty is to his Creator and next to his brothers.

Thou shalt love the Lord thy God with all thy soul, with all thy mind and with all thy strength; and thy neighbor as thyself. These are His commands and the foundation of all our duties in this life.

When these commands are obeyed we know that the highest ideal that man can realize is typified in his life. Man's nature craves something more than mere worldly possessions. He craves to know the object of his life; its source and destination.

He feels within himself that he is something more than the tree or the brute, and he seeks to find out what he is.

His moral nature draws him towards the Good, and religion follows as the consequence. True religion will explain to him his duty to God and man.

There are many, many sects, but only one true religion—and that is the one that Christ taught and lived.

Phariseeism and living according to the letter of some creed will not do—will not bring salvation, nothing short of obeying the commands of the Divine One and living the Life will do that.

The world realizes that to-day as it never did before, and upon the banners of the leaders in the New Thought are encribed in letters of gold the commandments of the Savior, "Thou shalt love thy neighbor as thyself, and thy God with all thine heart."

And the prodigals who have wandered away from the father and who have been worshipping the golden calf are turning and following the New Lights that will surely lead them back again to their Father's house.

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Unchain the Truth.

The past month has been one of rapid progress in two departments of Unchaining the Truth. The first we mention is that very many more persons have taken the Class Course of Correspondence from our College than during any previous month, unless perhaps we except the first month after the lessons were first given out, about two years ago. This is exceedingly gratifying, as all must learn how to heal the sick before they are fitted to go into the higher work.

The aim and object of all Metaphysical Philosophy, God-healing, is to free the man, free him from sickness, from sin, from fear, from the environments of materiality, so called, and restore the man to the God-given dominion with which he was endowed at creation.

After mastering the lesson course, which teaches

how to heal the sick, then adding to it all useful information that can be gathered from the study of the Bible and other useful books, the student is prepared to take the advanced step toward this ultimate and perfect freedom. But they are not permitted to make the advanced step unless they first learn this elementary lesson. It will be just as impossible for a person to go forward and master the great Truths before us, without having first learned the understanding which heals the sick, as it would be for a person to master the literature of his language without having first learned his letters. It is simply impossible. The future before the student of Metaphysics is so grand, so far-reaching, and so exhaustive in the range of benefits that the human mind can not realize what is in store for those who diligently work.

In the teaching course of how to heal the sick we have been enabled to do much for our students by telling them the way, etc.; but the higher studies depend upon the student himself for perfect advancement. All we can do, and all any other teacher in the world can do, is to tell the road; but the student must travel it, and travel it alone. In other words, each one must work out his own salvation.

I am now preparing a lesson course of the higher studies, and it may be ready for distribution in the course of a couple of months, when we will announce it through the college properly. But all must understand that they must perfect their work in this healing knowledge, or they will not be permitted to take the advanced course.

It has also been a source of much gratification to see so many come forward with generous impulses and assist in the scattering of this great Truth. It is rare that a day ever comes when some one does not send for ten books to be scattered here and there as gifts among their friends, and some days much larger numbers go out.

Those who do this little know what blessings this work they are doing will be to those who receive these books; but the blessings will be intensified to the sender. The experience of every one of us who practice this broadcasting of the Truth, sowing of the seed, is that God rewards us from ten to a hundred fold in dollars returned for dollars expended. We are under the inexorable law as we sow we reap, and those who sow bountifully reap bountifully, and those who sow pinchingly reap pinchingly. Those who would have everything good that God has ever made must strike with the hand of a master. How true is the little poetical verse:

"Tender handed touch the nettle,
And it stings you for your pains;
But grasp it like a man of mettle,
And it soft as silk remains."

In other words, if we would conquer, we must exhibit and carry out a spirit of broadness, of wideness, of bravery, of liberality, of perfect trust, of perfect confidence. The person who is always worrying over the future because of fear of financial reverses, almost universally reaps that which he fears. Sometimes the money stays with him, but his mind becomes impoverished, and the miser is more pitiable than he who is in actual destitution.

There is one thought I wish to impress upon our readers, which is, that the WASHINGTON NEWS LETTER is not pushed with that vigor with which it should be. Let each one try to demonstrate in this direction. This paper should be broadcasted everywhere. It is cheap, it is the cheapest paper published that I know of anywhere which gives the amount of useful information that it does. Wherever it goes it is a friend to Truth, an advocate of Truth, and a messenger heralding the Truth.

Let us all work together, work earnestly and harmoniously, and God will reward us for all we do.

Lovingly yours,

Oliver C. Sabers

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SHOW ME THE WAY.

Show me the way that leads to the true life.
I do not care what tempest may assail me,
I shall be given courage for the strife;
I know my strength will not desert or fail me;
I know that I shall conquer in the fray;
Show me the way.

Show me the way up to a higher plane,
Where body shall be servant to the soul.
I do not care what tides of woe or pain
Across my life their angry waves may roll
If I but reach the end I seek some day;
Show me the way.

Show me the way to that calm, perfect peace
Which springs from an inward consciousness of
right;
To where all conflicts with the flesh shall cease,
And self shall radiate with the Spirit's light
Though hard the journey and the strife; I pray
Show me the way.
—Ella Wheeler Wilcox.

To forgive wrongs darker than death and night;
To suffer woes that hope thinks infinite;
To love and bear; to hope till hope creates
From her own wrecks the thing she contemplates;
Never to change nor falter, nor repent,
This, like thy glory, Titan, is to be
Good, brave and joyous, beautiful and free;
This is above life, love, empire and victory.

Shelley.

THE SACRED THREE.

BY CHARLES GARDNER BROWN. ..

The Good, the Beautiful, the True!

These are the honest ones;

The Sacred Three,

To whom we bend the knee.

Thou Good! We bend the knee to thee,

For goodness in and of

Itself, is good;

A fetich not of wood.

Thou Beautiful! We bend to thee,

For beauty is its own

Excuse for being;

An idol served by seeing.

Thou True! We bend to thee the keen,

For truth is just and right,

And right is brave;

A Savior that does save.

The Good, the Beautiful, the True!

These are the honored ones;

The only Three,

To whom we bend the knee.

Blue Grass Blade.

THE PROPHETS.

CHAPTER II.—ELISHA.

Elijah the Tishbite is deemed by both Hebrew and Christian theologians the greatest of the prophets. He is certainly the most solemn and sublime character portrayed in the Bible, and the awful splendor of his visible translation in bodily form from earth to Heaven without passing through that stage of spiritual advancement for man falsely termed "death," impresses us with a sense of awe inspired by no other person known to history. And yet we shall be fully warranted by the Holy Scriptures in regarding Elisha as greater than Elijah, for we are told therein that he was endowed with two-

fold more spiritual power than his divinely inspired Master, as appears from the following Scriptural narrative "Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.

"And he said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee it shall be so unto thee; but if not it shall not be so."—I Kings ii, 9, 10.

That condition Elisha speedily fulfilled. Yet without any effort on his part, for we are told in the Scripture that "It came to pass as they still went on and talked that behold there appeared a chariot of fire and horses of fire and parted them both asunder, and Elijah went up by a whirlwind into Heaven.

"And Elisha saw it and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more and he took hold of his own clothes and rent them in two pieces."

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan."—I Kings ix, 9, 13.

It appears that Elijah was the only one of Israel's long line of prophets who was empowered to anoint his successor. This is all the more remarkable, as he was not an Israelite, but a Tishbite—one of a conquered outcast race.

Immemorial custom had devolved the succession to a prophet on a son of a prophet, but the Lord in this case had commanded that he should anoint in his room, one who was an utter stranger to him, and unknown to "the School of the Prophets."—"Elisha the son of Shaphat."—I Kings xix, 19, 16.

He is not a respecter of persons or class, but selects those who are fitted for His work.

There is a supreme moment that comes to the life of every enlightened and reflecting man when he realizes that he stands nearer than ever to the Eternal Spirit of the universe, and hears as he never heard before a supreme call to duty. And woe to him who fails to heed that call, and obey it. That moment came to Elijah as it generally comes, with all the blessings that attend it to the man who proves him-

self worthy of it, in the time of his bitterest need. This Truth is also exemplified in the physical world, for if we stand in a deep well, or pit, and look upward to the sky from the darkness that surrounds us below we can behold even at midday, the stars shining above in all their refulgent splendor.

By his command all the prophets of Baal had been slain with the sword, and the cruel Queen Jezebel, a woman more terrible than "an army with banners," had vowed to her gods that she would do likewise to him. In his dread extremity he fled to the desolate wilderness of Beersheba, to seek a closer communion with Jehovah. That communion was vouchsafed to him in the awful solitude of a mountain. It is not worthy that the Hebrew prophets always meet their God upon the mountain top, a fact which would seem to teach us that if we would have God nearer to us we must ascend toward Him "as He, being immutable, can not descend to us. He has mercifully shown us a better and a shorter way than the ladder that reached to Heaven," which the patriarch Jacob beheld in the desert of Havan. That was only for angels to ascend, but He has given the cross of Christ for the ascension of man. A sure means of rising to God, if we do but follow Him who is "the way, the Truth and the life." It is to be observed that the word of the Lord came to Elijah while he was lodging in a mountain cave, but his meeting with the Lord was on the summit of the mountain, and he was not commanded to abase himself but to "*stand upon the mount before the Lord.*" —I Kings xix, 11.

Nor did he plead his own demerits to his maker, but on the contrary like the afflicted man of Uz, he asserted his righteousness, while bewailing his calamity, saying: "I have been very jealous for Lord God of Hosts, for the children of Israel have forsaken the covenant, thrown down thine altars and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away." It was after that declaration of his integrity, that the Lord made his presence manifest to him in "a still small voice," a term which we may rationally conclude means that he there realized in his inner consciousness that he was truly a child of God.

He was doubtless informed at that time that he would soon pass on to a higher sphere of being—to the Realm of the Known.

This we may properly infer from the command that he should anoint Elisha as his chosen successor. The circumstances under which that command was given, were, as we have seen the most solemn and awe-inspiring of any that ever attended the choice of a prophet for Israel. It was a choice proclaimed in the audible words of the Almighty, and Elisha proved himself all things worthy of it.

It does not appear that Elijah and Elisha were at that time personally known to each other, and hence their mutual recognition must be ascribed to divine inspiration. As the former received the command to anoint the latter when in the Wilderness of Judah, in Southern Palestine, and Elisha dwelt near the western border of Samaria, he must have travelled not less than one hundred miles to find him. Elisha, like Cincinnatus, when summoned by the Senate to assume the dictatorship of Rome, was found at the plough. We are told that, "So he departed thence and found Elisha the son of Shaphat ploughing with twelve yoke of oxen before him; and he with the twelfth, and Elijah passed by him, and cast his mantle upon him."

And he left the oxen and ran after Elijah and said, "Let me, I pray thee, kiss my father and my mother and then I will follow thee." And he said unto him, "Go back again; for what have I done to thee."

That Elisha should have had a plough-team of twenty-four oxen indicated that his family were in prosperous circumstances. He dwelt in a stony and rather sterile region, and the plough used then, as now generally in Oriental countries, was made of wood banded with iron, a cumbrous implement about a yard in length and the same nearly in breadth. It was hardened in the fire, to cut the heavy clay subsoil, and the oxen of the Orient are but small animals compared with ours.

The section of Palestine in which he lived lay in the desolate tract of invading armies, and hence doubtless it was named Abelmeholah, a Hebrew word which means, "The sorrow of weakness." He

was, moreover, a Samaritan, a class generally held in contempt by the Jews, who gloried in being dwellers in Judah, of which Jerusalem was the splendid capital. Those haughty people, who worshipped in the temple, and basked in the reflected lustre of "Solomon in all his glory" were thereby greatly "puffed up," and in like manner continued the inhabitants of Nazareth, and gave to him who spake as never man spake the contemptuous title of "The Nazarine," and yet the cross to which they doomed him to death and dishonor, now measures the boundaries of human civilization. Yet they have neither a priest or altar of sacrifice, while the few of their race who now dwell in the Holy City under the harsh rule of the "unspeakable Turk," appear to be but monuments of God's retributive justice, and serve to show to the traveller in the far East how miserable is man when the foot of the oppressor is upon his neck.

Elisha's loving loyalty to his father and mother, well bespoke his fearless fidelity to his high trust as a prophet of God, for it will be found that all the great human virtues are alied, and that he who is true to one sacred mortal duty will prove faithful to every other.

Shakespeare, who rightly portrayed all the emotions and springs of action in the human heart teaches this principle in the lines—

"Still to thine own self be true,

And it must follow as the night the day

Thou canst not then be false to any man."

The casting of his mantle upon Elisha meant, according to Oriental custom, an invitation or appeal to follow the wearer of it. Even at this day in Palestine and Egypt, the same symbol is used, and a man declares his desire to make a woman his wife by throwing his mantle upon her shoulders. If she does not return it to him, she thereby declares her acceptance of his offer.

The mantle was probably the same as that worn by Orientals still, being about two yards in length, and about one yard in width, made of wool, or camel's hair, and used to shield the wearer from the torrid heat of the sun, and as a covering in the open air at night.

The reply of Elijah to Elisha's request meant only that the prophet gave him no imperative command to leave his family, but left him free to govern his conduct by his own sense of duty. It was a rugged path of duty that Elisha chose, for it led to a life of peril and privation, and far wanderings over deserts and mountains into strange lands. Yet it gave him the most priceless of all rewards in the consciousness that he was doing the work of God. That consciousness is beyond all other possessions the crowning glory of the soul of man.

The journey that lay before the two prophets was a long and dreary one of about four hundred miles, for the Lord had commanded Elijah on the mount to go to the wildreness of Damascus, and there anoint Hazel to be King over Syria, and then returning anoint Jehu to be King over Israel. Those kings were especially commissioned to rid Samaria, Israel and Judah, of the priests and worshipers of the false god Baal, the smoke of whose sacrifices ascended from thousands of altars in Palestine, and whose temples were thronged by apostate children of Israel. It appears that in that holy war against the most degrading idolatry Elisha the peaceful tiller of the soil was commissioned to act both as a warrior and a prophet, for the Lord said to Elijah, "And it shall come to pass that him that escapeth the sword of Hazarael shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay."

Thereafter the great Tishbite, as Elijah was justly termed, was attended by Elisha throughout his memorable career.

They stood together when Elijah rebuked to his face, the wicked King Ahab, for corrupting justice in the courts of his kingdom and most cruelly having Naboth put to death that he might possess his vineyard. As we shall see, it was after Elijah had been translated to the sphere of everlasting life, that his prophesy of the miserable end of that monarch and his unspeakably wicked wife, Jezebel, the worst woman known to history, was brought about through the agency of Elisha.

The time soon came when the great Samaritan was to stand alone as his mighty master had stood, the solitary prophet of Israel. He doubtless fore-

saw its speedy coming and resolved to prepare for it. His supreme desire was to obtain the spiritual power that God had conferred upon Elijah, and to possess it even in a higher degree. To that end he determined to cling to him to the last. It was a noble ambition worthy of a prophet, but Elijah no doubt to test his fidelity and fortitude appeared to be desirous of parting company with him. The Scripture tells us:

"And it came to pass when the Lord would take up Elijah into Heaven by a whirlwind that Elijah went with Elisha from Gilgal.

"And Elijah said unto Elisha: 'Tarry here I pray thee for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth I will not leave thee. So they went down to Bethel.

"And Elijah said unto him, Elisha tarry here I pray thee for the Lord hath sent me to Jericho.' And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went to Jericho.

"And Elijah said unto him, 'Tarry I pray thee here, for the Lord hath sent me to Jordan. And he said, As the Lord liveth and as thy soul liveth, I will not leave thee. And the two went on.'"

Here we have the lesson most impressively taught that if we would attain the greatest good, we must "persevere in well doing." We must wrestle for it as Jacob wrestled with the angel to win his blessing.

There appears to be a grave misapprehension among Bible readers generally as to what really occurred at the ascension of Elijah, the popular belief being that he was taken up into heaven in a chariot with horses of fire. A manifest impossibility. Such a term may be aptly, in a figurative sense be applied to the modern locomotive, but it could not be said literally of the equine species. Even Robert Southey, the poet and historian, ripe scholar as he was, fell into that flagrant error, for in his life of Horatio Nelson, describing the death of that greatest of all naval commanders at Trafalgar, he thus wrote:

"If the chariot and horses of fire that bore Elijah to heaven had been vouchsafed to Nelson he could not have departed in a brighter blaze of glory."

Indeed the Scripture says plainly, as we have cited, that the Lord did "take up Elijah into Heaven by a whirlwind."—2 Kings ii, 1.

The exclamation of Elisha, "My father, my father, the chariot of Israel, and the horsemen thereof," could not have meant that he actually saw the objects that he named, for the same words were uttered to him as he died peacefully on his bed. Nor did he name "horses" but *horsemen*, the term "horsemen thereof," meaning the mounted warriors of the army of Israel.

The Scriptural chronicler of that awfully sublime event that stands alone in the history of mankind, save and except the ascension of Christ who was more than man tells us in narrating the acts of Elisha, on that occasion that "He took up the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan."

The first use that he made of the sanctified mantle was to smite with it the swift-rolling waters of the broad river Jordan, that rushes like a torrent to the sea, and we are told that "when he had smitten the waters they parted hither and thither and Elisha went over."

It appears that Elisha alone witnessed the ascension of his master, for on crossing the Jordan he met the sons of the prophets, who informed him that with "fifty strong men" they had been seeking Elijah but could not find him. They said that they feared that "the Spirit of the Lord had taken him up and cast him upon some mountain, or into some valley." As they started again to renew their search which they continued three days longer, Elisha said to them, "Go not," but did not tell them of Elijah's ascension to Heaven.

His first benign act after he had come to wear the mantle of Elijah was performed at Jericho, where he asserted man's God-given dominion over nature by purifying and making wholesome the unhealthful waters in the vicinity of that famous city. The circumstances are thus narrated: "And the men of the city said unto Elisha, Behold I pray thee the situation of this city is pleasant, as my lord seeth, but the water is naught and the ground barren.

And he said, bring me a new cruse and put salt

therein. And they brought it to him.

"And he went forth unto the spring of the waters and cast the salt in there, and said. Thus saith the Lord, I have healed these waters, there shall not be from thence anymore death or barren land.

"So the waters were healed unto this day, according to the saying of Elisha, which he spake."—Ibid., 19, 22.

The next event in his career which is widely misinterpreted, was the eating by she bears of forty-two little children that mocked him. The account of that horrible incident, being misread, is understood that it was commanded by Elisha, but such interpretation is not warranted. The biblical statement is that upon the children mocking him, and saying unto him, "Go up thou bald head. He turned back. and looked on them and cursed them in the name of the Lord, and there came two she bears out of the wood and tore forty and two children of them."

The word "cursed" in that connection, may be properly translated from the Hebrew "denounced," or "rebuked." It does not appear that the prophet was present when the irreverent children were slain, or that it was otherwise than a natural event, since bears and other beasts of prey abounded in the region near Bethel where the incident occurred, and modern travellers in Palestine state that they may still be found in that vicinity. The deaths of the children followed the prophet's curse, but it cannot be said logically that they were caused by it. The Latin maxim "*Post quod non est propter quod*" may correctly be applied here, the translation being, "After the event but not therefore because of it." We will not recite the memorable part performed by Elisha in pronouncing the doom of kings, and predicting the fall of dynasties, the blasting of the land by drought and leading in the destruction of mighty armies. We prefer to contemplate him healing the sick, raising the dead, and treating the poor for poverty and want.

We must however note the circumstances under which the wicked Jezebel closed her bloody career.

Jehu, King of Israel, having overthrown and slain Ahaziah, King of Judah, in battle, came to Jezreel where dwelt Jerebel in her palace. When he ap-

proached she evidently hoped to subdue him with her beauty and blandishments, for we are told that—

"When Jehu was come to Jezreel, Jezebel heard of it and she painted her face, and tied her head and looked out at a window."

He was insensible to her charms, and he said to her eunuchs who stood near her, "Throw her down," and they threw her down, and he trode her under foot, and her body was eaten by dogs, at Naboth's vineyard, the scene of her great crime, as Elijah had predicted. A dread illustration of the truth that "The mills of the gods grind slow but they grind exceedingly small." Elisha like Elijah was a healer of poverty, for on being appealed to by a certain woman of the wives of the sons of the prophets, who complained that though she did fear the Lord, the creditor had come to take away her two sons to be bondmen, and being told that she had nothing in the house but a pot of oil, he bade her borrow vessels abroad of her neighbors, and all of them being filled with oil from the pot she sold a part of it and paid the debt, and she and her children lived upon the rest. But he ministered to the rich as well as the poor. Thus he showed his gratitude to the great woman of Shunem. In his far wanderings he had often been welcomed at her house where she kept a chamber prepared for him, for the prophet had no home, being without a wife who is the home-builder.

He offered to speak for her to the King, but she answered, "I dwell among mine own people," meaning that she did not care to appear at court. On learning from his servant that she was childless, and her husband being very old, he said to her, "About this season, according to the time of life, thou shalt embrace a son." She deemed that impossible, but it came to pass, as God's word never fails. The son having been stricken with a mortal illness in the harvest field when he had grown to manhood, she made a journey to Mount Carmel, to seek the aid of Elisha. He saw her coming and he said to Gehazi, his servant, "Behold yonder is that Shunamite. Run I pray thee to meet her and say unto her, It is well with thee? It is well with thy husband? It is well with thy child?"

Her answer was in strict accord with the princi-

ples of Christology, which teaches us to realize that what we pray for is granted in the very act of asking for it with an earnest understanding faith. Although her son "had sat on her knees till noon and then died." She answered, "It is well." Elisha, learning that her son was dead, sent Gehazi with her, commanding him to lay his prophet's staff upon the face of the child, he following them. Upon Gehazi's return to him, and stating that the child was not awakened, he entered the house, and stretched himself upon the child and walked to and fro, and the child opened his eyes, and Elisha had the mother called, and said to her, "Take up thy son."

"Then she went in and fell at his feet and bowed to the ground, and took up her son and went out."

The divine power with which Elisha was endowed was next used to convert poisonous wild gourds into wholesome food. The sons of the prophets being invited to eat with him of a pottage made of herbs gathered in the fields, together with the gourds of a vine that they knew not was placed in the pot. When they began to eat they cried out and said, "O thou man of God, there is death in the pot!"

He called for meal and cast it into the pot, and they then did all eat of the pottage, "and there was no harm in the pot."

That Elisha could read the human mind was shown in the case of his lying and speculative servant Gehazi, on his return to him, after his master had healed Naaman of his leprosy, and refused to take any part of the rich reward offered to him by the grateful captain of the King's host.

When he came back to Elisha, laden with silver and costly garments which he had obtained from Naaman, on the false plea that his master desired a reward of him, he was asked where he had been, and he denied that he had left the house, but "Elisha said unto him, went not mine heart with thee when the man turned again from his chariot to meet thee?"

"The leprosy therefore of Naaman shall cleave unto thee and thy seed. And he went out from his presence a leper as white as snow."

When Elisha was fallen sick of the sickness whereof he died, we are told in the Bible that "Joash the King of Israel, came down unto him, and wept

over his face and said, O my father, my father, the chariot of Israel and the horsemen thereof."

These words of which there is no Scriptural explanation given, probably referred to some memorable victory of the army of Israel, for on hearing them Elisha predicted that the King would win three great victories over the Syrians, which prediction came to pass.

It is recorded that some time after Elisha's death, the Moabite's, who had invaded the land, cast the body of a man whom they were burying into the sepulchre of Elisha, and when the dead man's body "touched the bones of Elisha, he revived and stood upon his feet."

AN EDUCATED MAN.

What is an "educated" man or woman, and how is he or she to be distinguished? Professor Butler, of Columbia University, proposes five tests of education, in the broadest sense of the term:

Correctness and precision in the use of the mother tongue.

Those refined and gentle manners which are the expression of fixed habits of thought and of action.

The power and habit of reflection.

The power of intellectual growth.

Efficiency, the power to do.

It is one of the supreme purposes of history—of law, gospel, and Holy Spirit—to enable men to get over being brutes. Yet the most interesting and most voluminously reported and graphically illustrated struggles are the struggles that are waged between man and man in their capacity as brutes, simple and unmitigated. In our colleges and universities there is no event in the entire academic year that so grips upon the interest of the entire institution, from president down to professor of dust and ashes, as the struggle on the campus that illustrates the students' terrific brutality. In comparison with its intellectual feats, and philosophic, classic or scientific competition, are not even a circumstance.

—Rev. Charles Parkhurst.

MAN'S COMMUNICATION WITH GOD.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, February 23, 1902:

There is a tendency in the human mind, the material mind, to absorb the rights of others. Along the line of that tendency they have sought to make mystery out of all God's communications with man, claiming that they, the ones who were officiating at the time, are the especial favorites of God, and religion is made a mystery of, and the rights of the people have been absorbed and destroyed by his fellow ever since the earliest ages of which we have a history, where the patriarch, who was the ruler and master of the family. God created man free, all upon an equality. He gave us what is termed the inalienable rights of life, liberty, and the pursuit of happiness. Yet when a child is born to-day he finds as soon as he knows anything, that his rights have been very much curtailed. He has air, he can breathe that, no selfish combination has been able to control the air, hence we can have all of that we want. The water is to some extent controlled. The earth was made for man, but the child that is born to-day arrives at what we term knowledge and understanding, finds that the earth has been preoccupied before him, and that he starts out upon his race as a bread winner very much handicapped, because the fellow before him claims by right of discovery, his rights to the earth, and he simply has to wrestle as best he can. These thoughts are in line strictly with what we term material mind, the human mind, the human tendency. Take this religion, all religions in fact, and they have been hedged around and about with a secret priesthood, and the thought is held out that there is some mystery about it, which has always worked to the disadvantage of the common people, and in favor of and to the benefit of the favored class. God's truth is free. God created one man identically as He created the other, and endowed each and every one with perfect liberty and perfect freedom, with a clear title to—what? To His heirship. If the Bible teaches anything it teaches that we are the heirs of God and

joint heirs with Jesus Christ.* If that be true, then all is ours; and how absurd is the thought that man must die before he goes into possession of his estate. This can be readily seen by all of you. If I should will to my children what little property I had with a proviso that they should not come into possession of it, until they had gone through this thing called death, what kind of will would that be? Well, that is the very kind of a will that the Christian religion as being taught to-day is practiced. During this so called pilgrimage, when we should be in the enjoyment of all of God's blessings, we are in what might be termed a school of probation, and we are only building up our own damnation for all eternity, or our salvation, and it depends upon our own conduct whether we, after death, shall have what God gives to us or not. Now, this is all wrong, all false philosophy, and we know it is wrong, because we demonstrate it to be wrong, and that is the subject with which we commence this afternoon, the subject of man's communication with God, and the *modus* of that communication. In other words, the subject of *prayer*. The prayer which heals the sick. As I have remarked before, the healing of the sick is but the stepping stone. It is true our Savior taught the healing of the sick wherever he went, because it was the first step that must be taught. But His particular disciples He taught other and further lessons until they were inspired, so to speak. In other words, they came into the demonstration of what we term in our philosophy the *super conscious* mind, the mind that knows, that came in cloven tongues and settled upon the apostles, on the day of Pentecost and they spoke with every language, they talked with every language. They were God-inspired; as Jesus told them they should be, and as He told you and me we may be if we but follow His example. Now, allow me to emphasize one other thought. Avoid all mystery-mongering in your mind; drive out all thought that this religion or this philosophy, or whatever you choose to call it, is not for you, but is held for some particular class of persons. Get that thought out of your mind, because you and each one of you have every right guaranteed to you, as your charter privilege, so to speak, as any other child

that God ever made. If He ever inspired one, He will inspire you; if He ever gave one the power to heal the sick, He will give that to you; and it all depends upon your own selves whether you will go intelligently, honestly and conscientiously before God Almighty's throne, and ask, seek, and knock.

I want you to excuse me a moment, for I want to read something that I wrote on this subject of prayer and gave in a former lecture. The discussion of this subject will take, perhaps, three or four lectures, for prayer is the real working tools of a Christian. It gives us the way to God and receive an answer; and unless you go to God intelligently, you never will get an answer. Why is it that every Christian church is filled with prayers every Sunday and no answers are given. These people are good people; they are honest people; they are sincere people; they have as much desire to be answered as you have. The reason they do not get affirmative answers is, that they do not know how to pray. They do not give that prayer of understanding, and they are stumbling along with a prayer of faith.

I read some short sketches on this subject of prayer that was given in one of my lectures before a class which, I think, illustrates this subject, perhaps, as well as I can.

"Prayer might well be called the working tools of a Christian. There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature. Even the most learned in physical science, are obliged to confess that they daily observe most powerful effects that they are unable to trace to any adequate cause, and that their actual knowledge of the operation of natural laws is confined to very narrow limits. The mystery of prayer cannot be solved by human reason, because, being of the Spirit, it can only be discerned spiritually.

"The great Sir Isaac Newton, after discovering the law of attraction and gravitation which holds the earth in its orbit, and discloses its true relation to the sun and moon, exclaimed when complimented upon his scientific achievements, 'Alas! I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of Truth.'

"It is sufficient for the Christian to know that prayer is the divinely appointed means by which the creature must seek the aid of the Creator, the child of God implores the assistance and blessing of his heavenly Father. The term prayer comes from a Hebrew word signifying appeal, intercession, whereby we refer our own cause and that of others to God.

"The learned divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as 'An offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them alone through the mediation of Christ to the glory of God. It is either mental or vocal, private or public.'"

I now quote from the Bible, to show you the underlying principles upon which we build our faith on this subject of prayer.

"What things soever ye desire when ye pray, believe ye receive them, and ye shall have them."—Mark xi, 24.

Now, as we go on farther in these lectures upon the subject of prayer you will find thoroughly well what our Savior meant in that quotation. Our prayers are not guess-work, when we go to God with our understanding. We know that we are going to receive an answer as well as a mathematician knows when he goes to the blackboard to solve a problem that he will have an exact result. If God's word means anything, it means what it says. We demonstrate that this is true, because we obtain the results. Our Savior said, "When ye pray, believe that ye receive them and ye shall have them." We know that we receive them because we see it, it is demonstrated.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove and nothing shall be impossible unto you."

"If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."

Now, I have demonstrated this very often, but let me illustrate again what we do when we want some wisdom. Suppose you are going to write an

article. Suppose you have some very difficult problem before you of some character, either in the physical or intellectual world, it matters not, you must ask God for strength and wisdom and understanding to enable you to do your work. Then see how wonderful is the result. The first article I ever wrote upon this subject, I sat down with the intention of doing what we politicians used to say, to skin a member of Congress alive. I had his record, and it was a record that the world would have delighted to have wallowed in. This being the first article that I ever wrote upon the subject of religion, I thought it was proper for me to ask God for assistance in the writing; and the result was, that when my article was finished it was no more like the article I had in my mind and wanted to write than the beautiful light of the sun, is like the darkness and blackness of night. Instead of being abusive, I had treated him with love; I had talked with love of him and about him from start to finish. Had made a friend of him and he became my intimate friend. My material mind was disgusted. My first impulse was to tear it all to pieces. I read it to my wife, and she gave me some encouragement; I read it to the man that wanted me to write the article and he was pleased. Finally the article was published and that article was sent all over the world, over three hundred thousand copies of it were sent for in various parts of the earth, over two thousand copies going as far as South Africa, thousands of copies to Australia, and I had no more to do with the writing of that article than if an automaton had done the writing. It was not my sentiments, it was not my material mind; it was God thinking and God leading me in response to prayer. He will lead every one who trusts, and all we have to do is to ask, seek and knock.

"If ye shall ask anything in my name I will do it."—John xiv, 14.

"But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

In other words, when you pray enter into your

own consciousness and there pray in secret, in silence. Nobody but God knows what you think, and He rewards you openly. If you pray for the restitution of health to this or that one, health is manifested and all the world can see it. You have asked in secret, you have gone into the closet of your consciousness; then when you do that God rewards you, and God rewards you openly.

Christ taught the duty of prayer, both by precept and example, even praying upon the cross, and the Apostle Paul enjoins upon us to pray without ceasing; and besought his brethren of the church of the Thessalonians to pray for him.

Indeed there is no religious duty so often enjoined upon us, both in the Old and New Testament as prayer. It would appear to be the brightest jewel in the diadem of Christian virtues.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty-three times. Happily, this vital duty which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The poet Montgomery well defined prayer when he said, that—

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ is His sermon on the Mount commended praying, in private, His words being: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the

corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee OPENLY."—Matthew vi, 5, 6.

The Lord taught us how to pray. He said: "Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory forever. Amen."

The prayer which heals, and the subject under our immediate consideration to-day must be taken analytically, properly divided, and properly explained, so that when you sit down to pray to God, whether you are sitting or standing, you will know that you are not guessing, that you are not stumbling in the dark but that you are in the immediate presence of God, and that God does hear you and that God does answer you. For this purpose we have divided this prayer into four parts. The first part is termed the *Introduction*; the second, the *Denials*; the third the *Affirmation*; the fourth, the *Praise*. You must learn this. This is the a, b, c of healing, the knowing how to pray.

In the first place, you have to have a pure heart, an honest heart, that is, your consciousness must be pure; you have to love God; you have to love your fellow; and you have to be an honest man or an honest woman. God handles no dirty linen, so to speak. There is nothing impure that can come to purity, and ask and impurity receive an answer. Now, that is the first thing to do. You will say, Well, how can I do that? If you hate your neighbor, of course you will never be heard. Jesus Christ tells you when you take your gift to the altar, and there remembreth that thy brother hath ought against thee, lay thy gift upon the altar, and go and be reconciled to thy brother, and then come and offer thy gift upon the altar; and it will be received. If you attempt to pray with malice in your heart, you

will never receive an affirmative answer. You can't have it, that is not for you. This is in preliminary thought.

The first part of this prayer is to put yourself into a position where God will hear you. This is not hard to do. If you have learned the rule right, you will get to where you had sooner be good than to be bad. You keep on with this study and you will find by and by that God will bless you when you are good; and when you are not good, the evil you do curses you itself. God curses nobody; but the evil you do curses you itself. Every one that commits a sin is punished and until he stops sinning, he will be continually punished.

Let us keep to this preliminary thought. Purify the thought, purify the mind. Then you want to understand another thing, that you are in the presence of God. The lectures that were given heretofore showing what God is, can be simplified in two or three sentences. First, God is omnipresent life. Now, you have to understand that God is life, that God is omnipresent life. That means this, it means that God is everywhere, that everywhere life is, that is God. God being everywhere, life is everywhere. God is everywhere. Then you understand when the apostle tells you that you live, move and have your being in God that you are in God, for God is everywhere; and you understand further that God is in you and you in Him. "I and the Father are one," as Jesus Christ told us. Then you must understand that God is omnipresent love, that God is omnipresent good. Then when you go to pray, you have a right to understand, *that you have a right to ask for all love to be yours, for all good to be yours*. Many of my students ask, How do I know what to pray for? It is the simplest thing in the world to know what to ask for. You are entitled to all good to commence with. Then you are entitled to all good you can ask for all good. Anything evil you can't pray for. God will not send it to you, but the evil will meet you if you will go and hunt it. But the rule is this: *That God gives you all and all is good*. Therefore, *you have a right to pray for all good; you have a right to pray for all love; you have a right to pray for all life, eternal*

life. God is eternal life, you live in eternal life. Well now, we ask what is life? Life is considered the antipode of death. Here in the east, we will say, is life; here in the west, is death. Now how absurd this doctrine is, that you have to go away from eternal life to its antipode, and go down into death, to get back to where God created you. If you live in eternal life, you have eternal life. Therefore, very symbol of so called disease, of sickness, as we will explain to you later on, is absolutely false, false and all belongs in this region of materiality.

You take the spiritual river, as I illustrated, it flows on. You see the river to-day, to-morrow morning you see the river, but you see no part or parcel of what you saw the day before, but you see the river. You see this human body. You see it to-day and in twelve months from to-day you see it again; but you see no part of that body that you see to-day. It has passed on, goes on all the time. This we understand, that the river, or the body, is so called material; but in fact, it is nothing but the spiritual manifestation of God's power; God Almighty's creation goes on all the time, this so called passing out goes on all the time. Creation is now, and creation goes on forever and forever. Everything has life, and God is life. God is everywhere; therefore, everything is life. When you realize that God is all and God is life, then you are in the presence of life; and you know that you have the right to affirm that you have no death in you and no sickness and no disease in you, that it is all false, unreal and untrue. God does give us all Eternal Life.

COMMUNION.

(CONTRIBUTED.)

The sun is shining on the snow. It penetrates every corner of my apartment with its strange golden brilliancy. It speaks to me of glory, glory unlimited. It plays softly in my hair. It gives a soft caress to my cheeks. It says, God, love, peace, Truth, light, glory, glory, glory everywhere.

O thou great God, thou wonderful love, thou marvellous glory. I thank thee for the revelation of

thyself to me. I thank thee that thou art in me and that daily thou art removing old standards and replacing them with thy beauteous light and liberty.

I do not kneel to thee. I do not prostrate myself before thee with shuddering anxiety and dolorous groaning. Rather do I "Take my shoes from off my feet," for thou art within, and "lift up mine eyes unto the hills," the great and transcendent heights of mind.

I thank thee that thou hast hid from me the understanding of thy glory until my eyes have become strong enough to gaze upon its revelation, that daily thou carefully guardest them, that infinite in wisdom, illimitable in power—thou leadest me gently, sending those things to me which are necessary for my growth.

I thank thee for what seemed to me a long, dark wilderness, a bitter, dreary, desolate waste, a tract all stones and pitfalls, and O so bitterly, horribly lonely, even among the murmur of waters, the tolling of church bells, the song of birds, the glad voices of humanity.

I thank thee that they could offer me no peace until I found thee in them.

I thank thee for all so called misfortune, knowing that if I fear it not it will bless me.

I thank thee that in all my wandering, thou hast preserved my treasure for me and that when I turned at last to thee, thou didst come to meet me a great way off, knowing that I can not ask too much of thee. Knowing that my treasure is so great, that I am far from realizing one small part of my riches, I can not sufficiently praise thee. I can only sing to thee my song of thanksgiving always.

Particularly, dear God, do I thank thee for thy opportunities of service. Thou givest to every one just what he is ready to receive, but thou lettest me to be a dispenser of thy bounty, and it is pleasant to serve thee and is one of thy broadest avenues of growth.

I live now, dear Lord, not in cares and trials and pain and despondency and weariness and temptations and struggles, but in thee, "By the still waters," "In green pastures," spreading my roots deeply in the firm soil of Truth, lifting my branches that

their leaves may flutter in the warm air of love and murmur a song of thee to those who pass, whose ears are tuned to catch the vibrations.

Always with thee. Never can I lose thee. Never can I be lonely for thou talkest so musically to me. Even in the crowded thoroughfare thou walkest beside me. No tumult drowns thy still small voice.

"He that looseth his life for My sake, shall find it." Ah, I thank thee, dear God, for the delicious, satisfying peace that comes from loosing—letting go—casting all our care upon thee.

"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

"Thou art, O God, the life and light
Of all this wonderous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven—
Those hues that make the sun's decline
So soft, so radiant, Lord! are Thine.

When night with wings of starry gloom
O'er shadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine,

When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine!"

Chemistry can change stones into bread by reversing quantities and qualities of same.

LIFE'S ACTIVITY.

VIVIAN A. LEEMAN.

As the vast expanse of fresh water, known as Lake Michigan, first appeared to my view, I was held as in a vision. "How wonderful are Thy works, O God!" flashed into thought. I was strongly impressed with the idea of Great Activity: This great body of water, eighty miles wide and over three hundred miles long, is in constant action from shore to shore. Hour by hour, day after day, week after week, month in and month out, year in and year out, witnesses no cessation of its flowing, flowing, ever flowing.

I became lost to outer surroundings in contemplation of the thought of ceaseless activity. How expressive of the great boundless universal Life—my life, your life. If we belong to God, then God belongs to us. "We live, move, and have being in God." We have no being outside of Infinite Life, which is ceaseless activity. Hence our true life is flowing, flowing on and on forever. Can mortal sense-man stop it? Can disease still it? Can so-called death stay its infinite vibration? No. There is no power in earth or heaven that can in the slightest measure interrupt the ceaseless pulsing tide of our life.

No man is wild enough in his own conceit as to consider for a moment the possibility of stopping the currents of Lake Michigan, yet personal sense-man is foolish enough in his own conjectures as to attempt to lay at rest his own life, and has given physical laws the supposed power to silence his life-current. O, vain, foolish man! "Know ye not that your life is hid with Christ in God," where decay cannot enter? If these Truths are unknown or unrealized by you, go, as I did, and think of these things, while listening day and night to the swash, swash of the waves on the shore of a lake.

Right in this connection was presented the thought of self-action. The waves of Lake Michigan are not kept flowing by any external force. Their action is caused and controlled by laws of self-action. The water makes no effort to flow; it

cannot help but flow. Why? Because of its relation to current causation. Place the same water in a tank, and its flowing ceases. Why? Because it is separated from the current laws, but you cannot tank up Lake Michigan, nor can you drain it dry, because it is fed from invisible springs.

Man has, as it were, run off a portion of his life into a tank by separating himself in consciousness from the Infinite Whole, hence the seeming ceasing of life's flow. The body of personality does not however encompass our life, for its spring is hid in the invisible limitless Universal Life, the law of which impels its flowing current on and on eternally.

What a grand freeing Truth this is, that our life is ceaselessly flowing without our making any effort to have it flow. Our life cannot help but flow because of our eternal relation to the great Universal Life. If any portion seems inactive or weak in its action, slowly flowing forth, by reason of recognized separation from the Father, you can re-establish the current by placing your entire being, body, soul, and spirit, at one in your consciousness with the Life Universal through thinking in harmony with Divine Intelligence. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Trust in our inherent divine activities brings them forth to manifestation, while doubt and fear make the seeming disconnection seem more complete. There is no human agent more detrimental to a full, free life in the body than fear. When we come into the knowledge of our true self, we shall fear no evil, for Omnipotent Good will be with us in consciousness, and the I AM, "the Sent of God," will be actual to us.

Oh, the blessed free life of our God! How full we are of this vital energy, how it lifts us up on its swelling tide, up, up above the false sense of weakness and decay! All the invalids in the world can be healed in the realization of ceaseless flowing Infinite Life. I am one with Thee. I am full of Thee, O Life!

Cease thy striving, toiling mind,
Cease thy struggle, weary soul;
Just be still while Life Immortal
Will in vigor through thee roll.

Just be still, and know, O dear one,
That the Life, of which thou art,
Is full able to sustain thee,
For of it thou art a part.

I stood in the effulgence of infinite glory as I watched the effect on the lake of the rising sun and moon. The path of light comes direct to one, and seems to say, "Arise, and follow on; where e'er you go light will gleam on your pathway." The water reflects the light in countless millions of glistening points which dance in seeming glee like so many diamonds. In like manner our lives sparkle, showing forth glorious brightness as the Son of Righteousness shines upon us. Thus we reflect the light that is ours by virtue of our birthright. As children of light we ought ever to manifest the clear transparent purity of holiness and wholeness.

As the morning sun rises over our lake, one must shade his eyes to view the reflection of the water's surface. It reminded us of the reflected light of God's presence or Moses' face, which was too bright for human eyes to gaze upon.

This Christ-understanding means a belief in God, the *one* power. The belief in two powers, good and evil, covers up our true life with an opaque crust so that the light, Christ the Truth, cannot shine upon it. "If thine eye be single, thy whole body shall be full of light, but if thine eye (soul vision) be double (seeing two powers), thy whole body shall be full of darkness."

As I lay in my hammock day after day watching the varied beauty of Lake Michigan, and realizing the inner realities of the same, I gathered a beautiful lesson in color. One day the entire lake surface, as far as the eye could reach, was sectioned into three distinct colors, which were blue, green, and purple. At other times there appeared spots and strips of pink, yellow, and white or silver. How plainly the blue spoke to me of Truth, the knowledge of which brings the soul into the liberty of the children of God. "Ye shall know the Truth, and the Truth shall make you free"—free from all bondage to untruth and its accompanying false conditions. "I am the Truth," said the Christ through Jesus. The

I AM in God is the Truth. Pink represents Divine Love. The love that knows no mine or thine, but sees all one in God. The love that casts out fear, for it knows Good only. Pure love, unmixed with personal desires, makes holy the soul and whole the body. Love, impersonal love, is the all-inclusive word, which is God. It is unnatural to hate, repulse, resist, and dislike, for, in our true natures, we are the very image of Love. To know ourselves as Love, brings the consciousness of that blessed "peace that passeth all understanding."

Tripping so lightly, tripping so gay,
Tripping so lightly, tripping so gay,

Down by the beach I was going one day,
When, beauty surpassing all sights I have seen,
The glory of sunset with radiant sheen
Burst on my vision, Oh, wonderful sight!

The beauty redoubled, the transcendent light
Cast pink on the water. Oh, rare tinted waves!

Blue-skirted, pink-breasted, white-capped waves,
You speak to my soul in words clear and true—

"The Love of the Father clothes me and clothes
you."

Yellow speaks to us of Wisdom, while purple tells us of wisdom's Power. As I watched the purple streaks on Lake Michigan change from royal to lavender, I thought of the words of wise Solomon, "Wisdom's ways are ways of pleasantness, and all her paths are peace." Verily, yes, to possess wisdom means open doors to satisfaction. It means action without friction. Wisdom places the right word in its proper place, and leads to the right action at the right time. How shall we gain the conscious possession of this desired treasure? By emptying the mind of all self ideas, by removing from the soul all false beliefs. Then with velvet footsteps comes Wisdom, the divine messenger, speaking Truth in accents soft and low, guiding the soul into the realm of Power. "If any man lacketh wisdom, let him ask of God, who giveth liberally and upbraideth not." Trine says, "With wisdom we can go to the very heart of the universe itself, and find the mysteries hidden to the majority of mankind." The source of wisdom lies right within our own being. Why need we lack its active presence in our every

day existence? "Behold, the Lord thy God is in the midst of thee."

Again we discern that the light green of our lake colors represents eternity, or the everlasting quality of God-being. Gain one inch into the "kingdom of heaven that is within you," and you have taken a step in consciousness that will never need retaking. Realize a fraction of divine Truth, and you possess knowledge that will yield you fruit unto life eternal. Seek true riches, and the result will be wealth imperishable. Why waste time and thought-force in desiring and handling these transitory things of time when the same effort, put forth in the right direction, will place us in such conscious contact with our divine supply that we can use it here and now? "Fear not, little flock, it is thy Father's good pleasure to give you the kingdom."

The silver light reminded us that man could not lack intelligence. All life is intelligence, and man encompasses more intelligence than any other individualization of life. Let us realize our Life that is, and thus "the mortal puts on immortality," and we appear in divine glory.

What is certainly one of the smallest paintings in the world has been produced by a Flemish artist on nothing larger than the smooth side of a kernel of common white corn. In this minute painting a group of peasants are seen watching a miller lifting a sack of grain from his cart to carry it into his mill. The figures are beautifully arranged, and the whole is delicately colored.—*Peterson's Magazine*.

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him—never within himself for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—*Ella Wheeler Wilcox*.

Experience takes time, and to be of value it must be gathered first-hand.

BRIEFLETS.

BY CLERICUS.

Anger generates poison.
 Blind belief is bigotry.
 Sin is Satan's visiting card.
 Reform aims at righteousness.
 Contentment is always richer than covetousness.
 Religion to be real must be rational.
 Truth is rooted in the Rock of Ages.
 Mind and matter are marriage mates.
 The Golden Rule contains no alloy.
 Prophecy is perfected perception.
 A miracle is merely an unexplained fact.
 Life resides in every atom.
 Thought is a formulation of force.
 Truth is universal and can not be cornered.
 Self-control masters all human desires.
 Nothing is more costly than sin.
 Patience is power while passion is palsy.
 Our feelings best proclaim our age.
 All men are pensioners of God.
 Calamity is conquered through courage.
 The key to the secrets of nature is entrusted to those who can wisely use it.
 Pain is useful to man as a monitor warning him to guard his life.
 All things existing are essential to the use of man as well as to the glory of his creation.
 Ministering angels waft the incense of holy prayer to Heaven.
 The soul engulfed in dire darkness yearns zealously for light.
 God's immutable laws have complete dominion over all creation.
 The voice of calm wisdom speaks in clarion tones to willing ears.
 Error is a hardy plant which flourishes in polluted soil.
 Satan is not a maker of abstract wrong—merely a spoiler of concrete right.
 Though bodies be far apart, souls communicate unseen to mortal eyes.
 True science invariably ultimates in unity.
 Where mystery exists, darkness reigns.

All secrets are dissolved by revelation.
 wel digested.

Confidence never resides within when selfishness stands porter at the gate.

Humanity perfected develops into divinity.

Walking with the wicked is a woeful wandering.

The happy buoyancy of confidence rises pre-eminent above despair.

The ocean of good is fathomless and its waters refreshing.

When prospering in health, the intellect can soar untired.

Faith is a time-scarred hero walking meekly in the shade of his laurels.

Zeal without judgment tends to the working of evil.

Arguing for Truth indiscreetly is virtually toiling for falsehood.

When the human will runs riot, reason becomes dethroned.

Perjury is truth twisted through blasphemous falsification.

Religion is the tie which binds mortals to theological beliefs.

Christology emancipates the afflicted from disease, disaster and dismay.

Remember that every man is a law unto himself; and, as he approaches perfection, society becomes proportionately benefited.

OUT OF LAW INTO GOSPEL

OR

GOD IN MAN,

By SARAH ELIZABETHS GRISWOLD.

No one can read this estimable work without becoming deeply interested in the truth for which it so earnestly appeals. The book is written with just enough of the romance of daily life to give its profound statements of abstract truth an actual setting, a pleasing background. It deals with the New Religions and progressive ideas of the day.

Printed on fine heavy white book paper; excellent engraving of the author; size 6x9 inches, cloth, stamped in gold, \$1.25; paper, 50c.

UNCONTROLLED.

BY ELLA WHEELER WILCOX.

The mighty forces of mysterious space
 Are one by one subdued by lordly man.
 The awful lightnings that for eons ran
 Their devastating and untrammelled race,
 Now bear his messages from place to place
 Like carrier doves. The winds lead on his van
 The lawless elements no longer can
 Resist his strength, but yield with sullen grace;
 His bold feet scaling heights before untrod,
 Light, darkness, air and water, heat and cold
 He bids go forth and bring him power and pelf.
 And yet, though ruler, king and demi-god,
 He walks with his fierce passion uncontrolled
 The conqueror of all things—save himself.

CONSERVATISM.

JANE W. YARNALL.

To consider the term conservatism according to the definition in Webster's Dictionary, we find conservative people are those who are opposed to innovation, or to revolutionary ideas; those who wish to preserve established ideas, regardless of any logical reasons for so doing.

To one who feels the spirit of investigation urging him on to a knowledge of Truth, conservatism will seem but a genteel name for ignorance and prejudice. Ignorance is the parent of fear *always*.

Take for instance the conservative attitude of religious bodies as a whole. Is there any other way to explain that conservatism *correctly*, except on the grounds of ignorance, which makes them afraid to investigate new ideas, or in any way to favor innovation? Is it not true that the majority of religious bodies denounce every new innovation that has a religious feature connected therewith; even without an investigation of its claims at all in most cases?

We do not mention these facts in the spirit of condemnation, but in the hope of opening the eyes of

some at least to the fact that it pays to investigate such claims as are made by advanced thinkers.

We often hear people of average intelligence admit that the "New Thought" people have some grand practical Truths that are not taught in the churches; but they say "We dare not read it, or learn *too much* about it because it is so apt to take us away from our church."

Such and similar admissions are heard frequently. It is true that many who have embraced the "New Thought" ideas have severed their connection with churches in which they have had homes for years.

Some do so because (as they say) "they get no spiritual food by the teaching."

Others have severed all connection with former church relations because of persecution and even ostracism, all of which is wrong and unnecessary on both sides. We consider it wise for every student of the "New Thought" who can, with proper self-respect, remain in the church, if already so connected; but if *not* already so connected, of course it would be folly to unite with a church and feel compelled to endorse a creed that might in some particulars conflict with the "New Thought" teaching, which when understood proves itself true.

It is well to remember that whatever is true in any church creed is true always and cannot in any way conflict with *genuine* "New Thought" teaching.

Another point which it is well to consider is, that the hunger and thirst of honest, intelligent souls after a more satisfactory and righteous way than had been taught in the past, have led such souls into paths of righteousness and peace which could be proven true by demonstration just so far as they have found the light.

No one has found it all as yet, but aspiration and perseverance opens up new avenues of thought continually; always higher and higher, which tend to greater freedom that is never felt by the conservative soul that is afraid. Freedom from the trammels of dogma and prejudice. The freedom that only comes from knowing Truth.

Conservatism has its many sides, and its conflicting ideas, as is seen in the varied ways of promulgating doctrines and explaining scripture. One class

of believers in the infallibility of the scriptures considers the story of creation as given in Genesis to be *actual history*; while another class believe it to be *purely allegorical*; and now we find that both are right, and both are wrong. This seems paradoxical, of course, but let us consider the story of creation actual history for convenience; and then apply that history in the form of allegory to the experiences of the human soul in its journey through the wilderness of sense deception and through the plagues that human error brings upon us. Whether actual history or not the lesson is there all the same.

We are all on our way to the promised land, which we now understand to mean, *understanding of Truth and spiritual perception*.

Shall we ever reach the promised land without aspiration and an investigation of divine principle?

Not by any means. One who seeks to enter by any other door is said to be a "thief and a robber."

We begin our investigation of principles by reason, on the plane of the intellect, first and by diligence and candid research we soon begin to catch glimpses of the divine light, and we recognize it as the dawn of spiritual perception. We find it wise to foster and encourage it, because it is our Moses which is to lead us through the wilderness of human error, but it will never do it without our co-operation, on the conscious plane.

Without the development of spiritual insight we are left to depend upon human authority, which in its turn has also depended upon human authority that is tracable away back to what is called the dark ages, and not at all reliable.

Conservatism is the enemy of progress in every line of human endeavor, but its walls are most easily broken down where new inventions of convenience on the objective plane are presented. The human intellect looks upon things that have shape, and can be handled and felt as tangible, and are more willing to acknowledge their utility than they are of things and forces unseen; not realizing that all power, all force and all intelligence are occult, or unseen factors in the great combination of infinite aspects; and yet it is in the learned professions that conservatism stands like a wall of adamant; especially is it the

case with theology and the medical profession; also with educators who hold high positions in the chartered institutions of learning.

At the convention of the "Metaphysical League" held in Boston in October, 1899, one of the ablest addresses given was by a graduate of one of the leading educational institutions of New England on the need of the "New Thought" principles being introduced into those schools.

In that address the statement was made that "There is no class of people so prejudiced against all forms of advanced thought, or so opposed to reforms and original ideas, as the professors and instructors in those institutions; and no class so ignorant of the fundamental principles of true education."

That and much more of a very telling character seemed rather strong for a Boston audience, but it was true; and yet we must give credit where credit is due. It is true that some of the professors of high standing in those institutions of learning have seen the Truth and utility in the "New Thought" teaching, and embraced it heartily and fearlessly—while others embrace it timidly—seeing the Truth in it but fearing to meet the conservative opposition, thereby losing its practical benefits, but the majority will have none of it.

In the ranks of theology there are those among the clergymen who are too true to the inner promptings to ever hesitate about accepting a divine Truth and teaching it too; but generally without naming it, which is sometimes wisest. Others of that profession hesitate and waver between an open confession and a tacit admission of its superiority over old ideas and methods of teaching gospel truths as practical here and now.

Among the medical profession we have had a fair number of students, some of whom, like the clergymen, are wedded to traditional ideas and established authority, while others embrace it heartily, and practice it too. When it comes to the legal profession we are glad to say we find the most ready acceptance. We have had a goodly number of lawyers and judges of acknowledged ability in our classes; and never a dissenting note from one of them; and never

an adverse criticism. They have invariably admitted it to be the most logical and reasonable philosophy ever presented to the attention of men as a science; seeing as they do that it is the very root of all law and the very essence of Godliness.

Among the teachers in our public schools we have been made to rejoice in the transformation of many from a state bordering upon nervous prostration to one of vigorous health and an acknowledged ability to perform the duties of a teacher and manage unruly children without the usual fatigue and friction so common in previous experiences.

In some cases the conservative opposition of those in authority have been a hindrance to rapid growth in the "New Thought," which opposition sometimes amounted to persecution, at the same time the help obtained from a knowledge of the Truth that makes free, is the comfort that carries them through. There is one class of honest, intelligent, reasoning souls in which we find very little conservatism and no disposition to oppose; viz: the class that have been called unbelievers, and sometimes infidels. They are unbelievers in what is called orthodox teaching as a whole, because it was found unsatisfying to them, as it seemed to demand a blind faith in what seemed without reason. When a rational system of principles are explained to them, they are generally the most ready to accept the "New Thought" teaching because it gives a logical reason for the hope within, which they could not find in the popular teaching called religious; so they submitted to be called infidel or unbeliever rather than to be hypocritical.

Another class which may be called conservative are those who are eager for the benefits of the healing the system promises, but who dare not accept the religious aspect of it; not understanding that true religion is manifest in perfect health, and that disease is always the result of believing falsity. Very few who do not understand the law of Cause and Effect are ready to believe that the many good, sincere, pious souls known to be feeble invalids, are suffering such infirmities as a result of false ideas regarding God and divine law; but we prove the truth of the statement by practical demonstration.

By destroying the error that creates disease we destroy the disease; and when the sick and infirm are not willing to abandon their false conception of God and themselves they will continue to suffer in one way or another.

We need first to understand the Truth of being, then the law that Truth compels; after which a willing obedience to that law will result in harmony of mind and body. To be afraid to claim Sonship with the Almighty, as many are, is equivalent to a rejection of the Fatherhood of God. So many feel that no one but Jesus is a son of God, but he did not say, God is *my* Father and not yours; He said, *Our* Father, which art in Heaven; not *who* art in Heaven, but *which* art in Heaven, thus taking away all idea of personality and making the absolute good as principle the Creator and Father of the only race of beings that bear the image of the creative principle, which embraces every aspect of perfection, every quality of goodness, purity and Truth from which the image proceeds, which image we are. Life, Love, Truth, Wisdom, Power, Intelligence, Health and many more are among the various aspects that constitute God, and which are expressed in the image, Spiritual Man; and when this house we live in does not manifest health and vigor as it should, it is because of human error, or human ignorance. If knowledge of truth will make us free as it is written, it will make us free from disease, discomfort and all inharmony or want, but that freedom can never be realized while one is afraid to investigate and gain the knowledge that makes for freedom; therefore it is wise to get out of the ruts of tradition and dogma and study divine law.

It is conservatism in the churches that compels so many of the ablest and most conscientious clergymen to shake off the fetters of sectarian or denominational authority and preach a gospel of freedom and glad tidings with which the traditions of the elders would not agree.

When candid study and research, with the hunger and thirst after righteousness that promises a blessing has opened the spiritual eyes to higher Truths than the narrow tenets of any creed has done, such soul feels that he has a broader message for human-

ity; but the church authorities will have none of it, so he feels compelled to seek other fields in which to give his message freedom.

His fearless attitude, his sincerity, his talent and ability has a drawing power that in most such cases carries with him the greater portion of the most intelligent and reliable support of that church; and he finds his field of usefulness is greatly enlarged; and as long as he is true to the Christ within he will continue to draw such souls as are hungry for higher Truths than what have been given by the average theologian.

How many such, or similar cases have we known within the past few years. In every such case the minister would doubtless be glad to remain with his congregation were he permitted to teach the Truths that have dawned upon his spiritual vision, and do so with joy and gladness; but church authority demands loyalty to established tenets and man-made dogmas, to which we may apply the statement of Jesus to the Pharisees—*"Thus have ye made the commandment of God of none effect by your tradition."*

Such departures from the old beaten track have always been a step upward; a step toward freedom which should be maintained by increasing endeavor to rise higher and higher in the attainment of knowledge. One step is not sufficient for any aspiring soul. If we cease to aspire we shall cease to be inspired. Aspiration precedes inspiration always, and when one reaches even one degree of freedom it behoves him to *"Stand fast in the liberty wherewith Christ (divine truth) hath made him free, and he not entangled again by the yoke of bondage."* Galatians v, 1.

That admonition of Paul to the Galatians must be heeded lest we become too self-satisfied with having gained a step here and a step there, while there are heights to reach continually which are made easy of accomplishment if we "stand fast" by each step as we climb. In other words we need to hold fast to every Truth that dawns upon our consciousness; as every Truth, however insignificant it may seem, must have its place in the chain that leads to freedom.

The destiny and the progress of the soul is always higher and higher. There is no place to stop and say we have it all. That would be stagnation which is the final end of a conservative attitude persisted in, from which, good Lord, deliver us.

What we need to do and what we desire to accomplish is to let go of every idea and every sentiment that conflicts with true Godliness and foster and encourage every thought and idea that makes for harmony and freedom; thus helping on the work to establish the Kingdom of Heaven on the earth.

QUIZZ MEETING.

At the Reform Christian Science Church Wednesday evening, January 22, 1902, the following questions were asked and answered:

Q.—"Shall we know our friends in the next world?"

Mr. McLaughlin—"In answer to that question I would say that there is but one time and that time is now, and that whether we be living here now, or whenever we live, at that moment, that time will be now. It follows as an evident conclusion that if we know our friends now they will exist then, and we will exist then, and our memory, and all faculties will be perfect still and there will be no sense of loss, no loss of memory, no loss of characteristics and those peculiar faculties by which we know our friends here, those inner faculties which now shine forth in thought, form and features will illuminate them and we will know them as we know them now. There is no question that we will know those again that we know here. Death is nothing but a passing, a throwing off of the outer cloak. The real man is God's child and can not be forgotten. Therefore we will know them when we pass through just the same as we do now.

Judge T. J. Mackey—"We have biblical authority on that point. Paul, an inspired man, tells us: 'Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known. Then shall we see each other face to face.' There is direct biblical authority. The

marvelous affections that spring up here would naturally extend to the farther sphere of being. It would complete the round of our happiness to know those in eternity to whom we have been endeared in time."

Col. C. G. Bradshaw said—"I think that if there is anything taught in the bible it is that we shall know in the next state of existence those whom we have known here; we know that we shall be like Him, for we shall see Him as He is. The mind makes the man and the mind certainly will never die; and if the mind does not die, then when it is freed from what encumbers it here, how can it have less complete faculties than it has now? When a man becomes better, purer and wiser it does not entail any loss of character. We do not see the character now with our mortal eyes, but we then will know them because we have visions of those things here. When people speak of having spiritual visions they become more spiritualized and they dwell in that illuminated state. We are all disposed, I think, to estimate the strength and value of one's character by his sincerity and when we can see it as it is and can fully understand it, we surely can recognize it. It is one of the most comforting things in the world to be associated with the good and then to hereafter recognize those that were good here would be one of the great pleasures of existence, as it seems to me, and I know of no reason that could be suggested to the divine mind or to any other that we should not recognize each other.

Mrs. McLaughlin—"I would like to suggest in connection with that question that it would be advisable for us to recognize our friends better here and not wait for some future world. We know it is possible to have a spiritual existence here by which we can recognize the good and the true in every one, and then we will be good and be friends and be spiritual."

Col. Sabin—"This is a pretty question and one that we should be able to decide definitely, because it gives a great deal of happiness to a great many people. In the first place, we have to know who we are and what is this being called man. If it is this physical body, according to the later physiologists,

it changes once in every eleven months, according to the old theory it changed once in seven years, but it is a fact that we are changing, changing constantly. You take a bruise on your finger nail and in an incredibly short time it grows out again and you have no bruise there. That finger nail that is thrown out into so-called matter is no part of you. Then what is man? Is it these physical so-called organs represented by the five senses, or is it the eternal living child into whom God breathed the breath of life and it became a living soul? Now does that living soul ever die? Does that living soul ever know less than it knows to-day? If it knows you to-day will it not know you for all the eons of eternity? Why, certainly.

"There is another thought which I wish to mention, and then I will take up another question. We must always bear in mind that Jesus Christ is our pattern. He is the Way of Life and the Truth. His example was given for us. Well, now, He was buried and His next world was after the resurrection, I presume, according to that thought in that question, but He knew His disciples. Did He have a spiritualized body that was visible or invisible? Why, certainly. He is the pattern that we are to be like. He is the Way, the Life and the Truth. We should always bear that in mind and then will always know exactly what are to be. We will know each other there the same as we do here, with this advantage, we will be freed, be denuded of these physical surroundings and this evil that we do not thoroughly understand here.

"The next part of the question is the 'next world.' Now I do not believe in it. There is no next world. You are in all the world you are ever going to be in. This world, as our friend, Mr. McLaughlin, says, is always and eternally the same. You are going where? Going to heaven. Where is heaven? It is within you. Are you going to hell? Where is hell? It is within you. You make it and you have it by your own conduct and by your own thoughts. Now this is speculation on my part, when I say that I have no doubt but that the spiritualized forms of those who have lived on this earth for hundreds and for thousands, or for millions of years are with us,

are everywhere where thought takes them. I am one of those who do not believe that this earth was created out of chaos six thousand years ago. I do not believe it; I do not believe there was ever anything taken away from it, because the eternal law of attraction and gravitation holds everything in its place. It can not get out. You can not so much as cast a half-pound weight of this world away from it. You can not change it in its course, because as I say, it is held there by the eternal laws of the attraction of gravitation. All matter, so called, here is changing constantly, but the world that we live in, so called, this earth, Jupiter, Mars, the sun and the moon and all the stars have always been the same and will always be the same. They can not be changed, because if you make chaos in one you disarrange the entire system and you would only have a crush of worlds. Of course you could not have it, because you could not change the law, so called, of God Almighty.

"This is the next world, my idea of it. I do not believe in any next world. I think the next world is here; and I think when we have our spiritualized bodies we will be freed from matter and wherever we as the image and likeness of God choose to go we will go with the rapidity of thought; we will go as thought goes and we will meet our friends here and everywhere; we will know them and we will love them; we will love them with the pure love that comes from God Almighty."

Q.—"What is the origin of evil?"

Mrs. McLaughlin—"I think that question can be answered in this way. It has no origin, it is not, it is nothing, it is simply the misconception of our mind, attributing something to the character of God, the plan or intention of God which was not in the original conception at all; it is not."

Col. Sabin—"If anybody can tell who created nothing he can tell where the origin of evil is."

Q.—"What is life?"

Col. Sabin—"That is a good question."

Col. Bradshaw said—"Of course the way that we have been taught is that God breathed into man the breath of life and he became a living soul. That is

the thought that comes to me on the flash, on the first thought. That is my belief in regard to what life is. We know that life is imparted to man; it is the breath of life that God gives to him and never ceases when it is once given. Consequently each individual is a part of God, belongs to Him, is His image and likeness and in that way he has the life of God, because he is God's image. God gave him that power to live, a mind to think and as he develops and increases that life power he approaches nearer to what is attainable by the thought. Consequently, as just remarked by the lady, there can be no evil in it. Man is what God created him; he is part of God and how can you get evil into that? Here is a perfect sunbeam, how can you get darkness into that sunbeam? Consequently, when you have life, you have the mind and the soul and the spirit of God and I do not see how it can ever die. Death makes simply a change, but there is no such thing as the spirit dying. That can not die, because there is no death to it, if it is a part of God."

Mrs. McLaughlin—"All I would have to say about it is that God is life, and that is all we know; but when we attempt to ascertain what God is to the fullest extent, of course we have to stop there, and for that reason we cannot definitely explain what life is, farther than we know that God is life."

Colonel Sabin—"I think these answers have both been very excellent. Colonel Bradshaw's answer was more applied to man than to the general idea of life, and both answers are correct. If we take the thought that God is life, then all life is God. If God is life, it does not mean that God has life. Then wherever you find life, what do you find? You find God, don't you? If you see life in the plant, or life in the flower, or life in the beast, or life in the bird or life in the fish, wherever there is life, what is it? It is God, isn't it? If God be life, then life is God, isn't it? God is omnipresent life. He is everywhere life, the life keeps the ocean in a perfect and continuous motion. It is the only life, and that is God, isn't it? If God is omnipresent, and God is life, God is omnipresent life, isn't he? Of course we can not tell what God is, only we know that God is life, and wherever life is, there God is. You can take your magnifying

glass, and you can find life in the atmosphere everywhere. You can take it and you have it in every shape. Now, that life is God; it does not mean that this body is God; but the life that animates your body and animates mine—that life is God; it is God in us and we in Him, for we live, move and have our beings in God, and God is life. I think that that answers it. In the mode that we get life, God breathed into our nostrils the breath of life, and we became living souls. That is our life, that is God in us."

Question—"Should one scatter Christian Science literature promiscuously?"

Colonel Bradshaw—"I want to say Yes. I say Yes, and I keep saying Yes. I have seen it illustrated a great many times. I have a copy of Christology in my office. Some people were up there attending to some law business; a lady was detained, who would not have attended a Christian Science meeting, would not have talked to anybody that had been to one. She was sitting in the office, and had to wait. She picked it up and commenced to read it. She wanted to know what it was. Read on, probably an hour, and commenced to ask questions about it. We, her husband and I, had to go to the court house, and she asked to remain in the office that she might read that book, and she afterwards went down to Woodward and Lothrop's and bought a copy. She asked me where these meetings are held. I simply give this incident as an illustration, and a great many others could be given. How can they hear without a preacher, and how can they preach without they be sent? and books and papers are now our principal methods of spreading the Truth. If I wanted to do mischief I would do as Cataline did when he wished to overthrow the liberties of Rome. He corrupted and educated the youth in crime, and all agree that he acted with keen discernment in doing so, according to the end he had in view. Then if you want to do good, teach the good. Some of the seed falls in stony places, and some in good ground. So by all means circulate the literature."

Question—"Should a church member (I am a

Methodist) try to persuade his minister that Christian Science contains a full salvation?"

Judge Mackey—"Yes, I think that he should try to impress upon the mind of his clergyman that which he believes to be true, and try to lead him in the way of Truth. If he teaches others his convictions, I see no reason why he should not seek to teach his pastor the same as he would teach one who was not his pastor. The relation should make him the more concerned that he should understand the Truth. I do not know that the minister would take to it very kindly. He might think it was interfering with his own prerogative of teaching."

Question—"How would you comfort another who is grieving herself to death over the loss of her baby and feels that death is a terrible mistake?"

Colonel Sabin—"That is a practical question for practical Scientists. In other words, how would you comfort a mother who was suffering from the thought of the material death of her child? I think I will call on Mrs. McLaughlin to answer that, if she will." Mrs. McLaughlin said, "I would simply extend to her the comfort that I would feel myself for the loss of my own child. That comfort would be that there is no loss, that there is no death, and that there can't be; that it is absolutely impossible to lose any part of the life of God, and the life of your child is a part of the life of God, and that can't be lost. I should feel no difference if the physical body of my child is away, and I would extend this same consolation to any one."

Colonel Sabin—"This question is so practical, and it is one that we have to meet so often, that it might be well for me to add a few remarks to what our sister has said. The only addition that I would make to what she said, would be the mode, I presume, of giving this comfort of which she speaks, and I would do that just simply in the same way that I would pray to God to heal a manifestation of so-called sickness, simply fill the mother's heart full of love, full of Truth, full of faith and trust in God, absolutely fill her full of the knowledge of the Truth through this God-power, and that would relieve her and would destroy that maternal longing. That is the way I would treat the case. My idea is that

we have no more necessity to mourn over those who pass out, as we call it, through this thing called death, than we have if they are with us all the time. But so long as we are in this material world, that life we see so much before us, and this material form is so dear to us, that it becomes almost real. It takes a very strong mind to bear the separation. I do not say that mine is strong enough, because I have not been tested; but I know that this Truth is true that life is deathless, and there is no death. It is simply changing of the form, is but the taking off of one garment and putting on another, as Jesus Christ did. He is an example for us."

A lady said—"Separation from those we love as children is hard to bear. I have felt it; I know what it is."

Colonel Sabin—"It takes a long time to overcome it. We live in God all the time, and if we live with God all the time, then it matters not whether we are in this dream, or whether we pass to the other shore."

The lady said—"Now I would not have to suffer as I did because I know better and feel different."

Mrs. McLaughlin—"It is possible to have the spiritual sense so developed here that when those we love pass away they are in our atmosphere, and we can sense them just as though they were present in the body. I know that from my own experience. When we speak to a patient we speak to him subconsciously in the silence, and we speak to those who have passed on in the same way.

WHAT IS GOD?

(Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, February 9, 1902.)

There has been a disposition on the part of the peoples of the world to make a secret out of any especial fact or Truth which they have obtained. This Truth of God's communication with man is not new, but for a thousand years ago, it was practiced generally but it was then cornered, so to speak, mystified, taken away from the people at large and con-

fined in a certain groove and to certain ones. They lost the power to a great extent, and the world has been stumbling along from that time until this with the exception of two or three hundred years during the time of the ministry of our Savior and his immediate disciples. Then human ambition took another start and made the religion of Jesus Christ the religion of the state, thereby absolutely destroying its spirituality, and the church lost its power; since which there has been but very little healing of this character although it is true that the Roman Catholic priesthood have every now and then developed a spirituality of sufficient purity and power to enable some one of them to heal the sick. During all of these dark ages, during the Renaissance, or the Reformation, Wickliffe, Luther and all of those forefathers of the Protestant religion came out to a certain degree and made a fight for a purer religion. They saw great wrongs and wickedness being perpetrated in the name of religion, at which they revolted, and they came out; but they brought with them a prejudice that was but very little if any better than that from which they were fleeing. Even so pious a man as John Calvin stood by and saw one of his followers burned at the stake, and giving his consent thereto, because that follower would not accept the doctrine that infants were foreordained, certain ones, from all eternity to be brought into this world and die and be burned for all eternity in hell. It was not Calvin's fault; it was not the fault of religion; but the fault of the times in which he lived. Gradually the Protestant church has been widened and broadened, and it can be said of the Catholic church in an intensified degree that they are infinitely broader and wider and more liberal than they were a hundred years ago, two hundred years ago, three hundred years ago; and from that time on back to a thousand years ago there is no comparison between the Catholic church of now and then.

There has been a disposition on the part of some to try to mystify and secretize this thought in its new development, which is wrong. Anything which is done to make a secret out of a Truth that God Almighty gives to man, is wicked, it results in wickedness, and it results in human depravity. We, of this

Reform Church, are endeavoring to throw aside every barrier which would prevent this Truth from going out to all the world as free as the air you breathe, and to the extent that we succeed in the accomplishment of this, our purpose, to that extent God will bless us in our work.

Here is a Truth which gives the *modus* of God's communication with man and man with God, and by the proper understanding of this Truth, every kind of human suffering can be obliterated. In other words, it frees man; it gives us the dominion with which we were created; and to the extent that you study this thought and familiarize yourself with its procedure and underlying philosophy and facts, just to that extent you will succeed.

In the first place, you must throw aside all prejudice, throw aside all thoughts of secrecy, all thoughts of selfishness, all thoughts of self-opinion, and come to these lessons and learn the Truth as it is presented to you. In other words, you are children, you are coming here to school. Suppose you were to go to college, and they would give you a problem, do you suppose you would solve the problem. Here is the rule. And you will say, "Well, I do not believe that rule," and would not try to solve the problem, do you suppose you would solve the problem? Do you suppose you would ever learn? Do you suppose you would ever get through? You go to school to learn, not what you know, but what they have to teach you. You do not come here to stick up your nose and say I do not believe what he says; you come here for the purpose of learning what I am trying to teach you. Then when you learn what I know, you can apply it in your own consciousness. As I told you on last Sunday, whenever a supposed truth is presented to you that does not harmonize with fact, with philosophy, and with logic, it is simply worthless, and is not true. All of God's intercourse with man is upon perfectly scientific lines, and any religion that is not perfectly scientific and cannot be demonstrated, is simply worthless.

Now, we have come to the point that we left in our last lecture on Sunday afternoon. In the first place, we have to understand what God is. God

heals the sick; God destroys inharmony; God makes you happy; God makes you wealthy; God makes you intelligent; God gives you long life; God destroys all the ailments of life, so called. Now, what is God? Upon the understanding of this fundamental basic rock fact depends very largely your future ability to demonstrate these Truths.

In the first place, we are told that God is omnipresent life. I mentioned this and talked of life in my lecture on last Sunday, and I will make it brief in this. Omnipresent means everywhere. It does not mean only in and around this earth, but it means endless space in every direction. God is omnipresent life. In other words, where God is, is life, and God is everywhere. Therefore, when anybody asks you if there is life in the moon, the sun, or the farthest stars, say Yes. Why? Because God is there, and God is life. God is unchangeable. That is, all of God's intercourse with mankind and with the universe, is simply along certain lines of unchangeable effects and laws. A man commits a sin, we will say, according to our thought, he steals a horse. God knows nothing about that; but the very fact that he has stolen a horse, punishes him, and that sin will punish him until he has made perfect restitution and recompense.

I was raised in a church, like all of you. In the first place in our church we had to be baptized in order to be saved. They told us we would be saved if we would be baptized and believe. I thought I believed, I did not know what. I know I was baptized, but after I got that far, they told me I was not saved at all. I had to go dodging all my life, dodging to keep out of hell. In the first place, all the good I did would be put on the right hand, and all the bad on the left, and at the day of judgment my accounts would be cast up and according to my church belief, if I had more of the good than I had of the bad, I was to go with the sheep; otherwise, I was to go with the goats. But there is another church that goes even farther than that; they are not as liberal as mine, good people; but they say if you have committed one sin, you have violated the whole decalogue. In other words, if you have committed one sin, you have blotted out the good, and are with the goats sure. I could not live that way. My inherent manhood revolted. I knew that if I

spent my whole life in visiting the widows and orphans and the afflicted and in fasting and praying, and at the last, if I were to get mad at my neighbor and say anything against him, I was gone to hell any way, and I thought I might as well go to hell without the struggle, so I quit. Mind you, I am not saying this for the purpose of abusing any body's religion; but the religion is wrong, the religion is wrong.

God works by fixed laws, and if you put your hand in the fire, your hand is burnt, and unless you take it out, it will burn to pieces, burn up. In other words, if you commit sins, the sins will punish you; and if you keep at them they will destroy you; and the only way for you to obtain forgiveness of sin is to quit sinning, turn round and go the other way. This way of saying prayers before or after breakfast, as I have known people in my youthful days to do, to bring all the hired men in and have prayer, and after breakfast go out and cheat in trades from then until night, and take advantage of their neighbor every time they could get a chance—that is not religion, and that is not the kind of religion that we heal the sick with.

This thought of God is so important that I want you to understand it. God is love, omnipresent, everywhere. So wherever God is, there is love, and He is everywhere. Therefore, there is love everywhere; and we live, move and have our beings in God, in love; it engulfs us; and so soon as we understand and realize that we live in eternal and perfect love, its beauties will be manifested to us in eternal life, eternal health and eternal harmony.

God is all wisdom. Wherever God is, there is wisdom. God is everywhere, and everywhere there is wisdom; and if we will only follow in the philosophies which He has left us and which we can learn scientifically, we can demonstrate this wisdom and become God-like as the image and likeness of God, and the limit to which these beauties can be unfolded to us is beyond the comprehension of man. It is with you and with me to develop the God within us until we will be like Him and see Him as He is. That is the doctrine which you must understand, and this is the philosophy you must teach and be taught; and when you understand that you are God's perfect

child; when you soar above the necessity of knowledge, the necessity of information, and live in the land of the knowable, you will know as Jesus did, and then you can do as He did with the woman at the well; you can tell her everything that she did. Then you are as God intends you should be; and yet that is but the stepping stone of what belongs to man as the image and likeness of God.

The first thing that we must know in order to understand how to heal the sick, is that God is everlastingly and unchangeably good; that God is everlastingly and unchangeably love; and that He is all power and all wisdom; and the next thought to be added to this is that man, the child of God, is His image and His likeness, and is perfect as God is perfect. You make that realization; then you can heal the sick.

There is one other subject that I can take up this afternoon, and that is that God is all; there is no other power beside Him. God is All-Power and All-Wisdom. The Mahometans and the Jews have a fable that in the creation, man was created last, and God made the angels. All of them, come and worship Him, kneel down and worship Him. The angels all did this except one, called Iblis. He refused, and God cursed him, and he went off as the devil, and has been the devil ever since. That is where the devil came from, according to their theory. Don't you see how absurd such a thought is. Milton makes the devil out a fallen angel. Don't you see how absurd it is that this principle that we call God could have created evil. God is not a personage. Can't you see from what I tell you that God is not a personage? God is a personality because He has principles; but God is not a person. If He were a person, you could measure Him. You might take the earth as one limit, the sun as another, and the North star as another, and conceive a line drawn round Him, yet there would be a place beyond this line where God was not. When you get to the North Star you could go just as far beyond, you would never have any limit in any direction. That is what God is, without end. There is no end, there is no measuring, there is no comprehending, only as we are permitted to understand it, that God is everywhere, life, love, goodness, etc.

Well, now what is this God-life. Here is life in the plant. What is that life? Why, God is life.

That life is God. It is not of God, but it is God. God is life, and there is no life except God. Wherever you see a manifestation of life, it is God. God *has not* life, but God *is* life; and wherever you see a manifestation of life, there is God. God is everywhere and life is everywhere. That is why you see the ceaseless motions wherever you go. Take the human body, it is one constant and continual change, like the illustration that I told you on last Sunday of the Potomac river, the change is going on, going on. You go to the Potomac river, you leave and go back in an hour, you see the same Potomac river, but when you get down to the facts there is not one particle there that was there an hour before. It has changed, and is changing.

Then when you say that God is spirit and God is all, we understand and must understand that all is spirit. Here is the body of man constantly changing, but it is only the spiritual manifestation of God's creative power. Creation is eternally going on, passing on, on, on. The river flows from the mountains to the sea, creation is coming in, dissolution is passing out. But the perfect child of God, the child that God made in his image and in his likeness, never dies, never changes. It is deathless as God himself. The pattern that was given to us by Jesus Christ, our Savior, is the pattern that was given to us; and the body that he had after the resurrection is the body that we all will have. We will go on for all eternity as the children of God, living, moving and having our beings in God, living in His love.

When any one comes to you and tells you of this opposite power, this power of evil, know that it is false, and the very enunciation of its being false, giving it the lie in its teeth, destroys it, because God Almighty's Truth is in the denunciation. Therefore, there can be nothing but God. Realize this in your second lesson, that God is all and that God is good; that all is love and all is spirit. We are the image and likeness of God. Get this thought into your mind, and next Sunday afternoon we will take up the subject of man and his relations to God, and God's relations to man, and as rapidly as possible, by a few plain lessons, I will teach you how to heal the sick according to Scientific methods; and that is

God's means of healing the sick. There is no need for you to get an idea into your head that here is a new religion that is being taught that you are trying to be pulled away from your churches, or that anybody has anything against your religion, or anything of that kind; but you come here simply to learn God's methods of healing the sick. After you have gone through these lessons and studied them, and understand them, you can take the life of Jesus Christ, and you will see His footprints right along all the way through this subject. But the healing of the sick is but the first step in this ladder of eternal Truth and eternal Science.

A NEW BOOK.

I am in receipt of a book, viz: The "Church of Saint Bunco," by Gordon Clark, whose address is "The Outlook," Arlington Heights, Mass., published by the Abbey Press, 114 Fifth avenue, New York City. The price of the book is \$1. Those wishing it may send to either Mr. Clark or the publishers.

This book to me has special interest, for the reason that Mr. Clark is well known as a conscientious, fair, industrious student, a writer of great ability and extended experience. He, in connection with the editor of the News Letter, some years ago wrote a book which had a very extended circulation. Mr. Clark has written a number of other works. He is a man who goes to the bottom of a subject.

This book, "Saint Bunco," is an *expose* of the Eddy combine in Boston, known as the Church of Christ Scientist. He shows conclusively who was the originator of Christian Science in this country, and he uncovers fraud with the hand of a master. When Gordon Clark takes hold of anything he goes to the bottom of the subject. I find the book interesting and instructive. While I do not endorse all of Mr. Clark's ideas by any means, I accord him the credit of perfect honesty and perfect sincerity; and wherever he states a fact purporting to be a fact, I rely on it absolutely as true.

UNCHAIN THE TRUTH.

Saugus, Mass., February 10, 1902.

TO THE EDITOR OF THE NEWS LETTER:

Permit me as one who has been deeply interested in your work for a long time, to express my appreciation of the able manner in which you have demonstrated your purpose to "Unchain the Truth and make it free."

When the first issue of the News Letter appeared in September, 1899, some of us were uncertain as to the outcome of such a move and said: "Who is this David of modern times who dares go out not only to meet the great Goliath but declares his purpose to invade the camp of the opposing forces, and break up the system of selling, at exorbitant prices, books which taught one very little without the aid of class instruction for which the charge was one hundred dollars?" Some said: "This is the first edition of spite," and others said: "Those who have subscribed for the News Letter for a year, expecting it can live without its former support, have made a foolish investment. Just wait and see what Sabin will do."

I am one of those so-called foolish investors and have read every number and have seen "The child grow and wax strong in spirit, filled with wisdom and the grace of God was upon him." This is a case where history seems to repeat itself very often.

We now hear it said by some who were the bitterest opponents at the start, that it can not be squelched because it has carried the simple Truth of the Christ healing to so many in all parts of the civilized world and lifted the scales from their eyes and made them conscious of their heritage from the great Father "who giveth us richly all things to enjoy." They further say that Colonel Sabin was always a real good man and his writings are so closely related to the teachings of the Mother Church that it is only a question of time when he will be back with them. "When a man's ways please the Lord he maketh even His enemies to be at peace with Him."—Proverbs xvi, 7.

When you stated you had an impression to write a book I was convinced that it would meet with the

success that had followed your other writings in the Reform Christian Science work.

I find in Christology something that I have missed in all other works of like character—a simple, plain, condensed formula for healing, of treatment for poverty—everything in fact, to enlighten the understanding of the beginner, and to lift the advanced student to higher altitudes in the life which is in the ever present now. I hardly see how any one interested in the New Thought can do without it.

Wishing you the fullest measure of success in your noble work of carrying forward this great Truth, I am,

Lovingly yours,

S. SNOW.

ENOUGH TO MAKE A CHRISTIAN SWEAR.

The doctor from Bonanza says we are running our paper for revenue only. What do doctors run for? Do they run for glory? One good healthy doctor's bill would run this office for six months. An editor works half a day for \$3 with an investment of \$3,000; a doctor looks wise and works ten minutes for \$2 with an investment of three cents and a pill bag that cost \$1.27. A doctor goes to college for two years, gets a diploma and a string of words the devil himself can not pronounce, cultivates a look of gravity that he palms off for wisdom, runs his face for a cayuse and a meat saw, and sticks out his shingle. He will then doctor you until you die at a stipulated price per visit, and put visits in as thick as your pocket will permit. An editor never gets his education finished; he learns as long as he lives and studies all his life. He eats bran mash and liver and takes his pay in hay and turnips. If an editor makes a mistake he has to apologize for it, but if the doctor makes a mistake he buries it. If we make one there is a law suit, tall swearing and a smell of sulphur, but if the doctor makes one there is a funeral, cut flowers and a smell of varnish. If the doctor goes to see another man's wife he will charge the man for the visit. If the editor calls on another man's wife he gets a charge of buckshot.—*Exchange.*

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Commenting on Mr. Schofield's ability and character, Prof. E. G. Robinson, former President of Brown University, Providence, R. I., contributed the following:

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I have known Mr. John H. Schofield for years as stenographic reporter. His work has given special satisfaction to all parties concerned. His character as a Christian gentleman has also commanded respect, and I take pleasure in commending him to the confidence and good will of all with whom he may meet or with whom he may have business relations.

E. G. ROBINSON,
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Brother Fabrician, Principal of La Salle College, Philadelphia, Pa., adds the following testimonial:

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WASHINGTON NEWS LETTER



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Washington News Letter

VOL. 7.

WASHINGTON, D. C., APRIL, 1902

No. 7.

Prayer Continued.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, March 2, 1902:

The lecture this afternoon is upon the subject of prayer. Before taking up the regular thought I want to emphasize one idea emphatically, and the reason why I wish to emphasize it so thoroughly is, that I have seen some of my students whom I am afraid are being led astray. Now, remember, that there are those who heal the sick, and there are those who heal the sick. There are different methods that are practiced through this country. The reason that I left the Eddy school was very largely because they eliminated the divinity of Jesus Christ. Their thought in that direction is emphasized by certain other so-called mind healers. Mind you, they are nice people; they are good people; they are beautiful writers and talkers, but I want to say this to you and every one of you, that any religion and any system which attempts to heal the sick except in and through the name of Jesus Christ, are walking up the back way, as the Bible tells us. There is only one name through whom we have any power. You can take all of these people and combine them all together, and they do not begin to heal the sick as the members of this church do. We have our power in and through the name of Jesus Christ. Now, remember; stick by your Savior, and when you do that you are on safe ground. When you go away from Him you are leaving the light, and are going down the road to death. Man, through this inherent God-given right and dominion, has power; he has wonderful power; he has the power, if properly brought into use, of God's given dominion, but you have that power only in and through the name of Jesus Christ. Let me emphasize that. Therefore,

when you see a road that does not lead to the foot of the cross, leave it, and do not make any mistake. I think that this Reform movement is the only one in this field of mental healing that stays right by this Jesus Christ doctrine, and I think the Christian churches are exactly right along that line.

The lecture this afternoon is upon the subject of the prayer which heals, the second on that particular subject. I told you on last Sunday that this prayer could be divided for the sake of convenience into four different parts—the introduction, the denials, the affirmations, and the praise. The subject especially under consideration this afternoon is the denials. We gave you in brief the thought that before you came to God and could expect anything, that you must bring to the altar a clean heart, an honest purpose, and if you remember that your brother has aught against you, when you come to the altar, lay down there your gift and go and be reconciled to your brother, because you can't receive an answer to your prayer with malice in your heart towards any one of God's children. In other words, you have to carry out the principle that we lawyers used to have to apply in chancery practice: "If you would have equity you must do equity; if you wish equity you must do it." In other words, you reap exactly as you sow; and unless you have perfect love dominating your every thought and every act, you can't make a prayer which God will answer.

On this subject of denials: Of course this is a teaching lesson; it is not a lecture in the sense that you come to hear fine talks. It is teaching; it is your a, b, c's; it is the bottom plank of this metaphysical system; it is the prayer that heals; it is the initial step; it is the key which unlocks.

You will find oftentimes, as I have, that people come and say, "You are not one of those who will say that there is nothing the matter with me, are you? I have been racked with pains and aches

so long I know I am sick?" In other words, they have petted up their so-called diseases for so long that they love them better than they do their kinsfolk, their blood relatives. You take an old case of asthma, or catarrh, or consumption, or rheumatism, or dyspepsia; they are perfectly lovely diseases, because they stay with you all the time; they never desert you; they become familiar and if anybody has the temerity to deny the existence of these family idols, so to speak, it hurts. I can remember, I won't call any names, but I recall a lady who used to be almost fighting mad if you doubted that she had diseases. She knew that she had them and that they stayed with her night and day, week in and week out, year in and year out, and she was ready to take up a cudgel at any time against any person, be he doctor or not, who denied the existence of these family pets.

We do deny the existence of disease. We simply say it is a lie, and a falsehood, and I say to you now, right here, that if there is anybody in this audience that thinks that he has disease in his consciousness, I say that that disease is a lie. It is the kind of a devil that our Savior used to cast out. They would come to him possessed of all kinds of devils. There were two persons who had enough devils in them to go into a great herd of swine and cause them to go down into the waters and choke themselves to death. Our Savior cast out devils here, and he cast out devils there, and everywhere he went. Of course that meant evil thoughts, evil thoughts which culminated in disease.

The question arises, What do we mean when we deny the existence of disease? Say that here is a case before us of a person who has what we term fever. The temperature has run up to 106 or 107 degrees. The doctors have made a law that that extreme is certain death. Like a negro I saw at Galveston, he was talking about horned frogs, and said if they ever bit you it was present death. That is the way with the doctors when the thermometer has run up to 107 degrees; that is certain death. That is the way the doctors have fixed it. Well, now, what is that manifestation? Why do we say there is no fever there? Those of you who have not

heard these former lectures may not understand it as well as you ought to. I will go back a little, because my students who have been taking these lectures regularly can not get this thought too well in mind. Here are these two fingers. One we will say is the spiritual child, the child that God made in His image and in His likeness. The other finger represents what we call the physical man. Now, as I have shown you, this physical man is a constantly changing personage. It is like this river illustration. You go to the river and look at it. You go back in an hour, you see the river, but you do not see anything that you saw before it has gone on. So with this body. You see it to-day and in twelve months you see it, but you do not see the body that you saw before. It has passed on. There is a body there; there is a river there, but there is a river only in name, and a body only in name. The body is but the spiritual manifestation of God's work. That is what it is. This great creative principle that supplies, in the beginning, is forever creating. Its creations are passing out, changing. This body is but a spiritual thought. Yet the same creative force goes on all the time. Yet the child that God made in His image and in His likeness is unchangeable; is perfect as God is perfect, and that spiritual child of God never had fever and can't have fever. Therefore, God being all, and God being spirit, all is spiritual, and there is nothing but the spiritual, the spiritual manifestation. Then, all that is, is God and His image and likeness, or is the spiritual manifestation, and that spiritual child can't have fever, and can't be sick, and it can't have evil. Now, that realization is as far as you can go as students in this metaphysical work. That is as far as Jesus Christ went. It is as far as anybody can go, because when you make the perfect realization that the child that God made is perfect, this physical body responds, and this fever, so called, leaves it, and they both stand erect side by side, and are both perfect as God intended they should be. There is the healing, and that is the healing thought. That is why we deny evil in the initial stage. If you recognize evil, you turn down the spiritual man; you recognize the physical man. You say, Yes, I have the headache,

or, I have the fever; you pamper up the disease and pet it and get mad at the one who does not believe in it, and what is the result? It holds high carnival. Belshazzar and his followers did not have a finer banquet than it is having in you all the time, and finally in time it is the cause of putting you in a box and under the ground. If you believe in the existence of material disease it destroys you. If you, as a healer, acknowledge the existence of disease, you can't effect a healing. It is impossible. You have given your case away. It is like the man who goes into court and pleads guilty. All that is left is to pass sentence. It is the one who says, I am not guilty, I have no headache, I have no fever, and anything that says I have headache or anything of that kind is a lie, and belongs to the material plane. It is false, unreal, untrue and does not exist, and when you make that realization in your consciousness, you have healed the so-called fever.

Now, it is very easy to say, I do not believe this. That is very easy, and you can go off and nurse your unbelief, and mortal mind will pass you out in a little while. You will die all right. There is no trouble about that. But if you have common sense and believe what I am telling you is true, for I say it to you that we have demonstrated it time and time again, and are demonstrating it all the time; you take this testimony as a fact and study this science you can demonstrate it yourself, then you will know that it is true, and then you do not have to take anybody's word for it. If you are like I was you can't. You can believe that I am sincere; that I think I am telling the truth. Believe what I say, but you can't force your mind to realize it is true until you have practiced and brought yourself to know your own power, so to speak, then you know it is the Truth, for you can do the work.

In this Metaphysical Philosophy the simplest and the first step is the healing of the sick. In that step you can be taught how to heal the sick. I can teach you how to heal the sick by talking to you and lecturing to you. But where you take the next step on this onward road to eternal life, I tell you you have to work. Nobody can do your work for you. You have to work out your own salvation. But you

never can take a step beyond where you are unless you learn the first step. You can't take a pupil and put him in higher mathematics and expect him to do perfect work unless he has first learned the multiplication table, nor he can't be taught to read unless he has first learned his letters. You have to learn the fundamental principles; you have to dig deep and build your house upon the rock; and this rock is the knowledge of the Truth.

I want to say right here that there is a school, a very large school of metaphysicians who say there is no necessity of denials of any kind or character. For instance, if a person is before you to be healed of a fever, they say that it is not good practice to deny the fever at all. Affirm always and forever simply the perfection of the child that God made. They can heal the sick that way; but I tell you my experience has shown me very, very differently from this. I have had more demonstrations of instantaneous healings while I have been denying the existence of disease than I have in any other part of the treatment. A lady who lives in the eastern part of this city came with a couple of other ladies to me for treatment. She had a great many of these so-called evils. I gave her a treatment, and while I was taking up one of her pet thoughts, one of her particular evils, and denying it and denouncing it as false, unreal, and untrue and that it never had an existence, she spoke out and said: "Colonel Sabin, I am going to pray awhile; I am well." I tried to quiet her. I was not through. She got up shouting and said, "I am going to tell those ladies in the parlor that I am well. She was well and has been well ever since. There was a healing while I was making the denials. It is not an infrequent thing that when parties come to me with headache, asking for prayers, that while I am denouncing the existence of headache, they often say, My headache is gone. In my experience they have said it time and again while I was making the denials.

The only way we know anything or can know it, is by our own experience or the experience of others. I have given you my experience, and I say, deny all evil. You will be taught of the affirmations farther on in these lessons.

Every one of you is subject to so-called disease attacks. You may call them of every kind and character known in the realm of so-called disease. For example, say you are attacked with headache. The way to destroy such belief is to realize in your mind, that you are the image and likeness of God; mind what I tell you; don't pay any attention to this so-called headache. Don't think of it, but think of your spiritual existence; that you are the image and likeness of God; was so created, and that the child of God can't have headache. You can make this realization, after you have practiced, very readily. Then say, Get out, to this belief, and it will go. Oftentimes this belief strikes me when I am at my work, and I say, Get out; you are evil; go—it is gone, and that is the end of it. Mind you, everything that is called disease is nothing more or less than traveling tramp thoughts. There is no reality in any of them, and there can be none. But if you give any one of these tramp thoughts a home in your body, you acknowledge its power, and it stays with you. Therefore, always deny them. Say to them, "Go; there is no room in my house for you." Say, "I have no headache; get out, you tramp thought," and it will go. You have often read the expression, "Thoughts are things." I know when that idea first came to my attention how absurd I thought it was, that thoughts are things. But now I can see that thoughts are all, through the power of God Almighty. Thought is everything that we have substantially. It is our mode of communication with God the Father. He sends to us His thoughts, and they lead us and direct us. When one of these evil thoughts come along, do not allow it to have a home in your consciousness. If you are attacked with fever, with headache, or anything of the kind, denounce it as a lie, a lie, a lie, a lie. Order it to get out, and it can't touch you; it can't come near you, because you are God's child, and are perfect, and can't have fever, can't have any inharmonies of any kind. Stick right to that line of thought, and even though they slay you, as Job said, claim your integrity. Give the health idea into the vibration and they can't hurt you.

I can remember something over two years ago—

I have told this before—I woke up one morning with what material mind says was a very severe case of diphtheria. It came on severe while I was asleep. I never acknowledged the existence of that disease, though it tried for two or three days to get a home with me, but I denied it and denounced it. Finally, the third day, at dinner, I told my wife that we would go down the river on the steamer that night. I took the ride and allowed a sixteen-mile wind to blow down my throat, and it blew that diphtheria into the Chesapeake Bay. That was different from being pent up in a room, kept close at seventy degrees, and being afraid of everything and anybody. Never give disease a home or countenance or acknowledge its power. Hold on to God Almighty, and nothing can down you or hurt you. It is because you give up and acknowledge its force that you are defeated by so-called disease, because that acknowledgement defeats you.

There is another class of denials. I am afraid I have not time to go into this any farther to-day, but I will just say one thought on these denials along the line of material prosperity. If you take those people that are always prophesying poverty, want and destitution, and evil thoughts; forever and always laying up something for a winter day, they call it; that is, piling up something so they can live after awhile when God goes back on them. I suppose that is the only thought. Now, that is all wrong. Why? Aren't you the child of God? Don't you live, move and have your being in God? Aren't you the heir of God Almighty? Then you have all that God has. Hasn't He given it to you? Then trust Him. If you want anything get it, if you have the money, and you will always have it, or the money will come to you. If you have not a thousand dollars left after you have bought a beautiful silk dress for a hundred dollars, do not worry, do not cry, the pocketbook will be filled again. I say, trust God Almighty; Trust! Trust! Trust! Oh, if I could impress this thought upon your minds, that you should trust God for everything, absolutely trust him, trust him with the intelligence that tells you that God is all and gives you all, then all you will have to do is to reach out your hand and take. Then your hard times will

be over, and you would not care whether you were turned out of the Census Office as a Government clerk or not. You would not care whether you got some promotion or another in any one of those departments of the Government. The fact is that it liberates you, and places you above all material worry, all material heartaches, sleepless nights, prognostications of evil, and this whole family of evil thoughts. It manumits you. It is the Truth that makes you free. When Jesus Christ told you, "You shall know the Truth and the Truth shall make you free," how wonderful was that, and how little of its import does the world understand. "Know the Truth and the Truth shall make you free." Know that God Almighty gives you all.

While the children of Israel were in the wilderness for forty years, God gave them manna. Sometimes they would find a thicker place, and some frugal housewife would take enough to last two days. It would be all right that day, but the next morning it would all be spoiled, teaching the lesson, "Give us day by day our daily bread." The Saviour told us to give no thought to the morrow, but live now, is substantially what he meant. Now is the day of salvation. Now is the only time there ever was. There never was a beginning and there never will be an ending. There never was a yesterday and there never will be a to-morrow. All is now. To-day is the day of creation, and creation is going on. Therefore, keep these thoughts in your mind; and when you want anything, know that God will give it to you, and then ask for what you want. Remember you have to ask, you have to seek, you have to knock. You do not have to bow down on your knees and ask God to give you anything. Why? Because you have it. He endowed you, when He created you, with all power and all dominion, and you have everything. You are God Almighty's heir. You simply need the realization of what you have, and you must affirm these things and that you have what you want. Take David and his prayer, for an example. Take the twenty-third Psalm for instance. He did not pray for the Lord to be his shepherd and to keep him from want, but he affirmed "The Lord is my shepherd; I shall not want."

Take the ninety-first Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Wherever he prays, almost universally it is affirmation of what he had, that he would not want. It is the affirmation that you have it. "He leadeth me beside the still waters." He did not pray for the Lord to lead him, but He affirmed that he does lead me. In conclusion I say, deny all evil, always deny.

INDIVIDUALITY

"Nature arms each man with such faculties as enable him to do some feat impossible to any other," says Emerson. The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality, as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When Nature made me, she distinguished me from my fellow-man. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily, or quite as well, the thing which the other was made to do. It is futile as well as disastrous, to try to mold ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation Congressman, or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be original.—*Success.*

A DREAM OF TRUTH.

When selfishness does not exist,
 And friendship's not a snare,
 When wicked wars shall cease to be,
 And all men's acts are fair,
 When heaven is formed upon this earth,
 And not beyond the sky,
 When angel thoughts shall guide our ways,
 And whisper as they fly,
 When God is found within ourselves,
 And not upon a Throne—
 Then angry words will not be heard,
 Nor cruel deeds be known.

—J. P. C.

IS UNITY POSSIBLE?

JANE W. YARNALL.

A united bond of fellowship between the various factions and divisions which claim a place in the ranks of the "New Thought" movement, is in the highest degree essential as a means of usefulness, as well as an aid to growth and unfoldment for all concerned.

How is it to be accomplished?

First of all a discovery of the chief obstacles to such unity must be made. Of course every obstacle to a righteous result is on the plane of human error, and human error is the very element we are aiming to extinguish.

Some have been heard to say that unity is an impossibility. As well might we say the Gospel of the Christ is an impossible teaching, which would place us away back in heathen darkness.

No, it is not impossible.

No such admission of weakness or limitation will ever win. If Truth is the keynote of the "New Thought" movement, *which it is*, and Truth is God, such admission of weakness and limitation is equivalent to saying that Truth as a working principle is lacking in the power necessary to cement the bond

of fellowship between those whose aim it is to spread the knowledge of Truth. No, Truth is all powerful; there is not a weak spot in genuine Truth, and that obstacle may be very quickly removed by turning the search light of reason upon it.

In the discovery of existing obstacles to the desired bond of unity, we find many who quote human opinions and human authority as final, overlooking the fact that Truth itself is the only authority; hence the value of understanding Truth.

Another obstacle to united effort is the thought urged by many that these mighty principles should be represented by a duly organized church; adding another sect to the hundreds already in existence, every one of which has added its weight to weaken the bond of unity between the followers of the Gospel of Christ.

Every organized church must follow in *some* measure the recognized methods of other churches in the way of rules, regulations and by-laws, even if they claim to abandon all idea of a creed; at the same time they are following after the traditions of men, which is a fetter upon their efforts, no matter how sincerely desirous they may be to accomplish the good they aim to establish.

We refer to such cases as errors of judgment merely. Nevertheless they are obstacles to the united effort that might be established by a more righteous method. It will be remembered that the revelation that came to Peter regarding the identity of the Christ was the rock upon which the Church of Christ must be built. How many of the sects of Christendom have sprung from revelation?

Jesus said to Peter, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven * * * and I will give unto thee the keys of the kingdom," etc. Now, we understand that revelation of divine Truth is for any one who will seek earnestly for a knowledge of divine principle regardless of human authority, or the opinions of men; and knowledge thus gained is the key to the kingdom, and is for every one of us as much as it was for Peter when he was the only one that had caught a glimpse of the Truth in the Master.

So let us understand that the true Church is not an organization but is composed of the great brotherhood of souls that understand and claim sonship with the Almighty, and who aim to impart the Truth of being in whatever way seems wise and practical.

All Truth is one, and the study of Truth from the fundamental basis of being proves itself to anyone whose soul is open to the light. The earnest student discovers Truth after Truth for himself if he will only start right. Of course a teacher is very essential to one just about to embark in the study, but the choice of a teacher is not so easy as it is important. There has been a great tendency for smatterers to set out as teachers, and in so doing have been a serious obstacle not only to the students under them, but a detriment to their own unfoldment. The ambition to lead in such an important cause has been a great obstacle to the best results, to say nothing of the jealousies and animosities that have blinded so many to the Truth in its purity.

One more common error that is a great hindrance to unity of purpose is in the fact that so many depend upon personality. So many seem unable to decide upon a statement or sentiment without consulting their minister, teacher, doctor or friend, thus proving the lack of understanding that opens the door to the kingdom. One needs to *know* the Truth of being in order to work out his own salvation. One can not be saved from the effects of error by what another knows, but by knowledge of principle within his own consciousness.

One can not be saved from error and its effects by personal opinion, nor by loyalty to any creed or man-made doctrines.

There is but one way to arrive at a confident knowledge of Truth as principle. Every other way has been found a stumbling block in the way of attainment. Jesus the Christ said: "If ye continue in My words then are ye My disciples indeed, and ye shall know the Truth and the Truth shall make you free."

To continue in His words can mean nothing less than to keep in mind His sayings continually. His words came forth from the promptings of the

Father, therefore they were words of power, words of wisdom, words of purity and peace. You know He said, "My words are spirit, and they are life." If we continue in His words, our words are spirit and life also. We can not doubt for a moment that His marvelous powers were altogether due to His loyalty to the fundamental law of being; and His admonition for His disciples to continue in His word was not the dictum of human opinion, but the confident assurance that the spirit of Life Love and Truth prompted the words that were life-giving.

He had demonstrated the fact that knowledge is power and "He spoke as one having authority within Himself and not as the Scribes." His understanding of law, and His loyalty to principle, was the secret of His great power.

He gave us to understand that we all inherit the same powers. By loyalty to principle, by love of principle, and love one to another, we may cement the bond of fellowship as it can be done in no other way.

There could be no factions or divisions among the followers of the "New Thought" if all were loyal to fundamental principles. There could be no strife or jealousy as to who was in authority, because all would hold Truth as the only authority, and knowledge of Truth as the highest attainment of the soul.

Every faction so far as we have any knowledge, claims to have for its aim the betterment of mankind; and every one so far as we know claims Truth for its foundation; but all have not seemed to understand the majesty, beauty, and power of Truth as a working principle.

The human nature is so human, it wants to get on in its own human way, even while it cries out continually for more light, and more illumination, it still places that human intellect right in the way, leaving no open door for spiritual perception to unite with it and remove the limitation that so hampers the human intellect.

In the metaphysical field, every branch so far as we know claims to follow the Gospel of Christ, *in a way at least*. All quote from the Gospel as corroborative proof of the Christian character of the teaching, and yet they seem to overlook the fact

that there is nothing in the record of His teaching to indicate that he ever organized a sect, denomination, club, or institution of any kind whatever. He never drew up a set of by-laws or restrictions for His disciples to follow; furthermore, He never advised any such proceeding. He simply said follow My teaching, keep My sayings, etc. He never said "Thou shalt not," but said "Love your neighbor as yourself."

The love of the neighbor, the love of the brethren and the love of one another is the evidence that we have passed from death unto life, or from darkness into light, or from ignorance into knowledge. Darkness and ignorance lead deathward, while light and knowledge are life-giving in character.

Brotherly love is the only sure remedy for disunion. All who believe in God at all acknowledge Him to be the Father; and if we believe in the Fatherhood of God, we must by logical necessity believe in the brotherhood of man. This one point alone should unite every faction. That brotherly love is born of the knowledge that all are sons of God, and brothers of the Christ.

Let us try and realize that we attract that which corresponds with the within. Love is the magnet that will attract the lovely. Love is the only power that will unite and harmonize all differences. It is oftener a lack of understanding that builds the separating wall between souls than otherwise.

Even Jesus had to deal with the differences and cliques. He said: "Other sheep I have which are not of this fold; them also will I bring in, and there shall be one fold and one Shepherd."

We might apply the same sentiment to the metaphysical problem, and apply it in the spirit of the Christ too. He said, "I, if I be lifted up will draw all men unto Me." To realize and unfold to the Christ within must act as the drawing power to at least help to draw all men to a consciousness of the Christ within. Then is when there will be *one fold* and Truth the Shepherd.

Anticipated ills, which never culminate, often create greater perplexity than actual disasters.

GOD—MAN.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, February 16, 1902:

There has been a disposition in the world as long as we have known anything of history to mystify and make a secret of all of God's dealings with man, with the sole and only exception of Jesus Christ. He was the only one who ever taught the doctrine that salvation is free.

Over four thousand years ago this Truth, substantially as we are teaching it to-day, with the exception that we have our Savior's example to aid us in its investigation, was taught by the people of India. They healed the sick and they did many wonderful works, and the writings which were written at that time, have been sent down to us teaching the beautiful lessons of love as taught by our Savior. There was a combination which mystified that religion, made a secret of it, brought it into a priesthood and substantially destroyed it. Then came our Savior teaching His lessons of love, and practicing, so far as I am able to judge, the identical philosophy, carrying it to a fuller and more perfect work than had ever been accomplished before, and as a demonstration of its Truth, healing the sick on the right hand and on the left, pronouncing His disciples that like signs should follow those who believed and taught as He believed and taught. This continued with the disciples and the historian tells us that they went into every corner of the world, preaching this gospel of love, love God supreme, and love your fellow man as yourself, and the signs did follow as attestation and proof of the work, that it was of and from God.

This continued until something near 324 A. D., when the religion of Jesus Christ was declared the religion of the state, and from that time it was surrounded with forms and ceremonies. The result of all this destroyed the spirituality of the religion, and for more than one thousand years it was covered by the darkness of night, known in history as the dark ages. Then came the reawakening of Wickliffe, of Luther and kindred spirits, and the doc-

trine of love, though in a masked form, was again given to man and the world has been growing better, and the light upon the haven of love has been growing brighter and burning freer as the centuries have gone by, until during the latter part of the past century, this old thought has been reawakened in an intensified degree. We find, however, the same spirit extant to-day to as great an extent as possible, to throttle this Truth, mystify it and environ it around with selfish purposes and make it jostle in the race for the almighty dollar.

This is wrong, and it would destroy the Truth, as it has done before, were such conduct countenanced. The Truth is free; it is for you and for me, and it is for us to denude ourselves of every thought of mystification, understanding that God teaches nothing but a perfect Science, and all His sciences are simple and plain—they are brought within the comprehension of man, and all you have to do is to study this lesson with the single thought of honesty and conscientiousness in your conscience, and God will give you the light. He will direct you; He will lead you, and then you can learn to heal the sick through the methods God has given us through his Son. You must always bear in mind in this work that the healing of sickness, so called, is but the first step, the stepping stone, so to speak, in this ladder of knowledge in this philosophy which leads you to eternal life. But you must take the first step before you have power or ability to take the second. You can't learn mathematics and leave out one of the fundamental principles. You must know them all in order to go on to the grander and more perfect work. And it is so with this. You have to learn to heal the sick. It is as simple as a, b, c. Drive every thought of mystification out, get it out of your mind, and understand that here is a lesson as plain as a, b, c, a Truth that, if practiced—and everybody can practice it—will save you and all you have to do is to bring this study in your mind as a conscious desire before God, to learn your lessons and to learn it right.

In our lectures so far we have simply taken up the one subject of what God is, and when that is given you can see that you can go on with the next

thought. I told you that God is omnipresent life, that *God is life*. If you take the strongest glass, and look into a drop of water, you will find any number of animals, or living things, are living there in that drop of water, all having life, and in every other department of the whole universe, you will find life. Wherever life is, that is God, for *God is life*. Wherever you see life, you see God, for *God is life*. So God is life and God is good, and God is all. Therefore, all is life, all is good, all is wisdom and all is love for God is love and God is wisdom.

The next step in this course of teaching is the inquiry of man. Who and what is man? God is a spirit, and God is all; man is His image and likeness, therefore, man is spirit. You think you are material. Here is your body. The body that you see to-day; in a year from to-day you see nothing of it, it has gone on, like the ceaseless river which rolls. The river remains, the body remains, the spiritual manifestation remains; but that which you see goes on forever. The eternal principle of creativeness, the spiritual manifestation of God, is perpetually going on. Creation is perpetual, it is constant. It is from the beginning, and to-day is the beginning. In the beginning—to-day—and there never is an end. Consequently creative power goes on. Therefore, man is a spiritual being, created by God Almighty, and his body is but the spiritual manifestation of God's power. Then, when we say, as we tell you later on in these lectures, that there is no matter, that all is spirit, you understand what I mean—that God is all, and God is spirit. Where, I ask, is there any room for anything else, if God is all?

How do I know we are right? I know it because the signs follow, the healing of the sick demonstrates this Truth.

The first history of man that we have, is given in the first chapter of Genesis. God created man in His image and in His likeness, and endowed him with all power and with all dominion. Power over the birds of the air, the fishes of the sea, and everything on the earth, and every creeping thing that creepeth upon the earth. He gave him power and dominion over all his surrounding environments. Now, these are your charter rights. If you take a corporation

and put it into court—suppose it is claiming that it has the power to run a line of steamboats up the Potomac river, and you find that its charter gives it the privilege only to go over into Virginia and mine coal—do you think that corporation could run that line of steamboats? No. Why? Because it was not in its charter. It had no right to do that. That was not in its charter privilege. Man's charter privileges are his charter rights. His birthright, what is it? It is dominion; it is in the likeness of God that he was created. He was dominion because it was given him by God Almighty. It is God-given. Therefore, you have dominion. But you say, "I have not any dominion. I have no dominion over anything. I will catch cold, I will get sick, I will be poor, I will suffer, I have no dominion, I am even hungry." Now, mind you, as we will tell you later on, when you say that, every time you say anything against yourself, you are simply putting a nail, so to speak, in your own coffin. You will never have anything if you deny to yourself, never. You have heard of the expression, Big I and little You. Now, in God's creation the "little You" never was made. Every one of us are big I's. But if you say, "I can't do it; I can't do it," you are making yourself a little You, for as a man thinketh so is he. If you are going to enjoy your charter privileges, if you are going to enjoy that which has been given to you, you have to claim it.

Man was created with eternal life. He lives, moves and has his being in God. *God is eternal life.* Do you believe that? Are you here students before me to-day, and do not believe the Bible where it has been given to you the way it has? Don't you believe when Jesus Christ tells you anything He tells you the Truth, because he demonstrated the Truth in His works? You take some parts of the old Bible where it has not been demonstrated. I am not talking about that. But every word that Jesus Christ ever said is True. Every word He ever said is demonstrably true. Then, what are your rights? *Eternal life.* You live in it. What kind of eternal life would it be with a lot of folks in harmony with crutches, wooden legs, glass eyes, walking around in—what? In God. We do not know what God is,

only we know He is everywhere. Here you are in eternal life. You have headache, consumption, and some of you are ready to pass out, and you get mad at anybody who says death was not made by God Almighty. What kind of a looking outfit is that? That is the world before us; the world of material thought, so to speak. You have got to understand your rights, and everlastingly and forever claim them. Now, mind you what I tell you. You have your rights but you must claim them. Have I health? Yes. Why? Because I live in eternal life. Can I be sick? No. Why? Because I live in eternal life. Can you make such a person as I am sick? No, sir, you can't do it. You can run me up against scarlet fever, smallpox and everything else, and you can't phase me. Why? Because I know that I live in God Almighty. I am perfect; that my birthright and charter privileges are health and harmony and eternal life. What I am entitled to you are entitled to, if you do not deny it yourself. But if you build up a stone wall in front of you and say, "That is not for me," what will be the result? You will go down that broad road, go over that dam called death and you are in Hades. The good people say God takes them when they die; that God takes anything particularly good and kills it. God never made death. God never created death, not at all. God is life; death is the antipode of life. If God were eternal death, then we would all be living in eternal death. But everywhere you go is eternal life, and that is God and you live in Him. That is your charter privileges. But if you claim death as your reward, you will go out—die, but do not own sins, or your own ignorance, are in misery, or for Truth's sake, lay it on to God. If you, by your in want, or in sorrow, do not lay it on to God. He has nothing to do with it. If you want to get rid of misery, turn your back upon it and go towards eternal happiness and you will have heaven.

Therefore, in considering this subject of what man is, we must understand our charter rights, and that man is the image and likeness of God. What does that mean? It does not mean that God has form, because God has no form. That we know. We do not know what God is. We know that He

is love; we know that He is everywhere; we know that He is life; we know that He is everywhere; we know that we have life, and in that we image God. We know that we have love, and in that we image God. We know that we have many of the attributes of God, and as we follow in the footsteps as our Saviour has blazed the way, we become more and more like Him. As was read in your presence to-day, He is in us and we in Him. We live, move and have our being in God. God is in us and we are in Him, and we and the Father are one, as Jesus Christ and the Father are one. We are heirs of God Almighty and have all that He has. All that He has is ours. But you say, I have to wait; I have to die to get it; I know I am going to heaven; I do not know where it is, only I know it has streets paved with gold, and there are sapphires and diamonds there, and all that. I expect to go there, but I have to go through hell first, the hell called death. I will go to hell first and God will put me through that, and then I am going to where the Kingdom of Heaven is; where God is. What does Jesus tell us in the seventeenth chapter of Luke and twenty-first verse? He tells us that the Kingdom of God is within us. You do not get it by observation. You do not say, Lo here, or, Lo there, but the Kingdom of Heaven is within you. You have it within your own mind. The person whose heart is filled with love, with kindness; who loves his brother as himself, and has an absorbing love for God—that person is in heaven, and that is the condition of mind you have when you are in heaven. But the one who is filled with malice, with fear; whose body is filled with sickness; who is environed with poverty and with want—that person is in hell. He does not have to die to go to hell, but he gets it right here, and he gets it not only right here, but he gets it for all eternity as long as he has his mind that way. All is mind. There are no corporeal hells and there are no corporeal heavens. Heaven is all mind and all happiness and all spirit, for all is God, and God is good.

In taking up this subject of man I find that I will not have time to go farther. Remember that you

are the image and likeness of God, and that you are entitled to all that God has, because you are His heir. Never make yourself out a little You. Rise to the dignity of your rights and claim them. There was a very eminent statesman here a few years ago who made this expression. It was General Logan. I was trying to get an office for a poor friend of mine, I went to him and told him I did not like to bother him. He replied, If you have a friend, use him. If you have a friend, never be afraid to ask for any favor, because as they love you, they love to help you. That is the good way. That is the way God does. Never be afraid to ask. The person who goes into church and thinks that to be humble he must debase himself, saying, I am a worm of the dust—I am not sure but that they have printed prayers about their being worms of the dust—and that he is hardly fit timber to go into hell. If you believe what they say about themselves you would conclude that such would not make good kindling wood. They run themselves down; they tell the congregation how mean they are. They have talked that way so often that they really glory in their own meanness. I remember at the Foundry Church, that was my church, an old brother used to tell of his meanness. If he had not stolen right out, he had been a confederate with thieves, and had been a very bad man. I have heard that story a great many times, and when he told it he would really grow eloquent in his blackguarding of himself. That is all wrong. What does such talk mean? What does it amount to? It means you are talking against the image and likeness of God. You are destroying every vestage of godliness in you. Do not run yourself down. There are no little Yous, only as you make yourself one. Claim your rights.

On next Sunday we will commence to teach how to go through this *modus operandi* of healing the sick, but these preliminaries were necessary for you to know who you are praying to and what you are praying for.

Remember, let me reiterate, throw out all mystery. There is no mystery here. It is just as easy to climb this ladder of Science and follow in the footsteps of our Savior as it is to go to bed and go to sleep. But

you must work. The man who does not work and will not work never gets anything. You can not learn any of the sciences unless you are taught, unless you study. If you want to learn astronomy you have to work—work and demonstrate it. So with mathematics. So with every other science. You have to work. It is so in this. You can't get it by intuition. It don't come that way. You have to be taught it, and by and by you will get the new birth. The new birth in science is not the new birth as taught in the churches. That kind of new birth is not the new birth you are to have. The new birth is a rebaptism of your understanding and brings you out and shows you what you are; when you become in love, as Jesus said, hungering and thirsting after righteousness. Then you have the new birth. When this love takes possession of you it is the new birth, and you will be born and raised up to a sense of the power of God Almighty to the extent that you work and study. It is all plain, all easy, all free, all open, and no mystery, but you have to work.

That is what I have to say on this thought. In the higher steps in this science, after you have been taught how to heal the sick; as you step along in the higher science, as Jesus Christ has given us examples time after time, you will see the greater beauties. Once he told the woman at the well everything she ever did; at another time he became invisible, and slipped through the crowd; they would have thrown Him over the precipice. And in various other ways He demonstrated the Higher Science. He walked upon the water. All of these things are but the natural workings of science. There never was a miracle, and there never could be, because God from all eternity is unchangeable. Everything Jesus Christ ever did was scientific work. But the first step you have to take is to learn how to heal the sick. When you get that you can take another step, and go on until you climb Jacob's ladder extending into the heavens of eternal love, eternal wisdom and eternal life—you must study if you would succeed.

Nature yields her sweetest secrets slowly but surely in the light of rational religion.

IRONCLAD DONT'S TO GUARD AGAINST THE HOT SHOTS OF CRITICISM.

FROM CHAT.

Never put a period after 1st, 2d, 3d, etc. They are not abbreviations.

Inst. is an abbreviation and is always followed by a period, but do not place a comma after the period unless the punctuation is required for sense.

Always write months as plural possessive when used as "six months' time."

In addressing envelopes, never write the name of the State on the line with the name of the city, or the street address. Always have the name of the state on a line by itself, because the mail is first assorted in the post office according to states.

Do not abbreviate Messieurs, Mess. Always use Messrs.

Do not abbreviate the names of cities, such as Phila. for Philadelphia, and Prov. for Providence.

In compounding words, do not use a hyphen when the leading accent is on the first word, as in *bedstead*. Write it *bedstead*. Use a hyphen when each of the radical words has an accent, as Christian-name.

Do not write P. S. for postscript. Write PS, with no space between the capitals. But a more elegant form is to spell the word out with a capital letter.

The Latin words *instant*, *ultimo*, and *proximo* are better not abbreviated in the body of a letter. Never add an *s* to these words to make them plural in a sentence of this sort: "Your favors of the 10th and 12th instant were received." The Latin word *instant* means this month, and you would say: "Your favors of the 10th and 12th of this month were received."

The correct abbreviations are inst., ult., prox.

Per cent for per centum is correctly written with or without a period after cent.

In writing addresses at the top of letters or on envelopes, such titles as Colonel, President, Secretary, Librarian, should never be abbreviated.

OBJECTIONS OFFERED AGAINST HYPNOTISM.

BY REV. EDWARD H. CAYLOR, IN *SUGGESTER AND THINKER*.

For the most part writers who oppose hypnotism, are such as fail to designate between the use and abuse of a thing. I have yet to find a single intelligent writer on hypnotism, who denounces it, but, who plainly manifests in his "thesis," that he, experimentally, knows nothing about it, for, none such writers but, who at once attribute such influences to this force as not found there, and build their alarm on popular prejudices. China is full of such "scientists," who rule in the popular mind, and suppress all innovations.

Allowing that hypnotism possesses much of the possible evil attributed to it, where is the argument to rule it out, any more than to rule out electricity, or steam power, or horse, or motor, or eating, as all these are exceedingly dangerous, for who can tell when one or the other will not kill or maim human life?

There is some good, however, coming from the plebeian penman who stands at the grade crossing of this subject, for no flagman, be he even a child with his cap waiving a danger signal, but will get attention from men off or on the track. It is this use of such an article that we sometimes find in journals, whose editors know are erroneous, that enables us to excuse their publication, for there is danger of the enthusiast in favor, going to extreme also. A recent article in the *Suggester and Thinker* would have taken most of us out of the tree tops, and set us to work again at the roots had it not been for a note attached by the editor.

Then, too, there are some interested persons who fear that hypnosis may become a utility. I well remember, some years ago, when Edison gave his test in Menlo Park of electrical lighting, that a gas company of a Western city sent their president to witness the experiment. I was present at his return, and shall never forget the glow of satisfaction that radiated the countenance and utterances of this man,

as he pronounced the experiment a failure. But the president of the Richmond Gas Company did not stop Edison, nor did any of his opposers. There is an old passage: "The wrath of man shall praise Him and the remainder will He restrain."

It remains for a few legislative bodies—and we predict Florida as one—who shall enact statutes against the right of healing without drugs, and take from the people the right to live. Two results will come out of this: The people will refuse, for spite, to take the drug, and, therefore, refuse to die; and, second, it will make a most delectable bit of history in the archives of statute enactments. Certainly then the decree of Pharaoh, to slay all the first born, will stand alone. These remarks are not intended against medicine, but ignorance.

WHAT IS MATERIAL MIND?

The question is still often asked, What is material mind, or mortal mind, or carnal mind? How many, many times I have asked that question myself without getting a satisfactory answer. I have received pages of explanations in letters that gave me no light. At last, after giving it much thought, the meaning came to me more clearly than I had ever before seen it. Hoping my thought may help some one else I will clothe it in words as simple and plain as possible.

We all admit there is nothing in the universe but God. We all believe that God is spirit or mind. I like the word mind better because we can see and recognize the results of the action of human minds. The word spirit to me has always had a vague, intangible meaning, so I use the word mind. When I say universal mind I mean the Infinite, Omnipresent Principle of Being which we call God.

I think we all agree that there is but one mind in the universe and that is God-mind and that our individual minds are of the same substance—God-mind. But our individual minds being so limited, we generate erroneous thoughts because of our ignorance of the higher law. These erroneous thoughts express themselves in our bodies by unpleasant sensations which we call disease—not at-

ease. As we come into a better understanding of the laws of our being we generate thoughts on a higher plane and our bodies faithfully express these higher thoughts. That which we call the material mind, the individual mind being of the same substance as the universal mind, must, therefore, express itself truthfully according to its knowledge. It cannot be false, because it is God-mind. The body is a tell-tale of our ignorance or our knowledge of the spiritual laws of our being, because ignorance is materialized in the same way as intelligence.

Paul said, "The carnal mind is at enmity against God." Since God is mind or intelligence, that which is at enmity against God must be the opposite—ignorance. Take any attribute of God—for example, God is good, the opposite is evil, and what is evil but ignorance of the good. God is love, the opposite is hate. Who would ever hate if he understood the laws that govern his own life? Hence, I say, carnal mind or mortal mind is ignorance—ignorance of God as Infinite Love—ignorance of the laws of our own being—ignorance of the power that resides within ourselves—ignorance of our relation to the universal, invariable law that "Whatsoever we sow, we must surely reap."

Not long since I read a lecture by J. H. Turner in which he says: "It is the ignorance of the world that causes all pains and aches." Is not ignorance, then, a good definition for material mind? The child not knowing anything of the laws of nature, puts his hand in the fire and is burned. His material mind is so limited that his ignorance causes him much suffering until he learns the law. We are all children gaining our experience and knowledge through our mistakes, which are the result of our lack of understanding of the spiritual laws of our being.

In our ignorance we have builded a wall of doubts and fears around our minds, so that Divine Love can not flow in for the healing of our bodies. We are all very young in this line of thought. We know, as yet, very little of the Science of Life. We must educate our whole being to obey a new habit of thought, and let Infinite Wisdom guide us in the paths of righteousness, so that our individual minds shall make the at-one-ment with the universal mind the source of all life.

MRS. A. L. H.

I HAVE NO FEAR.

I have no fear;
I know that the world,
And the whole universe
Was created by an Infinite Power—
By an Infinite Wisdom
That also created me,
So why should I fear.
I know that the Power,
That controls all—sustains all
Operates unvaryingly for Good.
The Creator's plan never varies
But remains ever the same.
Infinite Wisdom and Love
Are over all—control all,
So what should I fear.
Love will guide my feet aright.
I cannot stray;
Love shall guide and lead me
Into the Perfect way.
No harm can befall me—life's troubles cannot
annoy,
When Love, unselfish Love, leads me on my way.
Fear and Doubt are but shadows,
Casting their gloom before:
That Hope and Faith shall banish
Forever and ever away.
Perfect Love casteth out all Fear.
Tis the Light that dispels all darkness,
Making us brave and strong.
Lifting us up into heaven—
Making Life's Duties a joy.

I have no fear,
The Sun of Truth is ever shining—
None need go astray.
Knowledge is the rock
Upon which I build my Faith.
God is wise—
God is good—
And He wills that all should share—
In His blessings, in His Love,
There is no Hell—
There is no Death,

Else God would not Perfect Wisdom be,
 An all-wise, loving Father
 Would not condemn His own
 To Death and Misery.
 Is our Heavenly Father worse than he?

I have no fear,
 My heart is light and free.
 I know that God is good,
 I know that God is wise,
 I know that he loveth me.
 This is the Thought that hath unslaved—
 This is the Truth that hath set me free.
 —J. G. WAIT.

RECAPITULATION.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, March 16, 1902.

This afternoon I want to take up some of the more important points of the lectures that have been gone over to fix the thoughts in your mind so that they will be serviceable. We have lectured upon what God is so far as we have been able to understand it, and man's relation to God. We know that God is omnipresent life, that is, life everywhere. God is infinite, and the universe is infinite, and everywhere the universe is, is God. There is no limiting it, no measuring it, but it is infinity, forever and forever, for God is there, everywhere life; and the recognition of this principle, of this fact, is that it brings God home to us. We live, move and have our being in God; God is within us, and we are within Him. "I and the Father are one." Always hold that thought in your mind, and man's relations to God. Then when we ask the practical question, What is the thought which heals the sick? it is an easy question to answer, for it is by the realization of these facts that I have just rehearsed to you that heals the sick.

In the healing of the sick we take no recognition of the so-called sickness; we take no recognition of so-called materiality. We call the body material in this course of teaching. In our higher teaching we show what this materiality is. Our bodies of course

are but the spiritual manifestation of God's work, but so far as our necessities go in the way of the so-called healing of the sick, you do not recognize the body at all. You take it into no consideration whatever, but you treat with the spiritual entirely.

The first question then which I propose to discuss this afternoon is, What is the thought which heals? Now, understand that all which we do in this healing, is done through and by the direction of God, because God is all. We live, move and have our beings in God. I can't crook that finger or wink this eye, but that the power which enables me to do that comes from God, and when you find a person complaining, saying, I am so tired, those persons are simply denying their very life. They are not tired at all, but the seeming is nothing but this material mind within them that says they are tired and says they are sick; and as a man condemns himself by this material realization so is he, for Solomon tells us as a man thinketh so is he.

I remember a month or two ago I had been working from a material standpoint, very hard, and sleeping but very little for a long series of nights, and the old thought of fatigue, from material mind, came up and said, "You are very tired; you had better lie down and rest. I could not do it. I had not time. I went out and got on the street cars and rode from my house down to the Seventh street wharf and back, and treated myself against fatigue; that I could not be fatigued, and I have not been fatigued since. There is no such thing as fatigue; you can not be fatigued. Why? Because every particle and atom of power that comes to you comes direct from God. Now, God's power is omnipotent and infinite. You have the power to draw infinity into your consciousness. Then how can you be fatigued? Is there any limit to God's power, or shortening of His arm? It is not possible, and the realization of that thought, and that you live, move and have your being in God and are His perfect spiritual child, destroys every belief of fatigue, or whatever the ailment may be. Then the power which heals or destroys so-called material thought is the realization of the allness and perfectness of God, and that you are His image and His likeness,

and that you live, move and have your being in God. Then you stop it and close your prayer always in the name and through the name of Jesus Christ, our Savior.

You do not have to ask God to destroy fatigue. If you do, you are at once giving up your case, so to speak, or as a lawyer would say, giving away your case. Why? Because you are recognizing the claim of evil which you are denouncing as unreal; and if you make it real, it is real to you. The person that is sick in his own mind, or in his own thoughts, it is real to him. Oftentimes we find good healers, when they are not healing themselves, when brought face to face with this so-called material mind of disease, by whatever it may be called, have not the power to destroy it in their own consciousness, because it is so very real to them that they can't destroy it. Well, you will get over that by and by, and you will get so you can treat yourself and never think of your body.

If I were giving a prayer for the healing of a sick person, I would not so much as think of his body; if I did, I would be weakening my case to the extent that I thought of it; but you must confine your mind and your realizations to the perfect spiritual child that God made; and to the extent that you can obliterate every other thought, you have power in this thought which heals.

I have illustrated it so many times in this way. You take these two fingers. There is what we term the physical and the spiritual man. This one, we will say, is the physical man; here is the spiritual man. Well, now, the spiritual man never gets fatigued; he is never sick. You could never give spirit the rheumatism, could you? nor the headache, nor you could not make him tired if we understand what spirit is. We can't understand very much, but we know that it is something that is as God is, and God cannot be tired. It is the image and likeness of God. Then the spiritual child which God made is free. It is not tired, but it is this so-called physical man that gets tired. Now, in making the prayer, or the treatment for the healing of this fatigue in the physical man, what do you do? You do not pray to God to destroy that fatigue. You just simply turn

it down, recognize it as nothing. It is simply out of your thought. You do not give the physical body one solitary, one single thought; but you hold to the everlasting Truth that the child which God made is perfect as God is perfect, and cannot be sick; and if you could hold to the realization strong enough, there is nothing you can't do. The science proves itself in this way. When you have made this perfect demonstration or realization in your own consciousness, up comes this so-called material body and says I am not fatigued, I am perfect, too. It responds to this spiritual realization and the demonstration is shown to you upon the so-called material plane, and there your healing is perfect, and you have not asked for the healing of that body nor had anything to do with it. Now, I hope you understand this. I have tried to be simple and I have tried to be plain; and upon this thought is the healing of the sick. That is the thought which heals, and it should not be difficult.

Now, let us bring this into every day practice. Here is a good wife at home doing her work. The servants are not acting to suit her; she becomes annoyed, and directly she gets nervous and all in a phizz. What is the result? If she has any plants in the room growing, every phizz she gets into will kill the plants clear down to the end of the leaves, everywhere from an eighth to a half an inch. I have seen so much fussing in the house that they killed the plants down two inches. I know a man and his wife that quarreled so much that they killed the palm leaves in their house. Nothing can stand malice and hatred. Nothing that has life in it can stand it. All life will show the effect of such thoughts. They are destructive. Well, when you bring that condition of affairs before you, or in a less degree, deny it. Am I annoyed at that servant? No, I am not annoyed at that servant. Do I love that servant? Yes, I love that servant. I love her, and I love her, and I love her. Does she love me? Yes, she loves me, and she is good and can't be anything else than good. Now, you can make the best servant in the world out of a very ordinary one, so to speak. In other words, this power gives you supremacy; It gives you the dominion with which you were

created, and the only way whereby you can demonstrate that dominion (remember it now), is always by love. You can't do it in any other way. I had a servant who was acting bad a few days ago. He didn't mean to do so, but he was. I told him, I love you, and I want to be good to you. Now, you see you have been doing what is wrong, and you won't do it any more, and he didn't. You can have absolute power through that thought of love. There is nothing can withstand God Almighty's Truth, and love is Truth, and love is power, and love is omnipotent; therefore, in all these matters that come up in domestic affairs, treat them with love, and control them. Take your own body, for instance. Sometimes a person says, I have a headache and I must have some medicine, and they will strike for these pills, or Red Raven splits, and all that kind of business. They will strike for those to get something to cure the headache, and they think they are real good Scientists, and sometimes, if they are tackled with a headache, they will get something of a material character to cure it. One of my students asked me the other day if she ought to take medicine. She said, Don't you think I ought to take medicine; don't you think I am very bad off, and don't you think I ought to have some medicine? Well, now, you can see the absurdity of the question. For if God Almighty's power heals, do you need medicine? If His power doesn't heal then we are all mistaken, aren't we? We have too many evidences of this power to be mistaken now.

When I first came into this Science, the first healing that occurred to me, I was healed of a backache. Well, I supposed the backache had gotten well itself. I didn't give God the credit. The next thing I was healed of was rheumatism in my right wrist. I had had that off and on for thirty odd years. Well, that staggered me, but yet I had my mind made up that the wrist had gotten well itself, but by a series of healings I received afterwards thoroughly convinced me. The next belief I had was a cough, and sometimes I would have to wear silk protectors on my chest, and then again I would wear those red medicated fellows, and I always had enough protection on my chest to stop an ordinary bullet, to keep

me from catching cold. But after I had been treated for that cough I got so I could hardly stand a silk gauze shirt; everything seemed to be too hot. My cough went away and perfect harmony was restored, and by and by I knew that God had healed me. Now, it is an easy matter to see somebody else healed. There are a number of people in this audience, this afternoon, who have been healed, miraculously, according to the old thought, but they have been healed by this Truth, this realization.

When you are attacked with anything, the first thing to do is to deny it; say, You are not true. But when one of these tramp thoughts come in saying I am headache, toothache, or anything, denounce it, say, You are a liar. I am God Almighty's perfect child, and nothing can touch me or harm me, and by the realization of that Truth in your own consciousness, that manifestation will pass away. Keep on practicing, and when you make a little healing at first it will encourage you, it will make you stronger; and by and by you will feel that you can tackle anything. Then you will heal oftener, and you will find the very same power no more trouble. Then you will understand that it took as much power and as much infinity to create an eyewinker as it did to create a world. It is the only power, and if God heals in one thing He will heal in all.

There are some men before me here to-day whose hair is getting white. Mine used to be, but I checked it or I expect I would have had a white head by this time. I am getting a little more hair on top of my head, but I did not have much when this thought struck me. I was lacking on the question of a top knot, but the hair is coming back slightly. But as long as you are preparing to die, you old white-haired gentlemen and ladies, you are digging your own graves. I have quit preparing to die. I used to have life insurance. I do not object to anybody having life insurance if they want to. But just as long as I had life insurance I was fixing myself for the grave. I do not want anything of that kind. I will outlive the life insurance company. When they pass out I will be here doing business at the same old stand. But the fellow that prepares to die, he will go. There was a friend of mine got mad at me last

year, actually got mad at me, and he quit coming to hear my lectures because I would not consent that sometime I was going to die. Well, I did not consent, and I would not consent if I never got another person to come to hear me as long as I am in this work. Why? Because it is a recognition of a principle that is wrong. God never created death. Death is the antipode of life. Life is God, isn't it? Then death is the opposite. Well, God is all, isn't He? Then, if you want life, live it, stay with it, go with it. If you want to die, pass judgment on yourself, you will die all right. I told that man, You will die all right; you need not worry about yourself. If I do not agree that I am going to die do not get mad at me; I do not want to die. He said he did not think it was right to talk that way. He heard that there was another Jesus Christ had come into the world, and he went up with some friends and heard a lecture on that subject, on the subject of this new Christ, and coming away from that lecture, he was stricken with disease of the heart and died in the hotel. That was all owing to erroneous thought. He was a good man and I loved him, but if you pin your mind down to a certain line, you are going to get it. If you make up your mind that you are going to die, you are going to die. If you make up your mind that you are going to be sick, you are going to be sick. But if you rise in the dignity of your strength and hold to your rights, know that the child of God can't be sick, then when these so-called material attacks come on they are driven out; you are living in your infinity and in harmony with God Almighty's love. God is your strength, your life and there can be no lack.

There is a gentleman sitting before me this afternoon who has had a great many doctors for the last two or three years. Finally I think they decided that he had cancer of the stomach. They were going to operate for that if they could have a chance. A few lessons of Truth restored harmony and he is now well. There is a woman in the hospital not two hundred miles from here, who was in the hospital for three weeks before the doctors decided what was the matter with her. Finally they decided that a very serious surgical operation had to be per-

formed. Then she flew to God. Remember always that as long as you are governed by material mind it destroys you.

In a recent case in this city the doctors decided that a person had a gall stone, and must be operated upon. The ones in charge did not want it. The doctors told them, You are responsible for the death of that person, and by that mortal terror they scared the friends and they permitted the operation. They found no gall stones, but they butchered the patient and it is dead. Now, does God need any help? If He cures in one thing He will cure in all, but you must trust God. When one of my students asks me, Do you think I need medicine? I say No. But here is another thing which you as healers will find. You have got to take people as you find them. They have been taught that materia medica is all their dependence. Then when they come and ask you will you treat them with a doctor, say, Certainly, because if you do not you will be putting up the bars. When I take a case and there are doctors in it, I ask God to control the doctors and keep their medicines from doing any harm. That is more than a Methodist preacher did out in the east part of town. I went out to hear him, and he told his parishioners to pray that the doctor's medicine would heal them; pray that the doctor's medicine would do the healing. Why not take a short cut and leave out the medicine? In the practice of common fractions we used to have a rule of cancellation. We would cancel out certain figures and reach the result with much less figuring. If I were to state that proposition, to pray for the doctor's medicine to heal, I would just cancel that and leave the medicine out and pray that God would heal the sick. That would make a short record and you would get the same result with much less figuring. That is just the way we do; we eliminate every thing but God's divine work.

There is another thought which I wish to impress upon you. In treating your patient always treat against fear. Blackstone, the great law writer, sums up all of man's necessities, so to speak, in the two words, his wants and his fears. We want and we fear, and that is all there is of it. In treating a case always re-

member to treat against fear of the patient, and if you are treating in a household always treat against the fear of those surrounding, that they can't by their fears depress the patient. Take for instance, a person like President Garfield, or our late President McKinley, where the temperature is given out and everything is given out, and the slightest unfavorable symptom goes into everybody's minds, and everybody has fears. They are depressing, and it is almost impossible to heal a man of that kind. They are simply killed by this universal fear. President Roosevelt was wise in refusing to allow the symptoms of his little son to be given out. Whatever was given out, was given out optimistic, it was pleasant and hopeful, and they boomed the young man out. He could have been killed the same as the others, and the nation would have mourned over the loss. Always treat against fear. You dwell in the secret place of the Most High and abide under the shadow of the Almighty. The Lord is your refuge and your fortress, in Him do you trust absolutely and perfectly and without fear. You can have no fear, there is no fear, there can't be any fear, because God Almighty's power is omnipotent, and no harm can come to His perfect child. Keep these thoughts in your mind and destroy fear.

Now, there is one other thought I wish to impress upon you. Remember always how to pray. We do not pray by asking, but we pray by affirming. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." Affirm, affirm, affirm, I am God's perfect child; I live, move and have my being in God. God is my life, my strength, my all. In Him I trust, and in Him I rely, and I have no disease, and I can't have any. Nothing can come near me, around me or about me but God's love. Remember always in your prayers to affirm, affirm, and if you have been here and followed these lectures you will find that denials come before affirmation and the praise comes afterwards.

One time there was a man had paralytic fits for forty years. He was reading along these lines and saw his perfection; that he was the child of God and could not be sick. He commenced to shout and

thank and praise God for his perfection, and he never had another fit. When this realization comes and comes perfectly, then you can never be sick, and you can thank God and praise Him for that. When the realization comes and settles down into your consciousness it is perfect for God has taken possession.

These lessons are in the nature of teaching, in the nature of lectures, and I trust that you have got some of these thoughts into your consciousness so that you can make them practical. This is an intensely practical religion. In the teaching of how to heal the sick I am enabled to tell you a great deal; but the next step on this ladder nobody can ever take you. Every one that goes that road has to go alone. Every one has to do his own work. Nobody can lead you. I can point to the road, but I can't go with you nor you with me. That is the way you will find it. When the Bible tells us that each must work out his own salvation we know what that means, and the higher we go in this philosophy and the more we realize and see the depths of God's eternal love, the more are we filled with wonder and amazement.

I affirm to you to-day that God does give you this light.

WHAT TO DO.

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands and thoughts and tongue off of other people. Do not try to mold or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, let them alone.

Put away selfishness; it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too; what we claim for ourselves, let us grant to others. —Selected.

Contentment is the temperate repast flowing with milk and honey, while ambition is the drunken ogrie, fed by liquid flames.

THE POWER OF MIND OVER THE MATERIAL SENSES.

THE UNREAL MADE TO APPEAR REAL.

The most extraordinary instance on record of the influence exerted by mental suggestion over the sense of sight is related by the learned and philosophic scholar, Eber, whose *History of Egypt* is recognized by all scholars as the most authoritative work on that subject.

In a book of his entitled *Observations in India*, he narrates the following incident which he states occurred in his presence, in 1860, near the city of Lucknow.

Having learned that a fakir or priest of the Brahmon sect renowned for his wisdom and holiness, had announced his purpose to walk barefooted on red hot stones, on a certain day, Eber, with three European companions, proceeded to the designated spot, several hours before the time appointed for the feat that was to attest the Brahmin's sanctity by proving that his flesh was invulnerable to fire.

They saw an excavation in the earth about forty feet square, and fifteen inches in depth, with three rows of stones, laid side by side, and reaching from the east to the west side of the excavation, each stone being about one foot in diameter. Soon after their arrival a number of the natives piled a great mass of dry brushwood over the stones and set it on fire. It gave out an intense heat, and the fierce flames were constantly fed with additional fuel.

At about the hour of noon the Brahmin priest arrived, and he was saluted with bowed heads and uplifted hands by the thousand or more of his sect, who formed a circle around the excavation at the distance of a hundred feet or more from it.

He was a tall man of commanding presence, and apparently sixty five or seventy years of age. His form was lean and wiry, and his countenance luminous with the light of a high order of intelligence.

He carried in his right hand a branch of the Kolo tree, or sacred palm of the East Indies. He was dressed in a long black robe, which was open at the top showing his dark brown breast, and he wore

sandals upon his unsocked feet.

He advanced to the south side of the excavation, where the stones were seen at a glowing red heat, the embers of the burnt wood still smoking among them. He stood erect for three or four minutes, and looked earnestly into the faces of all the persons in the circle of spectators, and then removing his sandals, he handed them to an attendant, and stepping down upon the stones, he walked with a deliberate step over them to the north side of the pit, and passed through an unoccupied space into a clump of shrubbery, and did not appear again.

Eber had planted a fine photographic instrument within twenty yards of the northern margin of the pit, where it faced the priest as he trod firmly over the heated stones, and the traveler congratulated himself on securing the only picture of the wonderful spectacle that he had witnessed. He had already obtained, what he had no doubt, was a good picture of the Brahmin mystic, at the instant he paused on his arrival at the pit, and gazed upon the assemblage, including in his earnest survey the three Europeans.

On returning to his hotel and proceeding to develop the negatives he found a perfect picture of the priest as he stood on the border of the pit. Every hair upon his venerable head and every line upon his face was there.

But on coming to the second negative, or impression plate, he found to his amazement, that although the lines of the pit and the gleaming stones and a portion of the bordering shrubbery were distinctly shown upon it, the figure of the priest was not there. And yet it must have been there if he had in fact crossed the pit, as he apparently did when the lens of the unerring camera was levelled upon it, for it was an ideal day for the photographer's art, the atmosphere being clear and bright, and the rays of the sunlight bore straight and true to the impression plate, the image of every object on which the instrument was trained. Resolved to lift, if possible, the veil that covered this deep mystery, Eber repaired with his companions to the same spot on the following day, as the same scene was to be again enacted there. To "make assurance doubly sure," one of his friends also carried with him

another photographic instrument, which he placed in position to take a rear view of the priest while treading on the red-hot stones. Eber's instrument being placed to secure a front view. Again the Brahmin crossed the pit visibly, after he had again glanced with glittering eyes into the face of each spectator. Again the skilled photographers developed the pictures on their negatives, and again the swarthy priest was "conspicuous by his absence" from the picture on each. Manifestly the figure that hundreds of eyes beheld crossing the shallow pit on the heated stones, existed there only in the minds of the beholders, from which no human skill could, by any mechanic art, reproduce it, being as intangible as the "air-drawn dagger" that directed the guilty Macbeth on the way that he should go.

The wise Brahmin priest made that manifestation of his corporeal form where it was not through the inscrutable law of mental suggestion.

He thus asserted his God-given "dominion" over nature by his masterful understanding of the scientific spiritual and the scientific material laws of the universe. These two sets of laws constitute the irrepealable statutes of the Almighty, and when united make universal harmony. The life that is lived in accordance with their mandates must be perfectly harmonious.

The law of mental suggestion was doubtless called into operation by the magicians of King Pharaoh, when in his presence they seemingly changed their rods into serpents, converted water into blood, and "brought up frogs upon the land of Egypt."

To that extent they discredited Aaron, who claimed to be especially empowered by the God of Israel, and wrought those wonders to attest his Divine authority.

But when they had to meet the fourth wonder, they were forced to exclaim, "This is the finger of God," for it was the plague of lice, which they could not influence those who witnessed it to realize in their sub-conscious minds, since it did not manifest itself to sight only, but to feeling, as the magicians themselves and all the people were infected by it. (Exodus viii, 19.)

It should be noted, because generally overlooked, that Aaron did not act alone in producing those stupendous and awful wonders that finally caused the hardened Egyptian monarch to release the captive Israelites from their cruel bondage of four hundred and thirty years. Moses was at his side, a man, who, as we are told in the Scriptures, "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts vii, 22.)

We have used the term "wonders" advisedly in referring to the so-called "miracles" performed by Aaron and Moses in the presence of King Pharaoh and his court, not only because they are so designated in the Bible (Exodus xi, 9), but the term miracle as used by orthodox writers is misleading, as they mean thereby to denote an act that contravenes or reverses a law of nature which implies that there is no fixed order of the universe, and that therefore God governs not by immutable law, but by shifting expediency.

And yet, what are termed miracles, instead of being violations of the laws of nature, are, if rightly understood, visible confirmations of those laws in their deepest depths controlled by a spiritual force which the wisest scientists have not yet fully unveiled. To admit the material manifestation and deny the spiritual force behind it is but to assert an effect without a cause—motion without a motor.

Everlasting life will be yours if you deserve it—your present belief or disbelief does not effect the issue. But make sure of this, if you are to be a great soul in Heaven, you have got to begin to be a great soul Here.—*Elbert Hubbard.*

I slept and dreamed that Life was beauty;
I woke, and found my dream was true
That Life is one and ever free.
Work on, brave heart, with certainty.
The sleeping state as the awakened,
Reveals Life's truth and beauty,
And thus I've found my dream to be:
A noonday sun of Truth to me.

The more a man really knows of himself, the more he comprehends of God and His attributes.

CHANGELESS.

“Changeless march the stars above
 Changeless morn succeeds to ev'en;
 And the everlasting hills,
 Changeless watch the changeless Heaven;
 God! The Father of The All!”

SPIRITUAL OBEDIENCE.

LEO VIRGO IN UNITY.

Before the descent of the Holy Spirit upon us we live in the intellect, and our little world is rounded by the thinking faculty. What our ancestors thought is the pattern after which we cut our thinking. To one who claims a higher fount of wisdom, we say, “Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself and his children, and his cattle?”

We are Jesus the carpenter, or Simon the fisher, who toils all night and takes nothing. Thinking is a process in mind. All processes come to an end. Every thought has its promise, its stage of action as a reasonable proposition, and its conclusion. So the *I* that lets the sphere of its existence be encompassed by the limited thinking faculty follows the process of the syllogism, and believes birth, life, and death to be the major, minor, and conclusion of existence. Instead of recognizing the power to think as simply a faculty of mind, it assumes it to be the whole of mind and all of itself. This identification of the free *I* with one of its creations brings about a world of illusions. Instead of accomplishment through the equipoise of effort, it sees no way of reaching the goal except through violent and continued action. To such existence is not the joyous dominion over many obedient powers, but the rebellious slave of one.

To be ushered into turmoil, blindly toil a few years through its fitful maze, and then go out in darkness is surely not the method of wise design. Life must mean more than this, and it *does* mean more. Man is the builder, and to him is given all the materials out of which to construct the temple

in which he dwells. He builds in wisdom or ignorance, according to his *obedience*—his receptivity to the sphere of intelligence within him.

Simon, the first disciple of Jesus, represents the thinking faculty in its receptive attitude. Simon means *hearing*—listening for the inner voice, and obedient to it when it says, “Launch out into the deep, and let down your nets for a draught.” When the thinking faculty is obedient and does as it is told, it is always rewarded with a great “multitude of fishes,” or new ideas. It is then counted worthy to be a disciple of the Master and its name changed to Peter—Faith, the substance of thought—the rock upon which he builds his temple. If you are living in your thinking faculty intellectually, if you believe in birth, life and death, you must come out of it. You are not exercising your rightful dominion, but are subject to one of your powers.

You are Spirit, the son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which baptism you no longer labor as a carpenter, nor fisher, but begin to gather together your disciples—powers of mind. This gathering together of your powers is an orderly process, and you will find that it proceeds right along the lines laid down in Jesus choosing his disciples as recorded in Matthew iv, 18 and Mark i, 16. Your first power is the thinking faculty, Simon, and right with him is strength, “his brother Andrew.” That is, you discover that your thinking makes your world, and that you also have the power of *strength* to control your thoughts, and make your world conform to your ideas. Then you disentangle the *I* from the thinking faculty, and take control of and direct that power according to your wisdom. But Wisdom is of the Spirit. “There is a Spirit in man, and the inspiration of the Almighty giveth him understanding,” said Job.

After you have separated your *I* from the thinking faculty you are no better off than before unless you recognize that all wisdom is from the spirit. You can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon you only when you are obedient and receptive

to its monitions. The record states that Jesus prayed often; that He sought in every way to do the Father's will, even to suffering the utmost ignominy in order to carry out the message which he had for humanity. He always listened for the "inner voice," and was obedient to it in his meek and lowly work among the humblest class of men. To do the will of the Father was His highest aim, because His success depended entirely upon knowing that will.

"I can of myself do nothing," and, "All power is given unto me in heaven and in earth," seem contradictory statements, but when carefully analyzed they corroborate the promise that all wisdom and power come from the Spirit—and that is "given" to man. The highest development of spiritual discernment sees the *I* possessed of nothing as its own, but the *user* of all things that the Father has.

The relation between God and man is very similar to that existing between the co-operative colony and its members. All that the colony is possessed of is for the use of each member to the full extent of his ability to use wisely, but he must not attempt to hoard the belongings of the colony or claim them as his exclusive property. To know how to establish this relation between Father and Son is the object of every man, for only through its establishment can come his happiness. Then the first thing to do after the *I* has come into an understanding that it is given charge of various powers is to know how to properly develop them, and finally use them in the grand scheme of creation.

Here comes up an extremely intricate and interesting point. Can it be rightly said that man possesses any powers? We say that we have the thinking faculty, strength, judgment, love, etc., but is it not true that these all belong to God, and are merely ours to use in the attainment of an object in the plan of creation, which is not yet revealed by the Father? This must be the conclusion of a logical consideration of the matter. Man is given "dominion" over all things, but possession is not conveyed. Thus you do not possess your body even—it belongs to God. If it is sick or discordant in any way, it must be in your idea of the body and not in the real body itself. All of God's creations are perfect—your

body as it appears to Him must also be perfect, and if you will stand aside and let His Spirit shine through it, you will also see that it is perfect in every part. You simply stand in the light and look upon your shadow as a real creation. There is nothing there at all, for if it were something that came forth from God it would be enduring, while the appearance is that it changes constantly.

Some of the most miraculous cures ever made have been, where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality. The Father lets you use His substance and intelligence to build shadows about the real, but that they are shadows you learn by experience, when you might know by a shorter way. That way is the way of obedience to the Spirit. Obedience comes from a meek and lowly heart—a heart that is willing to serve all and sacrifice its mortal pride on the altar of spiritual Truth. Jesus washed his disciples' feet, the most humble office. He told them that, "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." This erasing of the personal man is the short-cut into the kingdom of heaven. It is not a denial of one's self as a "worm of the dust," "a sinner against God," and other misconceptions of the *I's* relation to the Father, but a letting go of pride, ignorance, selfishness, ambition, and the thousand and one inverted ideas that make the soul opaque to the eye of the ego. A man's burdens are always the things he has laid claim to as his personal property, and which are thereby deprived of the sustaining ability of the All-Powerful. "Come unto me all ye that labor and are heavy laden and I will give you rest." Lay your burdens upon the Spirit. Say unto them, "I let you go gladly." You have no right whatever to take upon yourself any burden. To do so is to run square in the face of the universal law of God. There is no such thing as a burden in God's scheme of creation, and if you are bearing one, it is because you do not understand who and what you are and your relation

in that grand scheme.

When you carefully sift your burdens, you will find that they arise from some idea of possession. You think, for instance, that you have those dependent upon you who must be provided with the necessities of life. Your idea of their claim upon you arises from your belief that they have no other protector. When you recognize an All-Caring Father, who heeds even the sparrow's fall, you relinquish that idea of your responsibility, and you are relieved. Then through the mental freedom which your mind recognizes, there flows to you and those in whom you are interested greater resources from unlooked-for directions. We do not abandon our friends and withdraw all interest in them, but we recognize their equality in the Supreme Mind with ourselves, and by that recognition they are freed from a mental dependency, with which we have unconsciously bound them. They begin to assert their inherent capacities, and step forth with the work which the Spirit within them has chosen.

People pose before the world as benefactors and dispensers of charity who should rightly be counted enemies of mankind. He who dispenses charity tickles his own idea of benevolence, but he is not a friend of the race. Thousands are held in bondage to the belief that they must be helped, when the blessing would be to make them see that their salvation lies in helping themselves. The most prolific burden-producer is that idea that provision must be made for the needs of the future. The childless scrimp and strive to provide a competency for old age; and those with children pursue the same methods, providing for the future of their children. This fear of a future day of want has become a race belief so absorbing that the old, the young, and the middle aged are its victims under the guise of life insurance. "Prepare to die," has long been the slogan of orthodoxy, and now our community swarms with an army of life insurance solicitors, who echo the same cry.

If you are obedient to the Spirit you will not suffer these burdens to be loaded upon you. You will live in the present; do your highest duty every day; forget the past, and let the future take care of

itself. To trust the Spirit you must know of its guidance by experience. To those who have not learned the guidance of the Spirit, that experience must be acquired. God does not require you to follow His leading on blind trust always. You may look over all creation first and see the evidence of the invisible intelligence pervading everything, even your own body. Then from analogy you can arrive at a solution of the question whether or not that same Spirit pervades your consciousness. If you decide that it does, and you have made up your mind to cultivate its acquaintance, you may rest in assurance that the proof will be forthcoming. The Spirit is modest; its voice is silent in a turmoil of argument about its existence. It is not found on the house tops proclaiming its presence. It is Spirit. Spirit is the invisible, silent principle pervading Being. You are Spirit, and must find yourself before you can communicate with the Universal Spirit.

The thinking faculty is the gate through which the *I* comes forth from the invisible to the visible, and it is through this gate you must go to get into the presence of the Spirit. Hence, we take words and go unto our God. We come out from His presence through that gate, and we must return the same way. On the inner side is the Garden of Eden, but the cherubim stand there, and the flaming sword that keeps turning every way to keep the tree of life. That flaming sword is the inner motive that rules your thoughts and acts. It turns every way to guard the tree of life, because that tree is the precious substance of the Father.

Disobedience to the Spirit is refusal to do right at all hazards. We all know the right, but we do not always do it, because it seems to foil immediate attainment of the object we seek. We want quick returns, forgetting that "the mills of the gods grind slow, but they grind exceedingly small." We want instantaneous healing of our diseases, but are loth to sacrifice the mental habits that cause them. The mind of the flesh knows that its existence depends upon keeping the *I* in its bonds, and it begs that the discord which its ignorance has produced in the body may be quickly erased without disturbing its dominion. Hence, the cry goes up from all over the

land, "Heal me! heal me! like Jesus of Nazareth did those who came to Him, but don't ask me to change my ideas."

Moses stands for the progressive law of the mind, working out its salvation through obedience to the Spirit. It does not in its Egyptian darkness see the way out, nor can it see, except through the eye of spiritual perception. Some people mistake spiritual perception for the reality, and refuse to take the second step of science, which is organic realization of the truths preceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which the Spirit resides forever. No one can undertake this structure of a spiritual body until he has covenanted to follow the directions of the Spirit as revealed to him from day to day. If he depends upon teachers, healers, books, or the experience of others, he is like the contractor who starts to build after the design furnished by his architect, and instead of consulting that design and its author at each step, looks here and there and everywhere for advice as to what to do.

The image and likeness of our spiritual body is as thoroughly defined within us as is the tree in the acorn. Does the acorn consult anything outside of itself as to how it should bring forth a tree? Certainly not. It simply rests in the Spirit, and unfolds from moment to moment, as moved by the impulse within. Exactly the same law is operative in bringing forth the God-Man. The external, striving, wandering Will must stop its restless seeking without, and rest at the center. It must be obedient to that center, and learn the language of Spirit though it take a lifetime. Moses was forty years a tender of sheep before he was competent to lead his people out of servitude. He learned the language of the Father in his hours of solitude, and he knew, without doubting, when he was called to go forth. So we must, everyone, find the Father consciously in our own inner temples. We must go there day after day and ask for guidance. Mere denials and affirmations will not do it. God is Spirit. Spirit is Mind, and Mind knows. It is not an abstraction that dwells in vacuum to be invoked by some magic formula, but must be cultivated and

communed with as a child with its parent.

Thus the reality of living is to live as Jesus of Nazareth lived—one with the Father. If our ideas of God are what some one has told us, or what we learned in a course of science lessons, we have not found Him. He is the one inner plane, the visibility of the soul. Ye must know Him as nearer, dearer and closer in consciousness than father, mother, wife, husband, or friend. He must be to you the indwelling love and intelligence that leaps forth at every word you speak, every thought you think. He is at your right hand and at your left. He is within you and without you. He dwells in a halo about your head. His thought vibrates upon the tympanum of your mind, and you speak the divine words of health and hope to all the worlds.

God is our Father-Mother, the one inspiration of all we do, all that we are. Why for a moment ignore this one All-Power? Why look to the insipid without when the inspired within forever sparkles with the vintage of eternal youth, health, wisdom, life?

God is. Man is. You are now in the presence of that eternal Is-ness—Osiris and Isis are now our Father-Mother as fully as they were of old Egypt. The mighty works of those men of antiquity are possible to us, when we acquaint ourselves as did they with the power within. Look not abroad for power or wisdom. Seek at home. There in the silent recesses of your own soul you will find the pearl of great price. The well of living water must spring up within you. You are His beloved, and nothing short of His opulence will satisfy you. Stay no longer in that strange country and tend the swine, but come home to the Father's house. You will be thrice welcome. Your life will again spring up with new vigor, and the blush of youth return to your cheeks, when you know that the eternal fount of life forever bubbles up within your own soul.

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacriligion. You may attain to everything you can imagine. If you

imagine it possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law—let none belittle himself nor dwarf the Supreme by trying to annul it. "All thine are mine, and mine are thine."

God is, and we are. Let us live in His world. Not a world to be to-morrow, next month, next year, or next century, but here and now. God's beautiful universe is all about us only waiting our acknowledgment of its presence. Let us know God and live—live with love and joy, health and peace here evermore.

"Thou art, O God, the life and light
Of all this wonderous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven—
Those hues that make the sun's decline
So soft, so radiant, Lord! are Thine.

When night with wings of starry gloom
O'er shadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.

When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreaths
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine!"

In life's small things, be resolute and great,
To keep thy muscle trained; knowest thou when
Fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy, do this deed for me."

—Lowell.

THE HEATHENISM OF FEAR OF GOD.

The statement, "God is Principle, not Person," seems to some, absurd; to more, unsatisfactory; to many, irreligious. And yet careful examination—seldom given—of our inherited idea of God discloses a lack that leads to confusion when it is sought to understand the works of God.

No one, savage or civilized, is without conception of something higher than himself. This something is differently named, and whether the word "God" or another word or phrase be used, the thing itself—which is no thing—has some place in the mental and conscious life of the race.

There can be no "God" common to the world till all nations conceive alike. It is inevitable that a national conception of Deity is according to racial characteristics and temperament—using the term to define this something higher. Such conception is clothed by these characteristics, they impart to it a quality, or qualities, that are a human addition to its nature. This addition, continued from generation to generation, may become a veil that hides what it seems to reveal.

Progress in human life is self-evident. Unless the highest possible levels have been already reached it will continue. There can be no doubt that they are not yet attained, therefore the forward and upward movement must go on. Mankind and the idea of God ascend together. First instinctive, from feeling rather than reason, and qualified by fear, this idea changes as existence develops human capacities, becoming a considered, rather than only an impulsive idea.

But the element of fear seems carried along to give its impress to the conception. So far as the presence of this element and its impress is concerned, there seems little difference between the savage and the civilized idea of God, even though one is the more instinctive and impulsive and the other the more considered. The more constant and dominant fear is with the conceiver, the more affected thereby his conception of the higher something must be. And this very element of fear will lead—has led—the most civilized to refrain from

considering too much; to be afraid of considering too much, lest this very attempt should be blasphemous and provoke deplorable consequences.

No member of Christendom is fearless where his God is concerned, unless his conception of God has risen above the level of the anthropomorphic substitute for the Supreme. The fear that is a "vestigial remains" from lower types of mankind is rampant still throughout Christendom, even though its conception of Deity is above that of the savage. Fear has molded and improved this conception till its aspect as "a God of wrath," "a God of vengeance," pouring out "the vials of His wrath" upon mankind, is frightful and even far below the level of our better humanity.

We have said that we worshipped this God. We never did; we tried to. But our own better nature revolted, even while, through fear, we endeavored to hold fast to Him. We "wrestled" with Him in prayer, we made Him all sorts of promises, we implored Him to show us mercy, we agreed to do whatever He demanded of us, and then found we could not keep our promises. We "fell away" again and again, only to again and again grovel at His feet and implore pardon. We groveled before a Being who could blast us with a breath, who could annihilate the universe in one instant did He so choose, and believed that our fear was the beginning of our wisdom. Had anyone told us we were fetish worshippers, were following in the footsteps of the savagery that precedes civilization, we would have indignantly repudiated the charge and looked to see the blasphemy of the critic rebuked from on high.

So long as fear rules man so long his idea of Deity can rise no higher than fear permits. The least remnant of fear of God in the sense of being afraid of God—or anything else—will prevent the possible higher conception of God. The least remnant of this fear allies the conceiver with the savage who depends upon his ability to placate his God and escape his wrath. The heathenism of fear of God is a part of the civilization of the day. It compels a search for and adoption of some plan for the circumvention of this Almighty that can be placated and induced to change a previously determined cause

of action. This plan thus becomes a part of the civilization. And what a long step it is from savagery to Christian civilization, from the working of heathen charms to acceptance of the Christian plan of salvation!

And yet, is it such a long step after all? Progress to be sure, but has not something been carried along that prevents the present common conception of Deity from being entirely satisfactory to an awakened soul? To one who finds himself to be without the fear of God that has been praised as a virtue? The anthropomorphic God does not satisfy such, can not satisfy. He looks for what is truly infinite and can not accept in its place anything that can be induced by the finite to do differently than it otherwise would.

He must have a God he can respect. He finds respect to be much more wholesome than fear. He can worship only what he can venerate. He can not venerate a God that will be a despot at one moment and altogether uncertain at another; who could make a mistake, and then be obliged to find a way to rectify it. An awakened soul, one no longer in bondage to fear, must have a God that is sure and certain, not mistaking and vacillating.

Fear makes limitations that stamp Deity with their own character, and thus the conception of Deity renders again to the conceiver his own. *God gives back to everyone that conceives of God according to what is given to God by the conception.* Is it any wonder then that we read of the necessity for finding "the one true God?" Is it not inevitable that we are under this necessity? Can a stream rise higher than its source? Is it not sure to rise to the level of its source before the act of rising is finished, unless something intervenes to check it?

Must not the stream of human life rise toward its source? Is not this rising its progress? Can its progress be complete till the stream has risen to its source? Can it rise except through conception of something higher than itself to rise to? Must there not be an ideal toward which it shall rise? Can it attain the highest level till its conception of its source is like unto it? Any conception of Deity that falls below the highest possible, the Most High,

can bring human life only to where it still falls short of its possible attainment.

God conceived as Principle, not a principle or a anything whatever, is God conceived as the Absolute; and the Absolute is Infinite, because it does not choose. The Absolute can have neither need nor occasion for choosing between two or more courses of action. Whatever thus chooses is limited to the course of action determined by choice and is therefore finite.

We need to revise our ideas of "infinite." We have formed our conception of Deity according to what we recognize in ourselves. We see ourselves hesitating as to what we will do, moved by impulse to act and restrained by reflection from the action. Our self-conception has determined our conception of Deity. Reflection shows us that one cause of action is better than another. Observation shows that while we see what is best we do what we know at the time is not best. We do not seem free to carry out the choice prudence or the moral sense dictates. We seem resistlessly impelled in the opposite direction.

So God is a being who not only can choose what He will do, who has no restrained choice, but who also can not be restrained from carrying out His choice. This has been our idea of an infinite being—a being of infinite power, one who can do just as He pleases at any and all times, no matter what the seeming contradiction afforded by Nature's orderly processes. Therefore we have been taught what to do in order to induce God to change His intention and act contrary to what He at one time determined, relying upon His performing to the uttermost, because He was all powerful, whatever we could persuade him to undertake.

We have not seen what a weakling is this God, how far below the All powerful or Absolute we have fallen in our own conception. Truly man has fallen and needs to rise—must rise if he "would know God and enjoy Him forever."

For those who feel and can not see, this view of Deity is unwelcome. It robs them of something dear to them, deprives them of the comfort they experience when believing that God sees their sor-

rows and sympathizes with them, sees their struggles to be better and commends them. God as a personal presence, as comforter and counselor, is imperative. God as Principle is a cold, vague abstraction. There is nothing for one to grasp and hold to, only a something that is nothing, and so mystifying and elusive as to yield no practical help.

We dearly love approbation, we humans; and our worship of God has been largely tinged with our pride in His approbation, our approval of His approval of ourselves? Who would acknowledge it, though? Indeed, the idea that this has entered into our feeling toward God is most shocking.

When truth comes home to us it is frequently with a shock. If it is necessary to forsake an old basis in order to stand firmly on a new and better one, it is good sometimes for us to be shocked into the necessary action.

Let us think of God as Love. Is Love a cold, vague abstraction? "Love never faileth." Why not? Because it chooses not to fail, or because by its nature it *can not*. Because it can not is infinite. If it could choose not to fail, it might fail. If it could not in this case fail, it would be because its choice was restrained; then it would be finite.

God as a being who can either love or hate, extend mercy or show wrath, is the most unreliable kind of a God possible and we are under the necessity of working our charms—however we may dignify them by name—in order to appease and placate Him so that He will not be too severe with us.

We lay our dignity in the dust and call it humility before God. Did God really see what we do, even according to the anthropomorphic conception of God, He could not fail to be thoroughly ashamed of us as His handiwork.

The greatest boon that could befall souls that have reached a certain level in development would be to lose all fear of God and have appreciation in its stead. The one "gendereth to bondage" the other opens the way to liberty—"the freedom of the sons of God."

By one's conception of Deity can be told his conception of himself, and no one will live above his self-conception. As it is low or high, the trend of

his life is low or high. His progress depends upon the ascension of his ideals of God and self.

It is easily conceivable that God as Principle must be most unsatisfactory, at first, to those who for long have cherished in their heart of hearts the anthropomorphic God. It is not for them easily conceivable that the impersonal God can become more satisfactory, more really helpful, more truly practical in time of need than the other. But there are those who can so conceive and prove, even though they be but few. And if there were but one such, the one is proof of the possibility.

Only the infinite can be omnipresent, omnipotent, omniscient, always unflinchingly, unalterably, abundantly at hand, never far off, but *brought into us* by conception.

It is by human means that the impersonal God becomes incarnate, or becomes personal to us, but back of the incarnation stands always and forever the impersonal that is absolute.

Is this heresy? Worse, atheism? A mountain peak is covered with clouds to those below it. They are beneath the feet of the one who stands upon it.

—*Ursula N. Gestefeld, in the Exodus.*

THE DOING—NOT THE SAYING.

ARTHUR F. MILTON.

To be in the light is to be master of the situation. whatever the issue.

If we have a grievance it is no use to make complaint until we are certain of being right, at least, of being able to present our case logically—clear to the listener, or judge and jury.

Thus it is with our personality, or the understanding of self.

To teach a philosophy we should know enough of it by self-application or experience to inspire it with the impetus needed to make it felt as a truth.

An aphorism says: "Faith is truth felt." But how can the spirit of selfish pride inject feeling of love into that which is not in its own vibration? It must necessarily fall flat on the reader or hearer. It runs in a parrallel with the drunkard preaching

temperance.

Teaching the philosophy of love needs love as a basis—its practical exemplification by the expounder—as it needs purity of action to make the philosophy of moral culture acceptable.

"The devil quoting Scripture" is not without fair representation in every day life. Many preach what they do not believe—consequently do not enact. Others believe what they do not know to be true—consequently move in the dark. Some preach what they do not practice—consequently are not true to themselves. Some knowingly; others from lack of self knowledge—believing because they preach right, they are right.

Self knowledge is an important factor in all reform matters calculated to benefit others. Consistency must exist for practical results. Without it the fundamental principle is lacking to achieve that which is intended.

A beautiful sermon or lecture, minus the essence of its being, is imbibed with the spirit offered. It receives the acknowledgment due the same, but misses the soul. It vanishes as soon as displaced by other thoughts of a worldly nature.

As matter finds its own, so does spirit or mind. But to reach the soul the thought must be consistent with the action it expresses, or the life with that which is given forth.

No soul can elivate another above its own attainment. Then how can the mortal? The law remains the same for both.

Men may speak wiser than they know under inspiration, but then the elements must be inherent for this understanding. It is now for them to abide by it as well as teaching it. In comparison to their practical execution the law affects their hearers or readers. Not a modicum beyond this.

We may know what is right, but can not claim it until we execute it. The principle lies in the doing, not in the saying. Law and principle are one, and thus follow the act.

To be the master of a truth, therefore, is to enact it. Under those circumstances only, are we in the true light of the same, and enable others to find us.

—*Philosophical Journal.*

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Unchain the Truth.

Since the excessive storms of the past month have passed away, the work of "Unchaining the Truth" has been progressing with satisfactory energy. The book, "Christology," is going out in large quantities, numbers of people taking ten at a time and giving them away to such persons as they wish to bring into this new thought. Taken altogether the work is satisfactory.

The circulation of the NEWS LETTER should be pushed with more vigor than it is, because it is a great paper, the price is merely nominal, twelve copies of a 64-page paper for one dollar is very low; but it is sufficient to say that it pays the expenses, and that is all we are caring for. I wish I could induce all my friends to send in one additional subscriber during the next thirty days. Let every one try to do that much towards "Unchaining the Truth."

THE COLLEGE COURSE.

The College Course has been progressing with great rapidity during the last sixty days, and it is on the increase. The price seems to be permanent at five dollars, as there is an abundance coming in to pay all the expenses connected with it. Those who ever expect to take the Higher Lesson Course must take this primary college course, as none will be permitted to take the Higher Course except those who have been taught this lesson of healing the sick. It would be like trying to teach a child the science of mathematics without the multiplication table. There can be nothing left behind. All must be perfected as you go. The absolute necessity of taking this primary course is apparent to those of us who understand, it can't be avoided.

The object and aim of this great Truth, or Divine Philosophy, is to free the man, to manumit the child that God made, and give him the full and absolute control, to destroy the environments of materiality, and give each one the mastery, the mastery over all, as God intended that we should have.

WORK AT LARGE.

The work throughout the United States and Canada, and also in foreign countries, has shown improved energy, and it is with feelings of gratitude to God that we are enabled to report these things, and all of you I know will rejoice when you know that the Truth is being scattered broadcast throughout the world, and furthermore that the world is receiving it. Surely when we look over the world and see the human family dying for the want of this Truth, we are led to exclaim, that "The harvest is ripe and the laborers are few," but thank God, the laborers are becoming more plentiful, and day by day, week by week, and month by month, are being added to the work more and more of those who are giving their time, their work, and their all to God.

WASHINGTON.

The work in Washington is advancing with wonderful strides. There are thousands here now who are enthusiastic followers of the new thought, and yet other thousands are reading and studying, and soon the nation's capital will have been honeycombed with the work of this Truth. God's will be done.

Your brother in Love and Truth,

Oliver C. Sabie

MRS. SARAH A. JEFFERSON.

It is with great pleasure that we are enabled to call attention to the work of our student and sister, Mrs. Sarah A. Jefferson, of No. 4 East Forty-fourth Place, Chicago, Ill.

Mrs. Jefferson was originally an Eddy taught student, but belongs to the Reform movement, and is doing a grand work as a healer in Chicago. Should any of our friends desire to write her, they will find that she is a conscientious, good woman, and God is blessing her in answer to her prayers in a remarkable degree.

The great power of the Reform Church movement over and beyond all other systems of healing, is that we do everything in and through the name of Jesus Christ. The promise is, In my name shall ye do so and so; and our workers everywhere rely wholly and solely upon the efficacy of the name of Jesus Christ. We appeal to God through Him. The healing that is done by our workers is away beyond anything that is done by any other class of students, which I attribute solely to the fact that we do our work through the name of Jesus Christ, our Lord.

Others heal the sick, many of them in a remarkable degree; but they could add to their efficiency if they would simply come out upon this one platform of the Reform Church. That is where our power and strength lies in a pre-eminent degree. Mrs. Jefferson will give cumulative and heroic treatment where desired.

SPIRIT VERSUS BODY.

FLORENCE SHAW KELLOG, FAY, KANSAS, IN SUGGESTER AND THINKER.

Who can estimate the difference made in man's advancement and present condition had he always regarded himself as a spirit and lived up to his privileges as such? In Christ's time men seemed to be grasping this great Truth, and now and then one stood out from the multitude strong and invincible in spiritual strength, and undoubtedly the hope grew that this would soon be true of the many instead of the few; but as the years rolled on the race became more and more engrossed in the struggle for gain, for worldly riches and preferment, and the beautiful Truths the Great Teacher taught were more and more hidden under creeds and doctrines of man's making, until to-day it is still true that those who live spiritually—that is, as spirits having bodies, rather than as mortal men having spirits—are the exception rather than the rule. And why? If I am ever to be a spirit I am one to-day, for with the Creator all is the same, yesterday, to-day and forever—all melts into a glorious Now, and man, as the central thought of that Now, may live the life of the spirit to-day as truly as in some far-off time which we call eternity; some vague, shadowy place called the spirit land. What, where, is the spirit land? It is not wherever spirits dwell, and therefore here? May we not make it as bright and beautiful, as restful and inspiring as it is possible for any place to be if we truly apprehend ourselves as spirits and live up to the measure of our privileges and responsibilities, one with the other?

What is the body that it need hinder us in true living? It is our servant—not our master; made to help, not to hinder. Shall the bird be free and man be fettered? Shall man alone cringe and creep along the ground, like a thing despised? Shall he call himself a "miserable worm of the dust" when he is stamped with the impress of Divinity and meant to live in close, vital connection with all the forces of good and beauty in the universe? Shall we presume to despise that which the great God has

thought worthy of creating? That he has called us into being is proof that He did it for a purpose and with high intent. It is ours to determine that purpose and live up to that intent. He meant us for spiritual life; would He then have given us a body if it must be a hindrance to us in such life? Is He not all-wise—His wisdom only to be measured by His love? May we not be sure He has not made a mistake in placing us here? Must it not be that earth life was meant to aid in our advancement?—that in some way, which we as yet but dimly understand, it was all to be a help to us in working out our salvation? "Be ye also perfect as your Father in Heaven is perfect," said the Christ, but he did not say we were to put off this work of perfecting ourselves until some far-off time beyond the change called death. He knew the possibilities of the life here, even as he knew its perplexities and trials, yet he lived in spirit and in truth day by day, drawing from the great fountain head of life and love according to his need, and seeing with clear vision that which was and was to be. Yet through all he was human like ourselves. His body was not a hindrance to him, for he, as spirit, had dominion over it and made it obey his will. He is our example, sent to teach us how surely we are one with the Father and how divine and beautiful life may be if we will make it so. What he did we may also learn to do. As he lived we may live. All his power came from the spirit, because he regarded himself primarily as spirit and lived a deeply spiritual life despite his environment, drawing inspiration from all that was inspiring, and having food of which the world at large knew not.

Lonely, poor, despised, having no place to lay his head, no place to call home where he might gather those he loved best about him and feel the blessedness of their companionship—who among us can be poorer in an earthly sense than he was? Who can have environments less conducive to high and holy living? Yet see how he triumphed over all—how he lived superior to all because spirit is superior to all—because as spirit he knew no hindrances, no evil anywhere; and by the force of his spirit will he made everything about him a help to him, stepping-

stones to help him over the rough way—just as we may do, for God would not give us an example it is impossible for us to follow. He would not bid us "be perfect" if we are not built for perfection and sure to come to it if we use the strength provided for us. Christ kept his mind steadfastly fixed on the good in everything. He spoke to the good; he lived the good. He recognized the great Truth we are slowly learning, that all that is to be is Now, and did not defer his blessings.

"To-day thou shalt be with me in Paradise"—not to-morrow, but to-day. Now is the appointed time. Now is eternity. All the eternity we shall ever know is Now, and if we are not spirits now what hope or assurance have we that we shall ever be such?

As we cover the dainty dress of a child with an apron of coarser material that it may be free to live and enjoy, with no thought of harm to its raiment so the soul is covered with a garment of flesh that it may work out God's purposes here and receive no stain. Death slips off the apron and we stand revealed as we truly are. But why wait for death? Why not know ourselves as spirits now, as Christ did, and so live triumphant over all that would hurt us?

All our life is spiritual life. There can be no other, for God is spirit and we live only in Him. We can have nothing but what comes from Him, and He has but spiritual gifts for us. We tent for a night in the body as we go onward, because it is His purpose that we should, but when the lessons of earth are learned and we are ripe for the unfoldment, the body falls from us as the husk falls from the ripened fruit. Death is but the gateway through which we enter another of the Father's "many mansions"—the reception room where we tarry for a moment, as the wedding guests tarried, awaiting the welcome of the Master. If we are not spirit now, what is there in death that it can make us so? It has no dominion over the real man, as we shall know as we grow wiser in the things of the spirit. With just what we have made ourselves, with just what riches of life and character we have gathered here, we enter upon the life there, being each ourself and no other. If here we yield author-

ity to the body, and live only in and for it, we shall be indeed "poor in spirit," and must begin as a little child with its A, B, C. Oh, why have it so when we may gather such treasures by the way and go a soul well equipped for progress? To him who truly lives it must be that

"Where earth ends and heaven begins

His soul shall scarcely dream"—

because all is heaven to him. God is everywhere and in all things. We can not escape from Him; then why not learn to live in sweet accord with Him, and walk each day as in the felt presence of all that is high and holy? "Ask and ye shall receive." Are these idle words? "Knock and it shall be opened unto you." Does this mean nothing, or does it mean that we may have what ever we will of good and blessing? Does it not mean that all that we sincerely desire and work for shall be ours—is ours? Does it not mean that all that God has is for us—that we may drink freely at the fountain of life and become one with the angels in heaven?

"Worms of the dust," are we? No! a thousand times no! This is where the wrong is done—that we are not taught to respect the divinity within us. "Father, forgive them, for they know not what they do"—these teachers who would have us believe that we are created low and vile, when, instead, we are children of God, direct heirs of all good, and should stand erect, facing our Creator with reverent confidence that He knew what He was doing when He called us into being, and has set us a noble work to do and given us strength to do it well. We should believe in our ability to live aright, and, taking the gift of life gratefully, dedicate it to His use, and live high and holy before Him.

To-day I watched a little child as it stretched out its tiny hands in eager desire to catch the sunshine that lay about it, and, as I watched, I could but wish that we, "children of a larger growth," would stretch out our hands and try as earnestly to catch the sunshine of Truth and weave it into the fabric of our daily lives. Life is so grand in its opportunities—so beautiful everywhere! Oh, why do not all men feel it so and make themselves worthy of all that is so freely given? Why do we not better

fit ourselves for our rich inheritance? Why do we build so low? Why do we grovel upon the earth when above us is the eternal heaven, with all its beauty and peace? All for our use if we will take it.

When man shall once come to his own, when he shall recognize his power as spirit and live in sweet communion with the "Over Soul," when he shall walk, as Enoch did, with God, and know all the beautiful possibilities of the Now—ah! who is to tell what life shall be then? This is the vision that haunts us with sweet persistence—the ideal ever before us—to which we shall some day attain; for God does not mock us with impossibilities. That we can dream of these things is His pledge of their reality. They only await our awakening in the night of spirit to fulfill them. There is no such thing as failure for him who truly lives, for all the strength and wisdom and love of God are his to work with. He can not fail. Arouse ye, then, ye people, and help to bring the Kingdom of God "on earth as it is in heaven."

Bless all experiences in yourself and others, and never condemn or predict calamity or destruction. Make to yourself, as well as to others, suggestions of regeneration and victory, even from the observed facts of sin. In the form of death and failure see only life; for every movement is a manifestation of life and means overcoming to the Son of God, man, when it is finished and the lesson is learned.—A. P. Barton.

"Children," said the teacher, while instructing the class in composition, "you should not attempt any flights of fancy, but simply be yourselves, and write what is in you. Do not imitate any other person's writings or draw inspiration from outside sources."

As a result of this advice Johnny Wise turned in the following composition:

"We should not attempt any flights of fancy, but rite what is in us. In me'thare is my stummick, lungs, hart, liver, two apples, one piece of pie, one stick lemon candy and my dinner."

REMARKS ON HAPPINESS.

BY DR. J. A. EICHWALDT, IN THOUGHT.

How to be happy is a question that has been asked time and again, a question that has brought responses from various sources, including the brightest minds and the profoundest philosophers of every age. But still the same old question is being asked and it is evident that the world has not yet learned the great secret, the art of being happy. There seems to exist so little happiness and so much the opposite that the question naturally arises: "Do people *want* to be happy?"

In looking about us, anyone with a little ability to observe will see that the entire life of every human being is nothing more nor less than a race for happiness. Why, then, do so few actually reach the goal? It certainly can not be because of a lack of sincerity or unfaithfulness to the purpose that keeps so many from attaining happiness. It must be either because there is something wrong with the methods by which we hope to attain it, or because "happiness is not of this world," which is only a "vale of tears." Ye miserable ones, you who consider yourselves unhappy beyond redemption, search your mind to find out which is the case with you. Are you one of those who do not believe happiness to be one of the earthly possibilities of man, or do you imagine that you are too good to be happy among people, so many of whom are "worldly" and but a few are saints? If you believe the former, let me assure you that you are wrong and that you may experience happiness, *worldly* happiness, if you please. If you belong to the latter class, I have but little patience with you. I would not think it worth while to attempt to bring you from a state of misery to one of happiness; it would be a hopeless task.

There are many views on the subject of happiness as well as the methods of obtaining it. The so-called "New Thought" literature is full of advice to that end. Some of such advice is good, some is bad and most of it is worthless, because it does not lead the one who acts upon such advice any nearer to the goal sought.

There, for instances, are certain would-be "occultists" who profess to be in direct communication with the "masters" or rulers of the universe, and who by virtue of this claim expect their followers to accept and act upon all sorts of absurd theories, coming either from their own distorted brains or received from immature "intelligences" on the astral plane. One of their universal theories is the theory of "unselfishness" which they incessantly and vehemently preach but very seldom (if ever) practice themselves. According to their theory, a person, in order to be truly unselfish, must lose self—his individuality—and merge his consciousness into that of humanity as well as the lower animals. Then, at the same time, one is to cultivate his will to outlive his "Karma" and to lift up mankind, bringing them into realization that "brotherhood is a fact in nature." As a reward, he may then, after countless reincarnations, gain "nirvana," or a state of perfect bliss.

These theories would be good and beautiful enough, if like the Bible, they were not written in such a manner as to admit a variety of interpretations, most of which oppose each other and lead to different applications of the teachings. #

It is true that happiness is a state of mind—a frame of mind—and therefore, one who possesses the ability to concentrate to an extent that will enable him to mentally withdraw from unpleasant conditions in his environment, may be happy—in his mind. Such happiness would be satisfactory enough, apparently; in fact, however, it is merely self-hypnotism and almost as great an enemy to the progress of the individual as alcoholic intoxication or the influence of any other narcotic. Demosthenes of the ancient Greek history was a personification of such happiness. Entirely ambitionless, he was satisfied to live in a barrel and even threw away his drinking cup because he discovered that he could quench his thirst by using the hollow of his hand.

True happiness is *more* than mere mental state. Ideal happiness is entirely consistent with effort and progress. Real happiness is consistent with hard work and struggle in the conquest of circumstances, although such struggle may not always be crowned

by victory.

"If that be the case, we all ought to be happy." That is the case exactly, but still most of us are decidedly unhappy. Why? *Because we worry.* But why do we worry? Have we not good cause to worry? Be that as it may. Let us be practical; let us determine the quality of our actions, both mental and physical. If worry should prove to be of some use to us, to contribute to our pleasure or happiness, then by all means let us worry and worry hard! But on investigation we find that the worry habit is not only utterly useless but positively injurious. We derive neither pleasure nor benefit from it. It neither helps nor inspires us nor does it benefit our neighbor. Why, then, bother with it, since it is only a barnacle—an impediment of our progress towards happiness. Let us cut it loose from us and see whether or not we have added to our happiness. To be sure we have. After all, Demosthenes has taught us a lesson.

Now, about our conduct towards our neighbors. It is necessary to our happiness that our conduct towards them should be *just right*, because the happiness of many is dependent on others. In fact, too much so in most cases. Does the precept of the great teacher "to love your neighbors as yourself" admit a practical application; if so, how? Do we have to run around showering our affections upon all whom we may meet, or had we better confine our demonstrations to the neighbors' wives and daughters only? Some Christian ministers (and also others) prefer to follow out the latter interpretation, forgetting that the same teacher as well as other great souls also advised to "do unto others as you would have others do unto you." There are many who seem to construe the last mentioned injunction to "do others before they will have a chance to do you." Such people imagine themselves to be selfish, while destroying their own happiness. A thoroughly selfish person would not be so foolish. He would neither demonstrate his love to his neighbor or his neighbor's wife or daughter (unless he happens to court the latter), nor would he attempt to "do" him in any other manner. *He would be just.*

Most people's worry is caused by other people. They think that they would not worry at all if it were not for others. In fact there are almost as many different causes for worry as there are people in the world. Some of the causes would be valid if worry was of any use, but by far the largest majority of them are imaginary. Imagination transcends mind. The *cause* of worry being imaginary, produces the mental state called worry, which again reacts upon the physical. Thoughts are forces, and, as such will invariably produce effects which will be desirable or otherwise, according to the quality of the thoughts producing them. The effects of worry are many. Wrinkles, gray hair, premature old age, nervous prostration, are some of the undesirable results produced by worry. Are there any desirable results to be achieved by worrying? Certainly not. At least I don't know of any, nor do you, nor does any one. Why, then, worry? Because we can't help it. What nonsense! Can you not operate your thoughts? Can you not think as you please? Yes, certainly you can *if you will*. It depends upon your *will*. Cultivate your WILL! Only people of strong will can be happy at all times. "Solar plexus" methods give instant relief and are excellent for the purpose of controlling the worry habit, but do not stop there. You can not expect to achieve perfect freedom, not only of worry, but also of every undesirable condition, unless you train your mind in concentration and develop the strength of your will. Exercise it, then, in your attempts to conquer the worry habit. WILL to be happy. Do the best you can in all matters pertaining to yourself and your neighbors, and don't worry about the results. You may fail at first, but try—try again.

THE WISH.

Should some great angel say to me to-morrow:

"Thou must re-tread thy pathway from the start,
But God will grant, in pity, for thy sorrow,

Some one dear wish, the nearest to thy heart."

This were my wish—from my life's dim beginning

Let be what has been—wisdom planned the whole]

My want, my woe, my errors, and my sinning,

All, all were needed lessons for my soul.

Ella Wheeler Wilcox.

SUBJECT OF PRAYER.

CONTINUED.

Colonel Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, March 9, 1902.

The lecture of this afternoon will culminate our lectures on the subject of prayer, which, with the previous lectures, should enable each and every one of you to heal the sick. I am simply going to talk to you and try to impress this lesson upon your consciousness so that you will learn how to heal the sick. That is the object of these twelve lectures.

The first lecture, which you must ever bear in mind, was that God is spirit, that God is omnipresent life, love, wisdom, goodness. Omnipresent means everywhere present. God is life; we live, move and have our being in life, in God, and were created in His image and in His likeness. Therefore, we are perfect as God is perfect. God's image and likeness is perfect, everywhere is perfection, and nothing can change it. If we ever were the image and likeness of God we are that image and likeness now. These so-called material surroundings which we see, feel and hear through the senses, is no part or parcel of God, in the sense that it is the image and likeness of God. We image and liken God in what He is. He is life, He is love, He is wisdom, He is power, He is goodness; and we image and liken Him in those things. You must bear in mind also that God is omnipresent, He is everywhere. That does not mean that you can measure Him by certain surroundings, but He is everywhere. Infinity means world without end. When you look into the starry heavens, and see the worlds, and worlds and worlds, and were you at the farthest one which the strongest glass can reveal, you would be as far from the end as you are now. It is infinity, it is worlds without end. God is everywhere; God is life. Therefore life is everywhere. Now, you must get these things into your consciousness, because upon that foundation stone rests all the power of healing; because you must recognize the power that does it. God is the Healer.

Then you recognize, in the second instance, man as the image and likeness of God; if he is the image and likeness of God, he is perfect as God is perfect; then when you recognize this perfection, living, moving and having its being in the Deity, you have healed any so-called disease, because that is the thought that heals. It is only in the realization of the perfection of God, and man being in the image and likeness of God, and man being like Him, that you can heal. When you can so divide this so-called material life from the spiritual, and recognize the perfection of the child of God, living in perfection, that is the thought that heals; and that is all the thought that does heal; that is all there is in healing.

It is God's work, and when you recognize that perfection in that way you have done all the praying that you can do that will heal the sick.

You are met by material mind right on the very threshold of this thought, and say, Here is man perfect, as God is perfect. The thought astounds you. Put to the uneducated it astounds them. They do not divide the dross from the gold, the chaff from the wheat. You go to the river and see it; you go back in an hour, and what you see then you did not see an hour before. It has gone. So with this human body. It is passing on, constantly passing on. The body that you see to-day you will not see in a year from now, it will have passed on. But the child that God made, the perfect child that is the image and likeness of God, never dies or changes, but like God, it is forever and forever. When God breathed into man's nostrils the breath of life, and he became a living soul, that life is eternal. Now hold your thought right there. I want you to learn how to heal the sick. Let us culminate it here to-day. We have taught you in these prayers that you must come to God with a pure heart, with an eye single to the purpose of love and of good; and when you come there, if you remember that your brother hath aught against you, lay there your gift and go and be reconciled to your brother. You can't come to God and ask a blessing with injustice in your heart, and ever receive it. You can't do it.

Then we go on with the *modus operandi* of the prayer. We have divided it, as those of you who

have heard these lectures understand, into four cardinal parts. First, the introduction; second, the denials of all evils. There can be nothing evil come near you, because you are perfect, the perfect child of God; and you deny all evil. Here comes up a manifestation called disease, deny it. It is unreal; it is untrue, deny it. Why do you deny it? You go right back to the fundamental thought that I told you about, that you are the image and likeness of God, are perfect as God is perfect, and if you are perfect as God is perfect, you can't have any disease. There can be no disease, and if you are called to treat another person, or pray for him, you recognize his perfection in God. Then the so-called disease vanishes, and God Almighty's perfection is manifested. Therefore, deny everything that is evil, deny evil, for evil does not exist; there is no such thing as evil. There is a manifestation of evil, but it is only in what we term material mind; it is false, it is unreal, it is untrue, and it does not exist and can not exist, for God is all and God is good. You have to take these fundamental principles as true, and when you do that the Truth is demonstrated by the science proving itself. Now here, for example, we will say, comes a person with a fever, and we have a case of so-called fever before us. There are two systems of prayer adopted to heal that case. Both are sincere. The ordinary Christian's prayers are as sincere as anybody's can be. They pray to God for the healing of that fever, to heal Sister Smith of that fever; to raise her up from this sick bed. What is the result? I have known of a few instances where the person making the prayer had faith so strong that the faith would be manifested, and the fever would be destroyed. But when you find one such case of that kind, you will find a thousand where the disease is not touched. They simply can't touch it. Why? Because they recognize the evil in the fever, and they have given it a name and given it a character. It then must be driven out by a stronger power than the human mind, as a rule, can bring forth in faith. You see now how much easier is our prayer, that is, this prayer of understanding, than that of faith. I think I can show you in a moment the difference between

the prayer of faith and the prayer of understanding, so that you can see the difference. Now, try and catch this idea, because here is a point that is a practical lesson, absolutely practical. I want every one of you to go away from here understanding how to heal the sick. Here is this case of fever that we have been talking about. The Christian comes and prays, prays acknowledging the existence of the evil. Do you catch the thought there? In other words, he gives the fever a character; he makes it something in his consciousness and in his prayer. Now, that is the prayer of faith. The prayer of understanding does this. The person who prays with the understanding knows that that person lying there, supposed to be sick, is the child of God, and he does not see the material connected with that person at all; but knows that the child of God is there; and that the child of God wherever it is, is perfect, and that it can't have fever, because it is the image and likeness of God, lives, moves and has its being in God; and therefore it can't be sick. What is God? we ask. God is spirit. What is man? He is the image and likeness of God. What is man, again? He is a spiritual being, the image and likeness of God. That is what man is. This body exists only in name. That river exists only in name. It is constantly passing on, the manifestation remains; but the spiritual child of God remains forever, and never was sick, and never can be sick, and when you make that realization you never can be sick, and you can destroy sickness wherever you meet it. This is true, and it is as plain as a, b, c. If you give character to the disease you fasten it on to the person you are trying to heal. If you feel a symptom of the headache, and say, Yes, I have the headache, of course you have the headache, because as a man thinketh in his heart, so is he. There was a neighbor of mine not two hours ago sent for me. He had gone to bed and had put pillows over his feet, and he was worrying, saying he had the worst headache he ever had in his life? He knew better. He knew that that manifestation called headache was an imp, a lie, and there was no truth in it. What was the result? He had given it a name; he had said, Yes, I have the headache. I will go to bed

and put pillows over my feet and get into a sweat and may be by and by this so-called devil called headache will let me up. The result was that when I went over there and talked to his mind subconsciously about fifteen minutes, he took the pillows off of his feet and went to sleep, like a sensible man. No fever there; no headache there. Why? Because I had disabused his mind of the reality of the existence of the fever or headache in his case, and that is all there is of the healing.

God works everywhere in a natural way. These things called miracles never existed. All that there is in miracles is in the ignorance of the people who believe in them, and the more ignorant you are the more you believe in miracles. Now, these are hard expressions, but they are absolutely true. God from all eternity never changes. He can't change, because from all eternity he is one and the same thing, without beginning and without ending. A miracle means that there is a change of divine law. God is perfect himself. His laws are perfect, and He works in perfect unison with those laws. The law of forgiveness is that when you bring yourself in range of forgiveness enough to ask God to forgive you, in other words, you make a prayer in accordance with the directions we have given you, you bring yourself in line and you receive the benefit. If the sunshine is necessary for you and you want it, and you go back into a cellar, and say, God, please send the sunshine, do you think God's sunshine would twist away round to get into that cellar to get to you? Not at all. If you want the sunshine you have to get where the sunshine can hit you. If you want to get the benefit of God's blessings you have to get where those blessings can come to you. In other words, you have to bring yourself in tune with this Infinite Life and Infinite Love, and when you do that, it covers you as the waters cover the sea, and no evil can come near you, around you or about you.

Now, going on, we close up the latter part of this prayer, which is affirming. We have taught nothing on the subject of affirmations so far as these lectures are concerned on the subject of prayer. Never ask in the sense of pleading. When you make a prayer, do not ask, Father, give me this, because you

have got it already. God give me health; give me strength. That is not the way to ask. But affirm, I have health and I have strength. Why? Because I live, move and have my being in God. God is eternal life, and nothing but eternal and perfect health can live in eternal life. There, affirm, I have perfect health. What is the use in asking for something that you already have? Don't you see it is throwing a doubt on what has gone before. If you have eternal life and eternal health and live in it, what is the use in asking for it. I might sit down to a table and say, Father, give me chicken right on that plate, when I have chicken on that plate. God gives it to me, and it comes from God, and I thank Him and I bless Him for it, in the name of Jesus Christ, my Savior. Go on and eat your chicken and enjoy it. That is the way to pray.

When David prayed he said, "The Lord is my shepherd; I shall not want." He did not say, Lord, please be my shepherd and keep me from want. "He maketh me to lie down in the green pastures; He leadeth me beside the still waters!" He did not pray, Lord, let me lie down and do thou lead me, but he affirms that the Lord did lead him. Let me impress upon you that in your praying, affirm that you have that for which you ask before you ask, and as Jesus, in substance, has told us, it will be realized.

It used to be a wonder to me that we should affirm that we had something when in reality we did not see it manifested. When you affirm that you have that for which you ask, before you ask, you are bringing yourself into the sunshine; and when you get into the sunshine, it comes down and covers you, and that for which you asked, knowing that you had it before you asked, is manifested in material thought and in a material way.

Suppose you are poor, suppose you pray to be relieved from financial troubles. In the first place, every thought that you have of that kind fastens the evil on you. If a person thinks that he is poor, he is only prophesying poverty for himself, and he is as sure to reap it as he is to take breath into his lungs when his lungs are empty. The one that goes around worrying about poverty, about want, what is he doing? He is doubting God Almighty, isn't

he? "I will protect thee, and I will take care of thee, and I will feed thee, and I will comfort thee," are bristling gems from one end of the Bible to the other. We have God's promises under every condition that He will sustain us and take care of us, and yet we are here afraid to ask for it, fearing that God will go back on such promises and let us starve. See how wicked such thoughts are. Job, after everything had been taken from him except his wife, and she was not a very good quality, what did he say? "Though he slay me, yet will I trust him, and I will maintain mine own ways before him." Do you want money? Affirm that you have it. Do you want anything? Affirm that you have it, knowing and realizing that you live in God; that God Almighty is all and in all, and that all is yours, because you are His heir; and when you do this and do it with the realization that it is true, the materialization will come to you and the money will flow to you from the four winds of the earth. I have known people to pick money up on the streets, or it has been shoved into the door, when they were right on the brink of starvation. A man in London started a home for orphans without a cent, affirming that God would furnish him the means. At times he would sit down to the table with hundreds of orphan children around him, without anything on the table, and He would make a prayer thanking and praising God for his bounties which were coming, and almost before the prayer would be ended, supplies would be coming in, and they would have plenty. It was one of the most successful institutions in the world and it never had a dollar except the contributions sent by God Almighty. That is the life that is for you and for me if we will accept of it.

Another example. Here is a person that is always miserable, miserable in her body, and as her mind is the foundation of that body it is worse. She does not like her neighbors, and she knows her neighbors do not like her. The hate is mutual, because one engenders the other. Everything goes wrong, and she never can see anything in the right light. What is the result? She is simply putting those beggars on horseback—these beggars of evil, these devils

called evil—she is putting them on horseback. They say you put a beggar on horseback and he will ride to the devil. They will ride you to the devil, all the devil there is, these beggars you put on horseback. Now, the thought is this. Do I love my neighbors? Yes. Do my neighbors love me? Yes. Have I any enemies? No, I have no enemies. Why? Because all the children of God are my neighbors, and I love them all. But the very minute that I bring myself down and get out of this Infinite love and knowledge that I have enemies, what is the result? I am fastening them on my own consciousness, on me, and as Job said, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

Therefore, if you would be happy, think happiness; if you would be perfect, think perfection; if you would be prosperous, think prosperity, and know that your prosperity comes from God and God alone; and when you can trust him, trust him by affirming that you have all, with the understanding that you live, move and have your being in God, and everything comes to you. Then you are happy. Then you are in harmony.

Did you ever think how beautiful a prayer this prayer of our Savior is. "Our Father"—the universal Father of all creation—"who art in Heaven"—who art in harmony. All is harmonious where God is. There can be nothing that is out of harmony, and when you think that you live, move and have your being in harmony, in God, how can any inharmonious thoughts come to you when you are in God? "Hallowed be Thy name. Thy kingdom come." What is God's kingdom? Where does it come to, and what is it? Jesus tells us in the 17th chapter of Luke, 21st verse, that the kingdom of God is within us. Then the kingdom of harmony is come unto me. That is the thought. "Thy kingdom come; Thy will," the will of universal life, and universal harmony "be done in me as it is in heaven" (harmony). See what a beautiful thought; and when you come to realize and analyze the Lord's Prayer, you will see that it covers the whole domain of human wants, and destroys all the domain of so-called human fear.

Do you want health? I see my time is out and can talk but two or three minutes longer. Never for an instant give acknowledgement to disease; never for one instant give it standing or character. Think health always, and nothing but health. Here manifestations may come up. Deny them. Remember how the Savior acted when He was taken on to the mountain. He was shown by this so-called devil all the world, who said, If you will bow down and worship me, the master of so-called materiality, you can have all that. He knew that that was a lie, because there was nothing in it. The Master said, "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" Hold yourself always close to the pattern. Remember that Christ is the pattern. Remember when you are leaving the pattern you are leaving your birthright. You are leaving the Way, the Truth and the Life. Stick to the pattern, and remember this: that if you are ever attacked with headache or other inharmony, affirm, I have no headache. I am the perfect child of God; living, moving and having my being in God, and I can't have the headache, and any belief that I have headache is a belief of materiality, and it is false, unreal, untrue. Denounce it as a lie of so-called material thought. Oftentimes when I have been denouncing headache as an infamous lie, the persons being treated would speak up and say, It is gone. It is a traveling tramp thought. Give it no home and it will leave you. But if you acknowledge its existence it will whip the very ground with you. The only way is to stand porter at the door of thought and deny its existence. Never allow evil thoughts to come into your being, and when they do come, destroy them. Affirm that they can not touch you. You can not come near me; you can not have a home here. I command you to go, in the name of Jesus Christ, and they will go. That is the thought that heals. Keep forever and forever on the cardinal principle that I gave you of God, and man's perfection in Him, and you can never go wrong. God's love is with you all. Amen.

Polute not the work with profanity, vulgarity or prevarication.

THE LAWS OF THE KINGDOM OF LIFE.

"*Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.*"—Matthew vi, 33.

The kingdom of God is the kingdom of life. The kingdom of life is the kingdom of law and order. Love is the fulfilling of the law. The result of the fulfillment of law is harmony. God is life—love and harmony. Then are we told to seek to *know* the laws of life, and their *completeness*; and we shall dwell in the kingdom of Good, where there is nothing lacking.

Many who are seeking to know the truth are men and women, who conduct their homes and their business according to the principles of law and order, and they bring forth the very best results because they work not in confusion. And yet when they try to *apply* spiritual truths, they do so in the most haphazard kind of manner, and therefore obtain the most haphazard results. Then, instead of realizing that their failure to bring the desired good lay in their *ignorance* of the law by which it comes, they are prone to condemn the doctrine as false. It has been proven beyond doubt that the laws of telegraphy when rightly used will always bring results. If I proceed to send a message and that message is not received, and I therefore get no reply, shall I denounce the telegraphic system as incompetent to serve me? By no means. Straightway I seek to find where I have *misapplied* the principle, and fallen short of success. When my ignorance is made plain to my consciousness I see no more in that direction. To keep the kingdom of God (Good) and its righteousness (wholeness), is to seek the laws that govern that kingdom, and keep them. To keep the laws of life is to manifest perfect harmony (heaven). To break them is to be in discord (hell). To keep part of them and break part is to be first in one condition and then in the other—for they are *conditions of mind* and not places, above or below. Did not Jesus say plainly, "The kingdom of heaven is *within* you?"

I was at one time in what seemed to me the very *acme* of discord, and my thought was to flee lest I

should be consumed. Then I realized, *this* place is to me just what I *believe* it to be. If I run away I shall carry the belief in my heart. It is an active principle and will start up the same condition wherever I may go. Seeing that no good could come from holding the belief in hell, I determined to cast it out and take in its stead a faith in the *omnipresence* of God (Good). I began to thank God that He was all there was, and beside Him was there nothing. That every one in that house was a child of God, filled with divine love. There was nothing else that *could* fill or satisfy a soul but love. There was no power save the power of the presence of God. In *reality* there *was* nothing *but* good. A place filled with the presence of God and peopled with His children could be none other than the very gate of Heaven. "As a man thinketh in his heart, so is it unto him." As thought is spirit, the creative power that comes into visibility, the same power when used by the belief in evil brought forth discordant results. Changed to faith in God the all good manifested harmony. I soon saw that my false beliefs were not only working discord in my own heart, but in the hearts of those around me, and they soon responded to the vibrations of love. Love overcometh all evil."

Now I might run as far as I wished, even to the uttermost parts of the earth, I could not get away from heaven, for it was within me. Never try to run away from discord, for it will outstrip you in the race, and be the first to meet you wherever you go. Jesus said, "the way of life is so plain that a wayfaring man, though a fool, need not err therein."

The Law of Expression points first to one source and cause of being, spirit, life and intelligence, God, the creator. Secondly, God in creative *action*, and then God coming forth in creation, or result: I am one with my source, God, in being. One with Him in creative action, and come forth one with Him into visibility. Jesus *fulfilled* this Law of Expression. Do you and I? We need not ask. Results show forth the exact truth. Are we manifesting perfect wholeness in our bodies and our environments? No. Then we are not single with Him in creative action.

The laws of the Kingdom of God are as unerring as the laws of mathematics, and bring forth truth. Discord is the result of a misconception of these laws. The law that governs prayer is so plain, so very simple, few comprehend it. "Many people seem to think that prayer is a petition or supplication *beseeking* God to take away a sin, sickness or sorrow. Prayer is not *beseeking* a *reluctant* God. It is the inter-communion *with* God."

"We pray and receive not because we ask amiss." We pray as if we thought God was not willing to give *all* good things unto His children, but by continually begging and pleading with Him, He might be induced to change his mind and grant our request. This is a false idea.

"For I, the Lord, I change not." If God ever did answer prayer, He answers it now. He *always* answers it. "God is the same yesterday, to-day and forever." Therefore, if there seems to be any lack of principle, it is in the one that prays.

"God is spirit, and they that worship Him must worship Him in spirit and in truth." God knows what things you need before you ask. Jesus said, "What things soever ye desire, when ye pray, *believe* that ye *receive* them, and ye *shall* have them."—Mark xi, 24.

A friend told me the great desire of his heart was a home. God knows you want a home, so you are both one in *recognition* of this truth. It rejoices Him to give it to you. He gives it first in spirit, and in spirit you receive it. Now, in spirit move in and live there, one with the Father in *creative action*; and as spirit is the creative power and all the creative power there is, your home will come forth into visibility in due time—if you keep the law of expression. Don't get up the next day and exclaim: I don't see any signs of a home. I don't believe God has done a thing—for, if you begin to block the way with doubts and unbelief, you will *surely* bring forth their results, which is failure. Use as much common sense in regard to spiritual law as you do in the laws that govern business.

If you hired an architect to build you a house you would not, while he was gathering together the workmen and materials, fall to abusing him and say-

ing that you had no faith in him as a builder because he had not worked a miracle and brought it forth in an impossible space of time, and, with no knowledge of architecture, proceed to put it up yourself. God works not miracles. He works in exact accordance with law, and these laws come forth in the exact time required for them to manifest. You see this in all nature.

The first law to be observed in seeking the Kingdom of God is faith in *yourself*—the manifestation of God. Those who have no faith in themselves have faith in no one, not even God. When one of my sons was a little fellow, he said to me: "Mamma, how I would love to go to the dog show." "Very well, my son; you shall go." "You won't forget, will you?" "No; I will not forget." In a little while he put his head in the door and said: "Mamma, you know!" "Know what?" I asked. "About that dog show you are going to take me to." Willie made promises very easily, and he broke them just as easily as he made them; and, until he learned to have faith in himself to keep a promise, he doubted even his mother, who *never* deceived him. But "faith without works is dead" (not active). To believe God gives you what you ask, and you have received it, is the active principle that works out the result into visibility. I was told that a very devout woman, who had a wayward son, prayed for twenty years that God would go out into haunts of vice and bring her boy home and convert him. She prayed so long in the same spot that she wore a hole in the floor. And still her son went on in his ignorance. That was a good example of faith without works. Another woman, who had sought and found some of the laws of life, prayed thus: "Father, I thank thee that the boy Thou gavest me is *Thy* child—spiritual, perfect, pure and holy—with no *real* desire to sin, and with love for *Thee only*, in whose image and likeness he was created. Then *mentally* to her son she said: "Awake, thou that sleepest, and Christ shall give you life. You are spirit. You know there is no life, substance, nor intelligence in liquor. Carnal appetites have no influence upon you—the child of God. You do *not* desire sensuous things. You are filled with divine love and are *satisfied*. All old

beliefs and opinions have passed away. Still he drank. Still she continued steadfast in the truth of creative action. She paid no attention to appearances that said your boy is a sot, going to destruction. She did not distrust God nor the truth of her son's oneness with Him, and "He that seeth in secret rewarded her openly," through her keeping the laws of His kingdom. In a short time her son said to her: "Mother, I am tired of being a beast; I propose to be a man. I will assert *myself* and refuse to be a slave to passion or drink. I have been among swine and fed upon husks long enough." She replied: "You were only dreaming, William. Now you have awakened, and can laugh to think you imagined that you were bound by chains of sense. The Truth has made you free, and you are free indeed." This was the result of faith *with* works, the law of giving and receiving. Seek first the laws of life and their completeness, and all things shall be added unto you.

—Marie L. Peck, in *Harmony*.

QUIZZ MEETING.

At the Reform Christian Science Church Wednesday evening, March 12, 1902, the following questions were asked and answers given:

Q. How should you treat one who believes himself to be your enemy?

Colonel Sabin. I would treat him the same as I would any other person. I would treat him with love. I would hold to the thought that the image and likeness of God could not be any one's enemy. If we image God, we image love, for God is love, and we are His image and likeness. Therefore, we are filled with love, and I would treat him just as I would those cases that are laid down in "Christology," commencing on page 250. I would treat him with love. For instance, if I knew that he felt as though he was my enemy, I would sit down in the silence somewhere and go into my consciousness and commune with God, and I would tell God that John Smith, if that was his name, loved me and I loved him dearly, and that he could not be my enemy, it was impossible, because the child of God is perfect, and he is

perfect, and he could not hate me. My heart is filled with love. If necessary, I would dwell on this. I would say to John Smith's sub-conscious mind, I love you and you can't be anything but my friend, and you love me, love me, love me, love me, love me. The result of that treatment would be that John Smith would be very much in love with me at the end of it. Instead of being my enemy he would be my friend.

This thing which comes in to the mind of a person and says that he is the enemy of somebody is of the earth, earthly, and it belongs to that old spirit of evil which goes under the general name of the devil. It is no part or parcel of the child that God made, and it is always and eternally a liar, and never told the Truth; it could not tell the Truth, and whenever you bring it in contact with the Truth it is destroyed. That is the way I would treat a case of that character.

Mrs. Carrie MacLaughlin. It occurs to me that there is no enmity between us, because if God is omnipresence, and God is love, and we are the image and likeness of God, then he and I are in love with each other. In reality we are in love with each other, and I do not see how either of us could be enemies. That is true. I would hold also that that individual and I were not only in love with each other as we are, but also that we are in the light with each other, because God is not only love, but God is also light. This shows also that there is no enmity as well.

Colonel Sabin. I will make another suggestion. Here is another good way to kill this thought of hatred. For instance, when you are called to treat a fever, you do not acknowledge the fever. You know it is nothing. So with this thing called hate. It is all material mind. Then just declare that there is no such thing as hate, and you can't have hate. That is an excellent way to destroy it. Deny hate, and affirm love, pound it in, and you will always have success.

A. O. McLaughlin. It seems to me that the question has been very well answered. It seems to me that the one who formed the question does not believe in enmity at all. In truth, there is no enmity,

as has been said. It always seemed to me that it took two to make the enmity. If there is love on one side, there can't be hate very long, and if there is no hate he can't be your enemy.

Q. When you wish to change the attitude of mind of a third person toward the person you are treating, how should the treatment be given?

McLaughlin. I think the writer of that question had in mind the general situation or circumstances surrounding the home life of the one that is being treated.

Colonel Sabin. That question is broader than you think for. In the first place, it runs up against the general rule, that you have no right to treat a person without his consent, but all general rules, they say, have exceptions. Suppose I am treating my brother here against belief of disease, and he has a neighbor that is doing something to him that he does not like, has a wish to hurt him. I have no right to treat that neighbor under ordinary conditions, without that neighbor wants me to treat him. But if that neighbor's conduct is interfering with my brother who is under my care, then I have the right to declare that the purposes of that third party can have no effect on him. I have a right to go farther; I have a right to say to that neighbor sub-consciously that you love this friend of mine, that you love him dearly; he is your brother and you love him. I have a right to say that your heart is filled with love, perfect love, and that your heart is filled with honesty, righteousness, goodness. God loves you and blesses you, and He blesses you now, and you can not do anything to hurt my brother, and you do not want to hurt him. You have no desire to do it, but on the contrary, you love him.

Now, mind you, see the line of demarkation. I do not say anything to that third party except good things. I affirm that he is honest, filled with love, happiness and perfect integrity; that he loves his neighbor and has not aught against him. But if I were to sit down and commence to treat him, and say, Here, you are a rascal, you want to hurt my neighbor and you can't do it, God will smite you, and go on with that kind of thought, it would be absolutely wicked, because it would destroy his

mentality and would work against him. You would be glad to have any body say that your heart is filled with love, that you are good and kind, and give you all the good things, because all prayer is affirmation that is worth anything. When you affirm these things, it brings them to him, and they become manifest and helps him and builds him up.

That is one phase of this subject. Another phase is not so serious as this, but it is more common. For instance, here is a lot of friends around a sick person; the house is filled with neighbors, and the sick person is supposed to be very low; the thoughts of everybody in the house are right down on him; the doctor says he has got to die; yet there is hope as long as there is life, but there is very little life there and very little hope; and those thoughts are depressing.

Why is it that the prominent men, who get sick, almost always die when the telegraph all over the country spreads the report of bad symptoms. There never was a person in the world who got along so well as President McKinley did for awhile, while the press was giving out the good symptoms; but the very minute that they cast a shadow of doubt the whole world was on him in thought, and the mortal mind of the whole world centered on him, and the result was that he passed out. When President Roosevelt's son was sick, he would not allow them to give out the temperature, the pulse and the condition of the patient. What was the result? The boy went through a very hard case of so-called pneumonia, and came out all right, whereas, if the President had allowed the worst things to have been told, the boy would have been held back, and would hardly have recovered. Every prominent person who gets down with serious sickness is the victim of all this material mind.

I would treat a case where the friends were gathered around a sick person through love. I would treat generally that the fears of your friends can have no power to injure or affect you, and the fact is that they have no fear, and they can't have any fear, there is no such thing as fear. Carry this thought on in that way. Suppose you are treating an infant child. You do not treat the baby at all.

For instance, there was a baby dying down on Pennsylvania avenue, which we were called to treat. We did not treat that baby at all. We simply treated the mother and the grandmother, and we showed them that their baby being the image and likeness of God, was perfect and could not be anything but perfect; could not be sick; that they had no fear in their thoughts and they knew that baby lived, moved and had its being in God, and was perfect, and any belief that it was sick was false, unreal, untrue and could not exist except in material mind; and that always was a liar. The result was that the next morning the baby was well.

But always be careful when you are sending thoughts to a third person, to never send a thought unless it is a good thought. Then you help them.

A. O. McLaughlin. Speaking of this second phase of the subject I agree with what has been said. It seems to me that in such a case one should treat the situation generally; that is, you are to treat for harmony, for love, and for uplifting thoughts generally, in contradistinction to those held by the average person around the person who is being treated. There is no harm done, because it is love, it is treating no one specifically.

Q. What is the cure for so-called poverty?

Mrs. McLaughlin. I think the cure for poverty is the Truth that there is not any poverty; that God made no poverty. If there were such a real thing as poverty there would not be enough shelter, food and clothing provided for all the people on the face of the earth. Then poverty is a mere misbelief in the minds of the individuals.

Colonel Sabin. There is no such thing as poverty except in the form of lie that nestles in the mortal minds of God's children, who think they are suffering by it. God created all that was created, and all that He created was good. Judge Mackey made use of the expression the Savior used, "The poor you always have with you," and that reminds me of a friend of mine who was talking about a certain person, he said he was one of God's people. I asked him what he meant. He said he was poor. "The poor you always have with you." I suppose from material mind you will always have that thought as long as society is in the shape it is now. But poverty

is no more difficult to overcome than disease. I used to be worried a good deal to know how best to overcome poverty, and it came to me as plain as a, b, c. I treat poverty away the same as I do disease. I deny its existence. If I should say that I am poor, I thus fasten the thought on me. I have established a law for myself.

Jesus Christ gave us a perfect rule to overcome this so-called belief of poverty in the last ten verses of the sixth chapter of Matthew, and if anybody will read them he will find an exact rule laid down there.

Poverty is created by the thoughts of evil or of fear. A person commences to think that he is going to be poor. If it is the fall of the year, he thinks he is going to have a hard time to get through the winter. When summer comes it is a fight to lay up something for sometime when God Almighty will go back on him and he will have to stand alone. You take the person who builds his barns and fills them full, that very night, as the Savior says, thy soul is required of thee. Christ says, "Take no thought for the morrow, that the things of the morrow shall take care of themselves." The persons who are always worrying, always trying to get the best of somebody, who are always trying to cheat somebody in order to make money, are the people that ultimately are poverty stricken. They may roll in millions, but they are the poorest of God's creation. Money does not make you rich; this world's goods do not make you rich, but it is the thought of love, of trust complete in God that nestles in your consciousness that makes you rich, and it is the lack of that trust that makes you poor. You may roll in wealth and starve to death. I have known hundreds of instances where people's minds are starving. I have in my mind to-night a millionaire, a multi-millionaire, who is one of the poorest men in America, starving to death in his consciousness. It is grasp, grasp, grasp. The person who says that he has not anything and can't get it, does not trust God for anything, and does not get anything. The one who trusts God, knows that he has got it. He has plenty to-day and does not worry for the morrow; he knows he will have plenty to-morrow.

Judge Mackey. I agree with Colonel Sabin, if he uses poverty in its spiritual sense; but as I understand the term, poverty is used to denote a material condition, a term that may be defined as a lack or want of what is necessary to supply the material comforts of daily need. I agree that wealth is not essential to happiness, and that those who are nominally rich may be actually wretched, as Colonel Sabin says. That suggests to mind the old German fable or story of a great king of Germany. He was celebrated for his great victories, his physical strength, and for his vast wealth. He was, however, unhappy, and passed sleepless nights. He called to him a wise man who said to him, "O, King, you will never be cured in mind; you will never have restful sleep, until you put on the shirt of a happy man." So the King went abroad and sought in the palace of the rich for a happy man; but on questioning the most fortunate of his subjects he found that there was in them some sorrow, perhaps violent. Finally he entered the Black Forest, and heard the song of merriment and laughing, showing a cheerful cot. He entered, and found a man with a smiling countenance, and on questioning him he learned that this man had no desire that was not gratified; he was sensible of no want that was not supplied. Then said the King, "You are the man that I have sought far and wide, for my cure. Give me your shirt." "Oh," said the cheerful, happy man, "I would be perfectly happy to render my shirt to your majesty, but I have not had a shirt for these many years."

A. O. McLaughlin. That leads back to what poverty is and what constitutes wealth. Now, we see in the material world wealth as was suggested in the definition. When you acquire things in the material world the law is that you have to leave something else in order to get that. If you want real estate you devote your whole life to getting real estate. If real estate constitutes one's desires, he leaves something else and devotes all of his time to the acquirement of that kind of property, and the result is that he lacks something. He has developed only one side of his nature. So I think you will find it to be a universal law that if you set your life

on material things only, there will be something that you lack, something that you do not develop. Then poverty in some way follows as an inevitable consequence. You can't escape it.

So we see that the obtaining of material things does not constitute wealth. If we would have true wealth we have to follow the spiritual leadings. Jesus gave us the rule when He said "Seek ye first the kingdom of heaven and its righteousness," and what you want and need will be given you by your Father. Then you have true wealth. You have found the kingdom of heaven, and you will want nothing but what you can get. Therefore, that constitutes true wealth. So then if we have heaven, if we have harmony, we have true wealth. If you have found the kingdom of heaven, then all these other things shall be added unto you. Then all you need in material surroundings will come to you just as easily and naturally as we get Potomac water.

CASTOR OIL IN THE SOCIAL GLASS.

Mr. Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or a friend. One day a neighbor met him on the street with "Hallo, Mr. Perry, I was just going in to get a drink. Come in, and take something."

"Thank you, Mr. ———, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"Now, I want to be sociable, but I can't drink with you."

"All right, if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Mr. Perry was traveling.

Presently, the pair drew near a drug store, when Mr. Perry broke out with, "Mr. ———, I'm not feeling at all well to-day, and I think I'll go in this drug store and get some castor oil. Won't you join me?"

"What? a dose of castor oil?"

"Yes."

"Naw; I hate the stuff," saying which a chill went over the man as visible in its effects to Mr. Perry as

if the ague had seized him on the street.

"But I want you to take a glass of oil with me just to be sociable, you know."

The friend still refused, when Mr. Perry said:

"Your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands, the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.—*Courier-Journal*.

TO COLONEL SABIN.

Lo, the Spirit of Truth,
Expressing through me,
In all of its boundlessness
Flows for thee.

And we, in the Kingdom
Of Pure Being, stand,
Or journey in thought,
As we go heart and hand.

Bearing always the banner
Of rightness before us:
The Great Life, the Great Love,
The *One Cause*, most glorious.

Requires our devotion,
Let nothing oppose;
We march on rejoicing,
Conquering the foes

And aliens we find
In the Country of Peace,
The land of our promise
From burdens surcease.

Where bonds are all broken;
Where night turns to day;
Where sin and its shadow
Shall vanish away.

So, so, Brother mine,
We go hand and heart.
Of God and humanity
Both, we're a part.

THOUGHT.

I am the sun, the moon, the star,
 The downy cheek of peach or plum;
 I am the clouds that float afar,
 The cricket's song, the bee's low hum;
 I am hero, and the rogue,
 I am the slave and crowned king;
 I am the plain, the wooded grove,
 I am the song the wild birds sing.

I am the music in the lute,
 I am the silver of the stars,
 I am the din of ocean roar,
 I am the tint of rainbow bars;
 I bow unto the will of men
 Whene'er they call in court or cave;
 I crown man king, and perchance then
 I turn his jewels to the knave.

I dwell in God, who brought me forth
 To wake to birth the sleeping world;
 Whose "Let there be!" in peerless worth,
 To bursting beauty all unfurled.
 You know the secret now I tell,
 So make of me just what you will.
 Let life be like a chiming bell,

And hit the Father's "Peace be still!"

—Abbie Walker Gould, in *Flowers of Thought*.

A NEW EDUCATOR.

BY FANNY M. HARLEY.

Noticing, with pleasure, the tendency of the leading magazines to give biographic sketches of the people who are now useful in helping to mold thought, and to help to uplift humanity, I desire to make known somewhat of the peculiarly individual work of one of our Chicago women, who is rapidly coming to the fore, because of the meritorious character of her work. This lady has national and international fame in the musical world, but I assume that it is not generally known of the prominence she is gaining as an expounder of metaphysics, and

of the practical use she makes of the "New Thought." It is with pleasure, therefore, that I essay to speak of the wonderful work of the illuminated and accomplished Mrs. John Vanċe Cheney. Her name is already a beloved household word, and her influence an inspiration to many.

First, I would speak of her genius in developing the musical talent in children. This power she possesses to so remarkable a degree that she has, more than once, been accused of knowing and practicing the arts of Svengali.

It is only they of understanding hearts and minds who can perceive that she knows how to quicken the divine intelligence of her pupils and to teach them to evolve it.

Mrs. Cheney takes for her motto the words of Cicero, "To think is to Live." Upon this foundation stone she is building her "School of Life and Expression." It is, undoubtedly, the first school of the world in which pupils are lead to work consciously from the thinking center, outward. Indeed to direct the thinking of the pupil is the first work of this school. Both children and adults are taught to recognize their true being, and their individual power to do and to express, in accordance with that power. In this way is not only unlimited talent evolved, but desirable traits of character are discovered and cultivated. Mrs. Cheney demonstrates with her pupils the claim that the Rev. R. Heber Newton once made in a sermon on Inspiration, when he said that "Every knowledge and every power form a step in the world's great altar stairs that slope through darkness up to God. God claims all the varied fields of His own creation as the spheres for His spirit's action. All lines of true human thought focus in Religion."

Mrs. Cheney agrees with Richard Wagner, when he says, "Having attained to the conviction that true art can thrive only upon the basis of a true morality, I could but recognize a proportionately higher mission for art, since I found true art to be at one with true religion." To send a child to Mrs. Cheney's school is, therefore, to send him where he will be taught all the arts of expression. This is done by instruction upon how to concentrate the thought so

as to unfold and evince the wonderful and beautiful talent *common to all mankind*.

Mrs. Cheney holds, and proves, that any one may be taught to so direct, concentrate and definitely express himself by means of Psycho-Physical Culture that he may make for himself a whole and graceful body, a beautiful voice, a charming presence, and an enchanting art. Mrs. Cheney goes even further, for she says this is not only man's privilege, but his duty. She says: "It is not enough to be in good health and to do what we call the ordinary things of life well, but that the race must become what the exceptional man or woman is, and more." To bring about such a result Mrs. Cheney's hope lies in the children of to-day, and all the efforts of her genius and of her consecrated heart, are given to an awakening in her pupils of an appreciation of the divinity within, and their recognition of its possibilities in harmonious expression. She holds that no art is so near the human soul as music; and that from the first children are to be taught the beauty of it in making a beautiful tone, which is just so much divinity expressed.

In the study of music in this school all external "helps" are done away with. "Five Finger Exercises," written scales or arpeggios are never used. "Claviers" and dumb key boards are also excluded. Mrs. Cheney claims that music is a natural function of the human soul; that one day it will be as spontaneous as the singing of birds, and that all who love it can express it now. She disapproves of much "practice," believing that every moment at the keyboard should be a time of delight.

One only has to attend one of Mrs. Cheney's recitals to become assured that she achieves results that have never with any system of piano practice been accomplished before. Of a recital given in the Fine Arts Building last spring which it was the writer's privilege to attend, the *Chicago Musical Times* said:

"Saturday, April 6th, musicians, critics, professional and amateurs, with hundreds of laymen were invited by Mrs. John Vance Cheney to Assembly Hall, Fine Arts Building, to listen to a demonstra-

tion of 'The New Education in the Art of Piano-forte Study.'

"From 4 until 5:30 an audience of 350 people listened to the beautiful tone, artistic interpretation and brilliant technique of children from seven to fifteen years of age, that professionals present did not hesitate to pronounce a miracle.

"With perfect composure and apparent delight in the task before her, each little one, as well as the older players, gave to the audience from three to five numbers with never a hesitation or stumble. One little girl of nine years, who has had but twenty half-hour lessons and a few minutes practice daily, played with strong, full volume of tone, delightful technique and shading.

"As each pupil took her place at the keyboard one could but wonder, 'is it possible that another can do so well,' and there was never a disappointment. To tell what the marvel of this work is would be to mention all the requisites to delightful piano playing. If points can be selected for emphasis they might be singing tone, perfect ease and brilliant technique."

'Musicians agree that if such results are attained in the length of time announced by the faculty of this school as a fact, that some method, hitherto unknown to the students and teachers of music, has been discovered. Mrs. Cheney holds that just as the use of Thought-Force to accomplish healing has been proved, so may the correct use of the thinking power for art expression be proved, that if a quality of thinking can heal so can a quality of thinking play and sing; in other words, that mind can direct the fingers or voice to respond to any command without the roundabout road of mechanical drill; that music is a need of the human race; it fits a need alike in child and adult. Five finger exercises and mechanical practice fit no need and are, therefore, detrimental to mentality, soul and body.

Mary Badollett Powell, the art critic and lecturer, said, in the *Chicago Inter-Ocean*, "Music has many prophets and disciples in Chicago, but it is of the ministry of that gospel, as interpreted by Mrs. John Vance Cheney in her theories of the relation of

music to life, that we purpose to speak here. To those who have scaled the musical heights after long years of severe mental and physical application, and to those who are now climbing against the even greater odds of the thousand-fold distracting influences of to-day, Mrs. Cheney's message comes like dew from heaven. Students of music and their teachers have long felt that there must be some simpler means, some more agreeable method of attaining the end in view. The eternal round of scales, five finger exercises and mechanical studies, is not only fearful drudgery but very often it completely destroys the latent musical germs in the heart of the beginner." Mrs. Cheney's high ideal of the mission of music in the world is well known. The *Boston Post* said, "Mrs. Cheney, in her parlor talks on 'Beethoven and His Compositions,' has made her name famous from Maine to California. In her lectures, as in her class work, Mrs. Cheney impresses upon her hearers the spiritualizing influence of music when studied or taught as a vital force in the development of character. The present era will be celebrated as the birth of the new education in music, for the modern study of music is a new art."

A pupil of Mrs. Cheney, Mrs. Edith Collins Perkins, Manitou, Colo., says: "Regarding the New Education in Music as taught by Mrs. Cheney, I consider it the marvel of the age! Her methods, evolved by herself, are proving themselves to be the natural, and therefore, the true way to study music. The results she has obtained in her pupils have been pronounced, by those best fitted to know, miraculous! The value of Mrs. Cheney's lectures on *The New Philosophy of Life*, or, *The New Education*, is beyond computation to one who will imbibe and assimilate and put in practice the principles taught. Mrs. Cheney is a living demonstration that the New Education which she teaches is practical.

"Music must be evolved from within," says Mrs. Cheney, "and, further, do not hope to make music without expressing the soul behind the outward signs. Music is life, and must electrify. The technique of the evolution of expression is most subtle, for it is from the first step the art itself; not some

gymnastics that may lead to the art of expression—the art of expression makes the gymnastics. Music is a holy thing," says Mrs. Cheney. "It will become the greatest of moral forces when its possibilities are appreciated."

One gentleman says: "I had heard of Mrs. Cheney's theories but not until I saw them being worked out in the class room did I fully grasp their significance."

It is but natural that we should ask, Whence this genius? Why could this woman evolve methods so unique when music has been studied all down the ages? Cause and effect obtain throughout the universe. What, then, can be the cause of her evolution so many years in advance of her race?

We may find answer by again quoting from Mary Badollet Powell, in the *Chicago Inter-Ocean*. "Inheriting from her New England ancestry, and her mother directly, musical talents of a high order, no pains nor money were spared in Mrs. Cheney's education. She was born in Milwaukee, Wis., and her name was Abby Perkins. The father died when Abby was quite young, but she remembers the earnestness with which he bade her make the most of her musical talents, which had so early manifested themselves. So earnestly and successfully did the little girl pursue her studies that when only fourteen years old she was called, with her mother, to take charge of the music in Ingham University, Le Roy, N. Y. After two years in that position, Mrs. Perkins took her daughter to Europe to be fitted for the concert stage. She spent the first year in the conservatory in Leipsic, also receiving private instruction from Louis Plaidy. Her other teachers in Leipsic were Paul, Coccius, Reinecke and others on the piano, and Richter in harmony. Later she was advised by Coccius and Liszt to go to Stuttgart to study with Sigismund Lebert, whom Liszt pronounced the greatest living teacher of technique.

"At the end of her first year in Stuttgart, after passing her examination, so interested in her was Lebert that he offered, as a mark of great favor, to teach her during vacation. She continued her studies over four years with Lebert, had one brief year on the concert stage, winning highest praise,

and then came the downfall of all her hopes. After all her years of study, and the expenditure of over \$10,000, her right arm became useless through partial paralysis. Life looked very dark to her then, but only for a season, because she never allowed anything to daunt her. Upon their return to New York, Abbey set herself to the task of solving the hardest problem of her life—to find the reasons of her disability and the victory over it.

"One day she saw, as in a vision, the position of herself and the hundreds of others who were studying music—the divine art—making a physical plaything and ornament of that which was meant to be the most spiritualizing influence in the universe. She saw how they had mistaken the medium for the thing itself, and so she became an earnest student after a *more righteous method* of making music in the world. She studied the history of music from its earliest day. She saw how the Greeks used music as an educating and uplifting power. How they made their bodies express music, for they studied music and gymnastics together. She saw what part music had in the life of the Hebrew nation. Elisha and the other great prophets understood the relation of music to the soul and to the universe. The Hebrews' living God was always worshiped in music, not only the human voice, but all manner of musical instruments entering into that worship. Music, only relieved Saul of the wicked spirit which so frequently took possession of him. And so, in all nations and in all times, she saw that only when music became a service did it become a power.

"So, from the darkness of her great affliction she emerged brave and hopeful, with a new and beautiful light in her soul, out of which came the New Thought in music that has won for her such recognition and reverence as come to few mortals. In 1876 her marriage occurred with Mr. John Vance Cheney. They immediately removed to California where they were for years strong factors in the intellectual growth of that State. Immediately upon settling in California Mrs. Cheney began teaching music according to her new theories, with the most rapid and pronounced success."

• Mrs. Cheney came to Chicago when her husband

was called here to become librarian of the Newberry Library. That she is one of the present day saviors of our race may be gathered from some of her thoughts expressed in the before-mentioned article by Mary Badollett Powell: "Music must be studied in the proper spirit to accomplish its mission in the world. Music must be studied for the development of capacity, and the greatest capacity comes through an appreciation of service. To help, to serve, must be the student's aim. The sense of morality comes through the act of serving, because service brings all into the Christ life. The first thought, through the medium of music, of morality comes to the child through finding a tone that will make somebody happy.

"Mrs. Cheney has seen homes that were almost barbaric transformed into those of beauty and peace through the mission of music. Mrs. Cheney holds that if music were propagated, as it should be, among all classes, the labor question would not exist. Perfect harmony and equilibrium in a nation can not exist unless all share her benefits, and so, for old and young, wealthy and wage-earner alike, she craves the religion of music in its highest sense."

Mrs. Cheney also claims that her method eliminates nervousness in the pupil, because nervousness is only another name for "selfishness." "One who works, or sings, or plays for humanity is never nervous."

Having now gained some insight into the character of Mrs. Cheney, we can readily see why as a lecturer in the field of metaphysics, she is so rapidly gaining recognition and creating respect for this teaching in the hearts of those with whom she comes in contact. Mrs. Cheney has been invited to give her lectures before some of the most cultivated Women's Clubs of our own and other cities, and they have been received with grateful enthusiasm. To be shown the way to become beautiful within and without must appeal to every listener. Mrs. Cheney does not label her teaching as metaphysics, but has named her lectures "The Philosophy of the New Education."

To acquaint oneself with the work of Mrs. Cheney is to quicken an appreciation of the limitless influence that may be radiated through the power of a noble life. Her work is not only with the children in her school but with the mothers in their clubs; how can her's help but be a far-reaching influence?

Mrs. Frank L. Wean, president of the Englewood Woman's Club, is enthusiastic as to the possibility of the far-reaching power of this noble influence when presented before clubs. In a personal letter Mrs. Wean says: "The New Education in Music discovered and put in practice by Mrs. John Vance Cheney has been a subject of deep interest and attention to me. In response to an invitation from the Englewood Woman's Club, Mrs. Cheney brought before us a class of six children from her school, on two days' notice. Their ages ranged from six to twelve years, the time of study from six months to three years. The program rendered was exquisitely beautiful and the enthusiasm aroused in the club by these children was great. Not one of the many listeners failed to recognize that the art of piano study was being revolutionized in this New Education. The children played like artists, and their work was especially marvelous because they had never known anything of mechanical technique, the greater part of the practice being mental."

Regarding the pupils personally, one little girl, particularly, has been brought to my notice through my acquaintance with her mother. A clipping from a Providence, R. I., paper says, referring to a recital given in that city a few weeks since, at which this little girl was heard: "With surprising strength and force of tone, Eleanor Spencer combines the utmost delicacy of passage playing and dexterity, such as is found as a rule, only in mature musicians. But the most interesting feature of her performance is the deep insight into the mysterious beauties of the music that she displays. Her interpretations are notable for their symmetry and aesthetic balance. Every composition she deftly handles in its individual spirit, and each master is treated according to his character and style. The programme the young Miss gave was such as would be a task well achieved by the best pianists. It

comprised classic and modern selections from the great composers, from Bach to Liszt." This little girl is but eleven years old and has had all of her instruction from Mrs. Cheney. During the few weeks that she has been playing in the East she has been ranked with Josef Hoffman and Hegner. The mother of this child writes: "Eleanor has created a sensation everywhere, and every one asks, Who taught her? The musical authorities say, Keep Eleanor with her present teacher by all means; she has been wisely taught. Music teachers call and ask me where Eleanor has had her training. I tell them about your school. You must have an Eastern branch." In another letter Mrs. Spencer says: "Best of all in Mrs. Cheney's school *there is no nervousness*, which I find in nearly every other place."

"There is no physic for false ideas," an Eastern proverb tells us, but that there is an educational process which eliminates false ideas, and this by an attainment of the knowledge of Man's nature, powers, capacities, and possibilities as the image of the God-Mind, is a fact too well known to be gainsaid. That there is a school where the foremost work is the developing of all germinal good in the pupil, is a matter that should receive widespread notice at the hands of all who desire to "lend a hand" toward accomplishing the upward trend of the race.

"Every deed reacts instantly, and this reaction is so inevitable that since time began, not one violator of any law of life has ever escaped the penalty. God does not punish men; they punish themselves in their own natures, and the work of their hands."

Dr. Brown.—Well, did you keep the thermometer in the room at seventy degrees, as I told you?

Mrs. Murphy.—I did indade, doctor, but I had a hard toime to do it. The only place it would stay at sivinty was forninst the chimney-piece.—*Life*.

Some clergymen talk shop more vigorously out of church than in the pulpit.

QUIZZ MEETING.

At the Reform Christian Science Church, Wednesday evening, February 19, 1902, the following questions were asked and answered:

Colonel Sabin. I think perhaps it might be well for me to take four or five minutes and tell something of what this Truth is doing and its object and aims, just to point the way, that is all. Here is a Truth called the healing Truth. It is God's methods of healing the sick, and it is the first step, in the ladder of the progress of God's intercourse with man. Of course the ultimate object of all these metaphysical studies is to free the man. When we speak of man we mean the child that God made. If I go to the river and look at the river to-night and go back in the morning, I think I see the river, but I do not. The river that I saw last night has gone on. So with this body. It is going on all the time. What you see to-night you will not see in a year. It has passed on. Creation is forever going on. There was never any beginning except now. Creation is going on, a constant change, but the child that God made never changes. He is eternal, like God.

This thought of healing the sick is but the first step in the emancipation of man from the environments of so-called materiality. Now, I want to tell of three or four instances of healing that have occurred recently, not for the purpose of converting anybody, or to interest your attention, for all we can hope to do in these teaching lessons is to say enough to interest persons sufficiently, so that they will take up the study and go on with it. I might talk to you for all eternity, and without your co-operation and without your work, and without your applying your own intelligence to this thought, you would never advance a step, not a particle, because you must work out your own salvation. Every one of us has our own work to do. But we tell very largely how the sick are healed by teaching, but that is as far as we can go. The lessons must be done by the persons themselves, there can't anybody do it for them, it is absolutely impossible. If you can obtain the realization what it takes to heal the sick, dividing the spiritual from the material, having the perfect

understanding, that will heal the sick, and in the degree that you are enabled to make this understanding clear and perfect, in that degree are you enabled through God's love and God's power to heal the sick.

I am going to give you three or four instances of that character, and then we will go on with the regular exercises, which is asking and answering questions.

About three weeks ago to-night, just as this little meeting was closing, there was a young man came into the door there, and said his mother was dying, and asked for me to treat her. I knew the old lady well and loved her. The doctor was there; the friends were there, and I suppose from material thought, the old lady was passing out. Her eyes were set, her jaws were set, and so far as they knew, unconscious. But he got here in time for us to place the Truth under her, before she had died, and the result was that we destroyed this belief of death and brought back life, and now she is well. I put seven workers on the case at once and we all treated at the same time. That is one instance of God's healing Truth.

One other case was that of a little child, sixteen months old, a baby. It is the child of a poor family that lives down here on Pennsylvania Avenue, about five blocks west from here. It was a case of so-called pneumonia. They sent for a doctor. The doctor made an examination, and said, "You have sent for me too late; the child is dying, and I can't do anything for it." He did not give any medicine, said it was no use, it was dying. The grandmother got onto the street car and came to my house. Five of us commenced immediately to treat that child, and the result of the treatment was that the next morning the child was well.

There was another child living on the east side of Washington. His grandmother is in this house to-night. To the best of my recollection the child was believed to be almost dying. The doctor gave no hope. They telephoned to us in the morning for treatment. We treated the child during the day, and the grandfather came in about half past nine o'clock

that night and told us that the baby was sleeping and was out of danger. It got well right along.

These are instances that occurred right here in our midst. Any Truth which will do this work, if what I say is true, is something worth investigating. It is enough to challenge the intelligence and investigation of any person in the world.

Some time ago I received a cablegram from Graytown, South Africa, in the province of Natal, to treat a woman who had an internal cancer. Of course we gave the treatment. It was a long time before we heard anything from them. But I received a letter a week ago last Friday night, telling the details. They had the lawyer there to make a will for the woman; the children and everybody around the house were crying; the mother was going to undergo a surgical operation the next day, and the thought was that she would be a dead woman. This letter says that when the doctor came over the next morning and felt for the great lump that was in the side the night before, he found nothing there, and asked where it was. The woman spoke up and said that God had taken it away during the night, and she has been well ever since. There is the evidence. You know as much about the Truth of those things as I do. I have the letters written, and know nothing more about the people than you do.

There was a lady in Japan that had an affection of the head that the doctors pronounced fatal. She is the wife of a very prominent American who lives there. She was very soon healed.

The question of absent treatments was one of the greatest stumbling blocks to me. I could conceive that if my brother was here before me I could believe that a person might go through with some kind of manipulation that would help him. After I commenced to study this philosophy and learned what it was; that it was nothing else but the prayer of understanding for God to heal the sick, then I could understand that I could pray for the King of England, if he were in London and I were here in America. All healing is but the answer to the prayer of perfect understanding. The difference between understanding and faith I sometimes illus-

trate by a pastime that I used to go through with when I was a little boy. I had a very fine hound. He had very long fine black ears. I could stand in one place and hollow and that dog would hunt around me an hour at a time. The dog would be running a rabbit track; he would hunt by faith. He would smell that rabbit track, and he would bark, but when that hound jumped a rabbit and he saw him, he did not run him by faith at all. He had perfect knowledge that there was a rabbit there, and he was after him. That is the difference between faith and understanding. One is you believe, and in the other you know. The prayer that heals perfectly is the prayer of understanding. Although I have known beautiful healings to be made by the prayer of faith, it is much more difficult to heal through faith than it is through understanding.

Now, one or two other cases. I see before me tonight in the audience a gentleman who is in the employ of the Government, and he had what was termed by some physicians, cancer of the stomach, and by others this, and others that. Like the woman of old, he had suffered many things of many physicians, and in the course of two or three years he had as many as twenty different doctors. He was induced by a friend to come here and hear a lecture. If I am not mistaken that lecture destroyed the acute pain in the stomach. It did not destroy the pain entirely, but the acute pain. He came and was treated sometime and was entirely healed. The only object in telling you these things is to interest you to the extent that you will take up this study and investigate it. If you will do that God will put into your consciousness and give you the knowledge of how the sick are healed.

There is another gentleman in this audience who, for nearly twenty years, had been taking laudanum, alcohol and nearly everything else of that character until he had become a physical wreck, and almost a mental wreck. Now he sits before you a gentleman of perfect health, with Christian love in his heart. We could go all through this city of Washington and give cases of wonderful God healing, but if it be true that God in any instance does heal the sick, then the rule is proven, because if God ever did it

in one case, it is true for all eternity, because there is no change, and there can't be any.

The object in rehearsing these healings is to interest strangers in this thought, if there are any here, so that you will go to work and study this Truth, because it is the Truth direct from God that will emancipate you and make you free.

Here the questions were taken up.

Q. What is chemicalization and what is its cure?

A Lady. To me chemicalization is the result of Truth taking hold of error, and the person becomes as completely stirred up physically as they would under a powerful medicine.

Colonel Sabin. Chemicalization, I think, is a word that Mrs. Eddy coined in connection with this work. I have never seen the word in this connection in any book written previously to hers. I took the word from her writings. Chemicalization means two things in this Truth. It works in two ways. For instance, your patient may chemicalize; that is, get so he does not like the Truth at all. Everything that comes up in connection with this Truth he has no use for at all. I have in my mind a lady who in studying this subject would become disgusted and throw away the books, and then go and pick them up again and study again. In other words, error was fighting every step of the way taken, every step. You can go into an ordinary church where they believe in mankind going to heaven or into a hell red-hot with brimstone, with the devil in charge. The result of a day of judgment; a dividing of the sheep and the goats—mostly goats. Anybody that believes in that kind of religion never chemicalizes. There is nothing for them to chemicalize on. That is all error wants them to believe, because they are going over that precipice called death. They have discounted God Almighty's power and supplanted it very largely with the power of evil. But when you get into the knowledge of the Truth that Jesus Christ said should follow those that believed, then you may chemicalize and you may have to fight; you will have to fight from the time you start until you get through. This is one form of chemicalization that your patient will undergo very often.

In another, the disease will chemicalize in you. You remember when certain persons were brought to the Savior and the evil spirits would see him, they would throw the persons down until the Savior commanded them to get out. Every sickness is an evil spirit, every thought of sickness is a thought of evil and only a thought of evil. I was talking with a lady of much intelligence on ordinary subjects this afternoon. She says to me: "You do not believe in the nothingness of sickness, do you, you folks of this Reform Church?" I had to plead guilty that I believed just that. I do not believe in the reality of any evil, because when I believe in the reality of evil I am denying the allness of good, for God is all and God is good, and if that be true where is your evil? But here is a manifestation of evil, we will say. Here is a man who steals, who whips his wife, or does any other wicked thing. Well, of course, to the material thought that is real, and until the material thought is destroyed by the Truth it is real to all intents and purposes; but when it is combated with the Truth, it is destroyed, and that is what we mean when we say we do not believe in the reality of evil. Here is a manifestation of evil that comes on to your patient; here is a person, we will say, that has a fever. We are talking, remember, about chemicalization. This person before you has a manifestation of fever. The temperature runs up to 105 or 106 degrees, where the doctors always pass the sentence of death, and to material thought they generally die. If I want to heal that case of fever I do not go to the sick one and say, You have a fever. I do not acknowledge that that person has the fever. If I did I would lose every power I had, because I would surrender to evil.

When Satan had shown the Savior all the world from the top of the mountain and promised him all these to bow down and acknowledge him, acknowledge that there is life, Truth, substance and intelligence in matter, you can have all these, all this world is yours. Of course He did not acknowledge it. Get thee behind me, Satan, for it is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve. If you acknowledge this fever, you acknowledge it, and you will never get

rid of it until you have paid the uttermost farthing.

Well, to get back to this manifestation of chemicalization. You will see your patient, apparently getting along well. All at once here comes disease with full power. That is chemicalization. You must treat for love in order to destroy that manifestation of chemicalization. Remember, in treating for love that love is all the power there is, absolutely all the power. It is the only possible weapon you have, or can have of a coercive character. If you would conquer, you must conquer with love. If you must defend yourself, you must defend with love. If you would progress, you must progress through love. Let it be your companion in the day and in the night, in season and out of season. Let it be your perfect weapon of offence and defence. If you have prayed love into your patient, your patient is well.

Q. Why do you have more than one person treat a given case at the same time?

Colonel Sabin. Everything we know we know by the experience either of ourselves or of somebody else. The first experience I ever had with cumulative treatment was this: A gentleman came from Pennsylvania to have his brother treated for locomotor ataxia. His brother was very low, expecting him to die any moment. He had arranged that if his brother was dead when he arrived in Washington they should telegraph him, and he would not have to come to see me. He received no telegram, so he came to my home. He told me how near death his brother was. I stopped him very soon and turned him over to my wife and let her talk to him, while I went into another room to treat the brother. I treated him for half an hour, then told Mrs. Sabin to treat him for half an hour. When she got through I took it up again and we kept that treatment up alternately for several hours that night. This was all in the month of February. Instead of that treatment hurting the sick man he went to work on a farm in April. I had such fine results with that case that we thereafter treated every serious case that way. By and by we got as a member of our family another woman, an excellent worker, and of clear realization, and we three would treat every bad case that came along, hardly ever losing a case.

Well, it worked so well that wherever I could find a good worker of clear thought and of pure thought, from that day to this, I have been taking hold of them and putting them on our staff, and time and time again we have brought people back from so-called death to life. We have arrested death in several cases.

Sometimes as high as seven of us have been treating a death case at the same time. Suppose I get a telegram to-night, which I do nearly every night, to treat some desperate case. We put every healer in the house on to the case and we all treat at the same time. I always try to keep as many as five in my house, and we keep that treatment up for hour after hour. The result is that that kind of work heals the sick. God hears us and answers our prayers.

The way I was taught was that if you had more than one person to treat a case, it would have a tendency to confuse the sick one's mind. But there is not a word of truth in it. I have demonstrated this cumulative treatment to be practical. I have never known such healings as have been done by this cumulative system. There was a lady in Indiana that I had treated for consumption for about five months. She was very low when I commenced, but got a little better. I put ten workers on her case, and in less than two months she was out of bed and was perfectly well. I have had many instances of this system of work where the work has been best.

This system of work is a new step; it is the best step. We do not know why it is so. We do not know why Jacob had to wrestle all night with the angel to obtain a blessing. We do not know why, when Peter was in prison and everybody was praying for him that the angel of the Lord came and opened the gates and loosed him and took him out. But we do know by actual experience that this result follows. We are told to pray without ceasing and in everything give thanks.

General Sypher asked. Is there not something in the power of concentrated thought?

Colonel Sabin. I think that is the real solution.

General Sypher. Just exactly as forty guns bat-

tering against a fort will knock it down quicker than one.

A lady asked: Do you not instruct each one who is treating a case the kind of thought to hold?

Colonel Sabin. Yes. For instance, if the so-called sick one has nervousness, we treat against that belief. If the heart is about to stop beating we instruct them in regard to that.

Col. C. G. Bradshaw said: I wish to add my testimony for the benefit of a friend of mine that never was in one of these meetings before to-night. So far as my experience goes, I was as much opposed to the teachings of this philosophy as anybody. Colonel Sabin and I went together to visit one of these meetings, the first one I was ever at. During the Rebellion in 1862 I was shot in the knee. The ball got under the knee cap, and from that day to this I have had to limp. I had to have a wet bandage on the knee every night in order to sleep. If I rented a room plenty of towels was in the contract. If I went as a visitor anywhere I had to have an extra one. At this meeting of which I speak they were talking about what could be done, and after its close Colonel Sabin said, You cure that knee of Bradshaw's. One agreed to treat me and set the time at 2 o'clock the next day to give the treatment. I was on hand promptly, but had no more faith in it than I had in any supreme humbug; but I was treated and felt better. I was treated the next day and was so much better that I did not put on the bandage that night; and from that day to this I have never limped or had any pain in that knee. There was a demonstration that challenged my respect, as it did that of Colonel Sabin, and I commenced the investigation of the subject. I was simply knocked out. I had to believe what had been done in my own case. Every one that knew me in the Grand Army saw the fact that there was a visible change and commented on it.

If Christ taught anything, He taught that His disciples should preach His doctrine, and with the same pulsing heart He taught them that these signs should follow them that believe, and that they should heal the sick. Now, if He did not teach that He did not teach anything. They say the days of

miracles are past. What is a miracle? I do not know, and I never knew anybody that did. Christ healed when He was here on earth, and is it true that He loves His children less than He did? Is He not the same kind, gentle loving Savior that He always was?

Here is another thing. If, in the days of Christ, somebody had stood up and said that in a thousand years or two thousand years from now and told the people that here in America, if they had known of such a place as America, people would talk in a whisper and the intonations of the voice could be heard a thousand miles away, that would have been considered miraculous. If one had said that a number of people could seat themselves in a parlor at night and fly to a distant point, that would have partook of the miraculous. It would have been considered impossible, but here we are in that impossible future. There is not any more electricity in the world than there was before they began to use it.

I think that Colonel Sabin struck the keynote of the whole thing when he reiterated the teachings of Christ, to love God with all your heart, soul, mind and strength, and love your neighbor as yourself. I am not a member of this church, but I rejoice that they are able to do that, and to demonstrate it. If you can out love me you are a good lover. I am on your side. That is why I like the teachings of the Reform Christian Science Church. I like them. I do not like the other church; there is too much commercialism about it. The reason I like this is because they teach a thing and demonstrate it. I have given this recital simply because of a friend to whom I could not otherwise have given it. I hope it will do good.

The ability to write shorthand is a fine, practical accomplishment. The *Butchers and Packers' Gazette*, an illustrated eight-page weekly newspaper of St. Louis, Mo., has arranged with that master of the art, John H. Schofield, of the Missouri Shorthand College, to furnish a complete course in shorthand for that paper. The lessons will be illustrated weekly and will be clear and comprehensive. The full cost will be Two Dollars, the subscription price of the paper. See announcement.

BRIEFLETS.

BY CLERICUS.

Without reform there can be no progress.

Bitter beer often brings a man to an early bier.

The Devil is always deaf to angelic harmonies.

Hypocrites, like water, ultimately find their level.

Commit trifles to God for to Him nothing is trivial.

The streams of small pleasures fill the lake of happiness.

The soul never slumbers, but is as the eye of the eternal.

Prayer is the cure for all cares—the panacea for all evils.

Let the cool streams of prudence temper the hot springs of zeal.

Better is wrong with sincerity than right bolstered with falsehood.

A wise man commends all things to the righteous wisdom of God.

Godliness coupled with contentment formed the pillars of felicity.

The Holy Bible is a glorious sheet anchor to the storm-tossed mariner.

Love is a mighty spiritual force, warring against the dullness of matter.

The cut of the cloth does not improve the personal qualities of the wearer.

A prudent person will not lay siege to the stronghold of ignorant bigotry.

Speech is the golden harvest which follows the flowering of ripened thought.

A prattling babe in the home is a well-spring of pleasure—a messenger of peace and love.

Vastness is merely the aggregation of smallness; little drops of water making the salt ocean.

Conscience is the silent monitor which invariably suggests down-breaks when danger is ahead.

Some Sabbatharians profess to be so straightlaced that they would thrash yeast for working on Sunday.

Unadulterated Truth is a very bitter dose for some people to swallow, especially when they have long been attuned to concentrated lie.

Heresy is an evil having shame for its pride.

A look may work ruin or a word create wealth.

He alone is really free whom the Truth makes so.

A thing is great or little only to a mortal's thinking.

The man who don't know God is a stranger to himself.

Reason is the follower of faith when not its pre-cussion.

Ardent desire implies the power of early manifestation.

Gospel ships are sometimes wrecked by clumsy sky-pilots.

Learning delights to discover the affinity of seeming opposites.

Virtues slumber where there are no opportunities for evil-doing.

The innocent pleasures are the cheapest, and the sinful the most costly.

To seek uninstructional pleasure, is to slumber on the couch of indolence.

Evil spirits born of darkness dissolve completely in the light of divine love.

No man is so wise but what he can learn something valuable from some one else.

The powers of the human mind can never be hedged by dogmatical limitations.

Better is he who carefully stores knowledge than he who seeks to make it for himself.

The prison house of biggoted self reclines upon the sandy foundation of worldly wealth.

Malice is the glowing ember which quickly kindles hell fire in the hearts of the unregenerate.

Good nature, unless tempered with prudence, often proves to be a misfortune to its possessor.

People who burn life's candle at both ends do not march long in the procession of human progress.

The hand of compassion never clings tightly to a fat money purse when dire suffering needs speedy assuagion.

As wrong thinking causes all our ills, we have merely to think correctly to remedy such evils.

The primordial elements of all things are the same, though nature's lavish hand has mixed them differently.

Dissipate the mists of matter, and lo! the soul is clear.

Reason has nothing positive, while faith has little doubtful.

The mind and nature of God are shadowed in all His works.

Nature is the chart of God mapping out all His attributes.

The sincere prayer of the humble penitent is always answered.

The properties of mind and matter are but the flats of divinity.

Limitation in thought ultimates in the restriction of advancement.

Playing-cards may be regarded as the Devil's kindergarten pictures.

Envy is a vile canker worm which gnaws insidiously into the vitals.

Thought paces like a horny sage, while imagination has eagle wings.

Some people who claim to know God never speak to Him through prayer.

The ideals of earlier epochs frequently become stern realities in succeeding ages.

Malevolence can and does wound deeply alike with thought, word and dagger.

The Devil when upon dress-parade makes many conquests among vain spectators.

The slavery of enthralled mind is ultimately eradicated through freedom of expression.

Every self-respecting citizen ought to be thoroughly loyal alike to his God and his country.

Some people are scrupulously honest after the fashion of the hungry cat when meat is out of reach.

Christianity is the radiant light in the lantern of progress destined to illumine all the world's theologies.

Some men who have no ready cash in their clothes, often have rich treasures stored up in Heaven.

It is worse to lose one's character than one's coat, as the latter can be replaced while the former can not be recovered.

Anger is a consuming fire which cooks no victuals, but it does broil and burn those in whom it suddenly arises.

ONE OF THE BLUE HEN'S CHICKENS.

BY MRS. VIRGINIA D. YOUNG, OF FAIRFAX, N. C.

A little book, just large enough to slip into the pocket when starting out on a tiring journey. Good, plain print. As you read it, if you knew anything of the South in *ante bellum* days you will hear the carol of the mocking bird and the quavering song from the quarters. The leading character of this little story is beautiful, sweet, strong. A Southern lady of the "old regime," bravely facing misfortune and making of her life a lesson and a blessing to the community. Around this central figure are woven other strongly drawn characters whose lights and shades serve to intensify the central figure. While over and under and through it all runs the binding thread of that Supreme Love which "heareth all things, hopeth all things, endureth all things," and can therefore, accomplish all things.

LOVE.

Love is the ideal thought or essence of the soul. Love is the highest expression of human thought or life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice, "and every sin that doth so easily beset us on the path toward truth and right." It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe.

Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy to the extent he is supplied with it. God is Love—pure Love—and man is his offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself, and to become a law unto himself.

Love redeems, saves and perfects. The Infinite storehouse is full; let us find it.—*M. Van Algea Reed, in the Universal Republic.*

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Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJAMIN ANDREWS,
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Commenting on Mr. Schofield's ability and character, Prof. E. G. Robinson, former President of Brown University, Providence, R. I., contributed the following:

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I have known Mr. John H. Schofield for years as stenographic reporter. His work has given special satisfaction to all parties concerned. His character as a Christian gentleman has also commanded respect, and I take pleasure in commending him to the confidence and good will of all with whom he may meet or with whom he may have business relations.

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Washington News Letter

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WASHINGTON, D. C., MAY, 1902.

No. 8.

Man's Thoughts Make Him.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, March 23, 1902:

These lectures being in the nature of teaching may seem incoherent to the stranger who is here for the first time, but I trust that the Truth that may be taught you will be useful whether you have been here all the time or not. Man is absolutely the architect of his own fortune, that is to say, that what you will to be you may be. If a person has his motto set high and will work for that object and that aim, and work scientifically, there is no such word as fail, and there can be none. This, of course, will be made more manifest to you and the reasons why and the *modus operandi* in the lessons of the higher teaching; but you know sufficient in this course of teaching to know that you may set your mark and work for that mark, and you never can fail if you work right. In the first place, you can always have perfect health. You can have health by the realization that you are the spiritual child of God, that you live, move and have your being in God, a spiritual being living in spirit. That realization destroys the possibility of having any so-called disease in the body. It is not for you to say you do not believe, because you are not in a position to say you do not believe. The one who says I do not believe is simply building up a stone wall in front of himself and shutting himself or herself out of the kingdom of knowledge. But it is for the one who, if he does not understand, to say that I will study and I will investigate; and I try to you here to-day that there never was a person who investigated honestly, sincerely and assiduously who ever failed to reach a perfect understanding. I shall modify that to a certain degree, but you will understand sufficiently to destroy all possibilities of ever being sick. A perfect understanding can never be reached in all the cycles of the eternal future, because our work from to-day goes on forever and forever, it is but a step-up, up, and up until we are in the very bosom of God, and still the lesson goes on. You are to study, study, study; there is no end to this; it is infinity. It is true that by assiduous study and

conscientious practice that we can bring our bodies and our minds and our souls into perfect harmony here on earth with the Infinite God, but it takes years and years of study to arrive at that degree of perfection, but you can soon arrive at a degree sufficient to destroy the possibility of all sickness. That is an easy matter, because it is the first step in the whole philosophy of God's intercourse with man.

Every person can have the control of their own circumstances and their own surroundings. You need never have an enemy, you can't have an enemy if you practice this as you should and you understand it. There was a young lady came to see me last night, who told me sometime ago that she had been suffering from the hands of an enemy who lived in her house, and she wanted to know if that could not be remedied. I said, "Certainly." She wanted to know how to remedy it. "The way you do every other inharmony." "How is that?" "Through love." "How do you practice that?" I told her how to practice it, to sit down in her room and talk to the subconscious mind of this party, and say, calling her by name: "I love you, I love you, and you love me, you love me, you love me; we are both God's children; we both live, move and have our being in God; and God's love covers us both as the waters cover the sea, hence there is no room for hatred or for malice, but all is love, and I love you and you love me." She told me last night that she had not a better or sweeter friend in the city. It is an everlasting and perfect cure for malice. Remember, however, to close all such prayers in the name of Jesus Christ.

There is no room in this world of God Almighty's love for malice, and the person who has malice in his heart is a monster, and it will destroy him unless he can get it out. Mind you, malice in your heart does not hurt the one that you have malice against the hundredth part that it does you. You take the person who is filled with malice and hatred in his heart, and plants will not live in his house. His dogs and cats will get sick and die; their families will be eternally in sickness and inharmonious. Life can't live with hatred, for God is life and God is love, and hatred is of the evil, and evil belongs not to life; it belongs not to God; it is false and untrue and belongs to so-called death, and that is where it goes and takes every body there who hates. Therefore, whenever you

find in your heart that you or your patients are subject to malice, take this little thought that I gave you a moment ago and practice it, realize the Truth that God is all and God is love, and there is no room for hatred or malice, and you will find sweet peace, the sweet peace of love settling around your hearthstone, and wherever you go, will be peace and harmony, and your life and example will become a benediction to your associates.

One thought on another subject. I can only hope to give catch words here and there, so that you can take it up and go on with the study. The next thought is: "AS YOU SOW YOU REAP." If you sow a cocklebur you reap a cocklebur. If you sow an acorn you reap an oak. If you sow a brier you reap a thorn. If you sow love you reap love. If you sow kindness and brotherly love you receive it in turn. Whatever you sow you reap. Mind you, when you are sitting down in the silence and depicting evils here and there for your brother, you are going to reap just what you are sowing. I tell you in this religion of God Almighty's Truth there is no room for wrong. It will punish you, and if you follow wrong it will annihilate you. There is no room for anything but love and righteousness; and if you follow these, sow this kind of seed, the crop that you will reap will be God's bountiful love manifested to you in every conceivable way. You will never know want; you will never have a sorrow, and you will have peace and happiness surrounding your hearthstone. Everything will be in harmony; your youth will be renewed; you will begin to blossom forth for those cycles of endless eternal life; your body will gradually change; you will become more and more spiritualized, and by and by, if you follow the work, the philosophy and the practice, you will overcome as Jesus Christ told you. He that believeth on me hath passed from death unto life. Excelsior, mastery, is the only thing that will ever satisfy you; and that is your right; that is your dominion. Therefore, in your sowing be careful what you sow. Remember, remember, ever, that what you sow you will reap. Mind you, if you sow parsimony, stinginess and meanness you will reap that kind of a crop; it will come to you. There is nothing more certain in all the world. I have been carrying this church ever since I came out in this work of unchaining the Truth. I do not know what anything costs, and I never ask. The word is to take everything to my cashier and every bill is paid, and I know that God Almighty has given me ten dollars for every dollar that I have spent here. Why? Because I sow without regret, without parsimony and without thought. If you find a poor person that needs money, help him, and

from him that would borrow turn not thou away. Remember you have got to bring into practice what Jesus Christ told you, do unto others as you would have others do unto you, and love your neighbor as you do yourself, and when you sow that kind of seed, you will reap a crop of eternal happiness.

You will often be asked in regard to healing the sick, about present healing and about absent healing and about instantaneous healing, why is this so and why is that so? They will often ask you is absent treatment better than present treatment, or vice versa? They will ask you why you do not heal instantaneously as Jesus did. I want to answer a few of these questions this afternoon in the little time I have. In the first place, as a rule, you can't say which is the better, absent treatment or present treatment, because the rule varies so much. I find some who are healed with more perfection seemingly in present treatment, and I have had them cured maybe ten, fifteen or near twenty thousand miles away. A cancer of the worst character was cured in one night by absent treatment, the patient living near Greytown, South Africa. I have never heard of a case of more rapid healing by anybody. Even our Savior did no better work. The work He did we do, as He said we should. Yet with present treatment I have seen cases of so-called incurable disease healed instantaneously. On the other hand I have known cases to last for months. I have seen some in the very grip of so-called death lying in the agonies of so-called death, and the thought of eternal life did not strike them twenty minutes until they would be revived and live again. There was a little child down on the avenue, the doctor when called said you called me too late, the child is dying. That was about four o'clock in the afternoon. Its grandmother came to my house with that information. A number of us took hold of the case and gave heroic treatment, and the next morning the child was well. You see God Almighty's power can not be measured by human effort. Remember what I tell you. It is nothing to me. I am throwing you the lifeline. God Almighty has put it into my heart to try to do you good. I live with you and I want to do you good, and what I tell you I know. You do not have to believe me, but all in the world you have to do to believe, is to investigate, and then you will do the works that we do. It is God that does the work, and all healing is done in answer to prayer to God. Why we do not do it all instantaneously I can't tell. Our Savior when He came back to His own country, the historian says, did not do and could not do many mighty works, because of their unbelief. The trend of universal

thought was on them and on Him and He could not do the work. There was one brought to Him that His disciples could not heal. Jesus Christ healed him and His disciples asked, "Why could not we heal him? He said this kind goeth out only by prayer and fasting."

When you come into the higher thought and the more perfect philosophy, where you have to control this body, and control to a certain degree what you eat and your manner of thinking, persistently concentrate on a certain line of thought, then you will understand more readily the philosophy of this. But let me tell you here that everything that Jesus Christ ever did we can do. It is for us to do everything He ever did. But we have to work. There is no room in this philosophy for the laggard; there is no room except for those who are honest and upright and sincere; and when you get into the Truth you can't be dishonest; you can't fail to be sincere, because every inducement in the world is that you should be honest. Suppose the devil, so called, should come into me, and should want me to cheat somebody, if such a thought could succeed, what would be the result? I would sow the seeds of destruction. Instead of living in the lap of luxury, I would be in the throes of want. Do you suppose I would be fool enough to tie a rope around my neck and jump out of a window? A person in this work can't afford to be dishonest, because when you are dishonest and mean, you have turned your back on this eternal fountain of love and are going down the road to death. God is eternal life, and as long as you have your face towards that life and love, you are walking away from this thing called death. Yet there are good people who insist on the necessity of death, and some of them get mad at me because I will not agree with them in order to get into heaven you must turn from God and go through this hell called death. It is perfectly absurd. The body is like the ceaseless river; it goes on and on. The fluids, or whatever it is that creates it, come from Universal Life, come into you all the time; it is always one and the same thing; it is always perfect; it is always young; it is always youthful. Then why should it make one young and another old? Only as you sow thoughts of death, only as you sow thoughts of old age, only as you sow thoughts of decrepitude, do you reap that kind of a crop. But sow thoughts of eternal youth, eternal health and eternal life, and you have turned your back on the darkness of death, and you are going toward God Almighty's eternal life. That is the religion we teach. There is no mystery about it, there is no trouble about it, only you have to study and you have got to work; and I say to you here

that if you find religion that is not in harmony with perfect philosophy and with perfect Truth, understand that it is false, because Truth is harmonious with all Truth. It can't be inharmonious. You never saw truths crossing one another. Truth is always harmonious with every other Truth, and whenever you find one supposed truth crossing another truth, know that one is a lie and the truth is not in it.

Now, in regard to this instantaneous healing and the speaking of the word, I think the time will come, I think it is coming rapidly, when we will speak the word, as the apostles did, and the healing will be done at once. I have done that in a number of instances, and I have known others to do it. Why we do not speak the word all the time and heal at once I do not know. I never spoke the word in my life except at such times as the word came to me and must be spoken, and I never spoke the healing word without there was an instantaneous cure. I never knew it to fail. You can speak the word only when the time comes. A little boy was thrown from a milk wagon on the avenue and it bruised his knee to material thought very seriously. He was holding it with his hands. I jumped from a street car, a gentleman from Boston was with me. I went to him and gave him the thought, and said, "God Almighty has healed you. Go and catch your horse." He jumped and ran and was not lame. I could give you instance after instance where the spoken word has been answered instantaneously. Why it is not always so we can't tell, unless it is because we are young yet and in the infancy of the work. We must study with a consecrated effort and we will have everything that Jesus Christ has promised us, and He has promised us that we shall do the works that He did, because He is with the Father, an advocate for us.

Remember, and I can't impress this too often, that all healing must be done in and through the name of Jesus Christ. Now, there are healers and there are healers all over this country. But if you find that they leave out the name of Jesus Christ as the pattern given to us, know that they are not the true way, because Christ has told us, I am the way, the truth, and the life; and you must remember further that when any person or persons set themselves up as supernaturally endowed, that they have more power than you or any other person under like conditions, know that they are false, they are frauds, that they are working for a little cheap aggrandizement, or working for money. God Almighty made all of His children alike. Every one before me this afternoon has the same rights and are loved in the same way by your

Heavenly Father as I am, and everybody else. We are all equal, and He gives us just as much as we will receive, and He gives us a reaping for every good thing we have ever sown. My students, remember these Truths. God bless you.

THE ORDER OF THE CROSS AND THE STAR.

THE CRUCIFIXION OF CHRIST FORESHADOWED IN EGYPT THREE THOUSAND YEARS BEFORE HIS BIRTH.

The student of French history will remember that when the great Napoleon made his famous expedition into Egypt in the year 1804, he was accompanied by a body of fifty savants, or men of learning, especially charged with the duty of studying and expounding all that related to Egyptian life and history. At the head of that corps of scientists was the famous scholar Champollion, who published an authoritative work upon Egypt, which contains a key to the hieroglyphic inscriptions in the chambers of the pyramids, and translators of ancient Egyptian manuscripts never before deciphered.

In one of those manuscripts there appears a most wonderful verification of Biblical history regarding the birth and death of Jesus Christ. It is therein stated that three thousand years before the Christian era, one Aselzion, a man famous for his wisdom, who was the head of a school of philosophers in Syria, while engaged in calculating the amount of heat and light emitted by the rays of the sun per minute, beheld in the sky at noonday, a crimson cross, on which was seemingly nailed the clouded figure of a man.

Thinking, perhaps, that he might be the victim of an optical delusion, he summoned his associates, who also beheld the wondrous sign in the heavens, it having remained clearly visible for one hour.

Within a few months after its appearance messengers arrived from their brethren in Egypt, Persia, Median, Greece and Etruria, informing them that they too had beheld the same heavenly sign in their respective countries.

The united brotherhood believing it to be the emblem of some unrevealed God, adopted it as the symbol of their order.

This sign of the cross became familiar to the multitude in all the ancient religious rites.

It was used in the service of Serapis, and in the worship of Saturn and the Nile-God, and it appears carved on discs and altars and obelisks made in Egypt several thousand years before the cruci-

fixion of Christ, and which are now preserved in the British Museum in London. Later discoveries in Egypt show on bronze breast plates and tablets the cross with a five-pointed star above it, which is thus explained by Champollion and other scholars:

The wise men who saw this "Star in the East," and came to worship the infant Jesus in Bethlehem, were Egyptian sages, of the "Order of the Cross," and when thirty-three years later He was crucified, they recognized in Him the God whose coming and death had been prefigured by the cross in the sky three thousand years before His advent upon the earth, and they then added "His Star" to the ancient symbol of their order.

It should be stated that the antiquity claimed by Christian scholars for the manuscripts and tablets that record these facts is conceded by Orientalists of all creeds.

Champollion, who was the first to expound them, was himself an avowed infidel of the school of Voltaire and was converted to Christianity mainly by his discoveries in Egypt.

It is not improbable, moreover, that the wise Egyptians, during their visit to Judea, studied the Hebrew Scriptures, and saw in the writings of the Prophet Zechariah, who wrote about four hundred years before the birth of Christ, a verse that manifestly foreshadows His crucifixion, in the following words:

"And one shall say unto Him, What are these wounds in thine hands?"

"Then He shall answer, Those with which I was wounded in the house of my friends."—Zechariah xiii, 6.

That prediction would itself have naturally suggested to them that the heavenly cross, that led to the institution of their order, was indeed the sign of Christ. The prediction was one that the Jews themselves could hardly have understood, as death by crucifixion was unknown to their system of punishments, that form of execution having been introduced among them by the Romans only fifty or sixty years before the birth of Christ.

IMPORTANT NOTICE.

Persons writing to me are requested to address their letters in care of Lock Box 374, Washington, D. C.; and if remitting money, either send the money in postoffice money orders, express money orders, bank drafts or bank checks, and in no instance ever send bills in a letter. My mail has been persistently robbed for four months, and so far the authorities have been unable to capture the thief or thieves, whoever they may be.

OLIVER C. SABIN.

THEY ILLUSTRATE AND DEMONSTRATE.

All is mind, beloved—

The bird in the tree,
The root in the earth,
The rock by the sea,
Each shows forth the mind, in varied degree.

All is mind, beloved—

The grass growing green,
The blossoms unfolding its golden sheen,
The great rolling ocean, spread broad lands be-
tween,
Each proclaims mind, to be felt and seen.

All is mind, beloved—

The Law is the Life,
It's the Heart of the world, with miracles rife,
We take in this Truth, and end all the strife,
For 'tis *not-knowing* bars from perpetual life.

All is Good, beloved!

Every nation declares
From the roseate East
To the West's golden stairs,
"God is Good!"

Since God is in you,

and God is in me,
Who calls me a "sinner," or denounces thee,
By *Knight of the Holy Grail* spotless and free?

I have prayed to a personal God in the clouds,
I have feared a black devil, in poverty's shroud,
But *now* I can trust the God in my soul,
The powerful God of true self-control—
God in us, whose love in expression, makes whole.

MRS. VIRGINIA D. YOUNG.

Fairfax, South Carolina.

THE EVERLASTING LIGHT.

FANNY M. HARLEY.

Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark and I am far from home;
Lead thou me on!
Keep thou my feet: I do not ask to see
The distant scene; one step's enough for me.

When Doctor Newman wrote these lines he must have had a clear recognition of Divine Love as Omnipresence, and of its ceaseless workings in the human soul; also of its power to protect from be-

liefs in evil every consciousness that will cultivate the remembrance of its presence.

While the words which describe the several aspects of principle are, in their broadest sense, synonymous terms, yet by meditating upon them singly, we come gradually to a deeper and fuller insight as to what omnipresent principle must be as *infinite* Mind, Life or Love. And now our text gives us another aspect of principle as activity, which we are not so accustomed to recognize, and it may be helpful to us to ponder upon it for a little while.

Light, in the sense in which Doctor Newman is using it, must mean Life, for the very fact that we have life for to-day also proves that we have light for to-day. As a race we have cultivated thoughts of death instead of life, and we have taken anxious thought for to-morrow instead of giving obedience to its light for to-day. This has brought us confusion, mental, physical, social and national. If we had trained ourselves to keep our eyes fixed upon God it would be otherwise, for God is not the author of confusion, but of peace. We can attain peace if we will simply follow our light for to-day.

Let us go to nature for an illustration:

The acorn drops from the oak tree; it, in turn, may unfold and develop until it, too, is an oak tree. There is as much life back of the acorn, and it contains as great possibilities as did the oak tree from which it came. If it follows the life instinct (its light) it will soon manifest, or prove, that it is developing its possibilities; on the other hand, if it does not follow the life instinct, it will wither and crumble into dust. This would be a case of where the light shone in darkness and the darkness comprehended it not.

The acorn that obeyed the life instinct, found itself buried in the dark earth, "amid the encircling gloom," but with light, or life instinct enough to know that if it followed this light it would come, some time, in its consciousness into the full light, and be an oak tree like unto the one from which it had dropped, and able, also, to produce acorns just as the other tree had done.

We stand in the same position to our immediate source that the acorn does to the oak tree. Each one of mankind possesses all the possibilities to demonstrate all that the perfect Man, which is the image of God is, and *what he can do*, for in reality, each living soul in all the world is God's image *in the process of unfolding*; or, in the process of becoming conscious of what his powers really are. The oak tree bore its fruit (the acorn), which will express its source through the manifestation and demonstration of its possibilities. The "very

good" man, God's image, bore his fruit, mankind, who is to make God manifest in the world.

The eternal, primal Principle of all things is spirit, or mind. Its creations are spiritual and ideal. The physical organism is the figure, or shape, through which spirit or mind is made manifest by means of man's consciousness of the nature and presence of deity as spirit or mind. This figure, the physical organism, is needed by mankind; first, for his own use, that he may prove to himself the measure of understanding that he has attained of spirit, or mind, which is omnipresent principle; after this, to prove to others his understanding and to demonstrate his ability to teach and help them. After Jesus had proven to Himself that He knew so well as to say: "I and My Father are one," then He began His blessed work of teaching us how we, too, may come into the same knowledge.

You never could convince a school committee that you understood mathematics until you can and until you do demonstrate to them with blackboard and chalk that you possess an understanding of this principle. The science of mathematics has an invisible principle; by the use of visible figures you prove to yourself and others your understanding of the principle, thereby demonstrating its usefulness in matters of daily living.

Spirit, mind, God, is invisible principle. It is the Most High principle which is primal to all other principles, for they all proceed from it. It is also to be understood and demonstrated through the use of the "things that are made," or which we call physical things or shapes, as well as in the spiritual state of consciousness that we attain. By our use or misuse of the thinking power do we create peaceful or inharmonious conditions, just as the mathematician produces results by his use of figures, or fails to obtain the correct solution by his misuse of them. In both cases the solving is a mental process, of which the eternal adjustment is but a manifestation.

Suppose your whole thought was of the omnipresent, invisible Substance Good, and so steadfastly held there that you saw nothing but the good in every one and in everything, and never had any other kind of thoughts, would you not be strong and well? Would not your charitable and kind thoughts make your blood so rich and give you such a consciousness of strength that you would never know illness or pain? Where would this rich red blood and magnificent health come from? It would be a result of your own clean, elevated, magnanimous and correct feeling and thinking.

Suppose, instead, you should see only the ugly

things in other people, should think of yourself, your own wants and desires all the time, should be so selfish that you did not care what came to other people, so that you had all you wanted, and your ends were accomplished and your desires gratified. Suppose that you were constantly filled with fear lest you could not have everything just as you wanted it, that you were even envious and jealous of what other people have. Suppose, instead of admitting the good and admirable characteristics in other people, you should look them over simply to criticize and censure them. Suppose you should be impatient and hard and cruel with little children. If you have been doing such thinking and cultivating it, ever since you could remember, you should not be surprised to find that you now have some very undesirable out-picturing in your flesh. If so, where has it come from? It would be but the outcome of beliefs in evil. These beliefs make their appearance as evils to you as the outshowing that indicates the fact that the thinking power has been incorrectly used.

You make figures on the blackboard with chalk, but the same power that directs the guidance of your hand to form the figures can also guide it to rub the figures out. In this same way the faculties that have misused the thinking power may be trained to correctly use it.

In infinite mind the eternal substance, there is supply for every demand. For the manifestation of infinite mind there is an infinite variety of symbols and figures to aid the seeker in his understanding of the substance that is inexhaustible mind, spirit omnipresent.

God's creations, or the images of infinite mind, are real, eternal and changeless, because divine mind is omniscient principle, and principle can have no variableness, neither shadow of turning.

The seeming creations of the human consciousness are temporal and changeable, they have temporary duration only. As soon as one has gained his lesson from them, he can begin to erase from his consciousness the error conceptions that made the evil outpicturing, and after awhile they will be to him but as a tale that is told, as grass which is to-day in the field and to-morrow is cast into the oven.

As human souls we are beginning to awake to the facts of the situation of ourselves and our affairs, and the world as it seems, and we find that the verse of our hymn is just now our daily prayer. The "Light which lighteth every man that cometh into the world," is in us. This light is God—Life. It will lead us, and kindly, too, out of the gloom of darkness and ignorance in which our consciousness is encircled, into the light of intelligence, wisdom

and universal love. The acorn begins to do its growing *in the dark*. The deeper that it roots down into the dark earth the more magnificent will be its manifestation as an oak tree.

Whenever we feel ourselves to be in the dark, let us try and remember our light within, for it will lead us in the way of right doing if we will only obey it. When we are in a dark state of consciousness we seem to be "far from home." Our "feet" symbolize the understanding which the light within will quicken, and guide into the right path if we will recognize and obey it. If we have faith enough to act in accordance with the guidance of our light, just one step at a time (and we always have light enough for *one* step), we will, after we have taken deep enough root, be able to realize and manifest much truth and be a light to help others on their way. As Jesus said to Simon, so does He say to us: "I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren."

If we want to get away from this dark night of ignorance, and into the "home" from which our hymn says that we are so "far," we must keep our eye on the truth which we even now consciously know, or discern, and follow it steadily and perseveringly. We will do this best by training ourselves to perceive and declare the eternal omnipresence of the good. When this mighty truth has really *taken root* within our heart and consciousness, we will find that to him that hath, more shall be given.

One of the chief obstacles in our way, or that misleads us from the straight and narrow way of always remembering that the good is omnipresent, is that we are afraid. Fear not only causes us to forget truth, but it also runs off with our common sense. When we forget that life is eternal, then we begin to fear that we will experience its cessation. When we forget that only life is real, then we begin to be afraid of an illusion that has been named death. Do not let us yield assent to this race deception any longer. It keeps the whole world under its reign of terror, when it is nothing but a bugaboo. Fear of death makes people sick; it makes them cowards; it makes them cruel; it makes them thieves and misers; it makes them afraid of the sun, afraid of the moon; afraid of the heat and the cold. It is from the fear of death that all the other fears and sins come.

Let us go right to work and overcome or grow out of, this false belief. Let us tell ourselves at least once daily, I am not afraid of death, because I discern that life is eternal. I perceive that I am a conscious being and that I always will be a *consciousness*. To always dwell in the recognition of

the invisible good, to be continuously conscious that divine principle is omnipresent and to appropriate it by the inbreathing into my *feeling* that I am a loving, spiritual, strong, wise child of the Great God, is to have eternal life. I am a conscious being forever more, therefore eternal life is mine now. There is but one life, because there can be but one omnipresence. It is of ceaseless duration. It is mine now. Living is a joyous thing to me, because I keep my consciousness filled with recognition of the omnipresent good. All seeming evil has only a temporary place in my recognition. I will rid my consciousness of it immediately, by declaring its nothingness and persistently acknowledging the presence of the good. I will look past and see through and surmount all that seems evil, by endeavoring to see the good. This will give me eternal consciousness of life here and now. I perceive that this self-training will do much for me in every way. *All* that it will do "doth not yet appear." This much I do perceive, however, that if I persist in thinking and feeling *with* the good, all things will be possible unto me, not only eternal life, but omniscience and omnipotence also.

Only light can dispel ignorance, and where light is darkness can not be.

HE LIKES THE BOOK.

Christology: Science of Health and Happiness. Oliver C. Sabin has written a really beautiful and successful book. It contains fifty-eight chapters, each one of which discusses in a most lucid and informing manner the great problems involved in the principles of the Inner Life and their potency in harmonizing and upbuilding the physical body.

The object of the book is to show that outside of the limitations and superstitions of the cult known as Christian Science there is indeed a fundamental and scientific principle underlying the philosophy which that cult expounds, and yet which may be delivered to the world without its narrowness and bigotry.

I must confess to having been personally much benefited by the perusal of these pages. Mr. Sabin's soul is certainly aflood with love, and its illumination beams on every page.

Whatever we may think of the so-called Christian Science, or as he new-names it, Christology, whether it really be efficacious in curing the body of its diseases and the mind of its evils, the book itself must be quickening and practically beneficial to any one who has a receptive spirit and is willing to drink in the living force which the words in this volume contain.—*Henry Frank, Editor Independent Thinker, New York City.*

HOW TO THINK.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, March 30, 1902:

In view of the fact that there is so much being said about hypnotism, and the tendency to class all of us who are working in the New Thought with hypnotists, I have decided to read an extract from my forthcoming book. I want to admonish you with this one thought, that we have an example set before us to follow, and unless we follow that example we are wandering in the woods, in the wilderness. That example is Jesus Christ, who is the Way, the Truth and the Life. When we leave that pattern, we leave the Truth, and to the extent that we leave the Truth, we leave the power to demonstrate the Truth. I want this to go into the record, so that the world will know where we stand upon this subject of hypnotism. I read as follows:

"One should always be careful to avoid allowing any person to take control of his or her mind, as for instance, through hypnotism. The hypnotists by their suggestions excite morbid suggestions for the time being. These suggestions can act only on an unhealthy body or an imperfect intellect; and until the hypnotist by manipulation, fixed gaze, or in some other manner, does succeed in obtaining the control of the mind of the subject in a sort of passive or morbid condition of thought, his objects can never be accomplished. All control of the mind centers which is established in the patient thus affected by hypnotism is wrong, and the practice ultimately leads to mental and physical injuries, if not annihilation. The hypnotist does not control the brain centers by moral thought, but by simply deadening the subject's mind by sudden mental thoughts which the author thereof delivers to them. At each one of these so-called treatments, the person operated upon loses mental energies, and at last the mind, instead of gaining power and perfect control, becomes helpless and diseased, and the only proper place for the so-called patient is the asylum of the mentally diseased. Every attempt at control of the mind of another person or persons is not only disastrous, but it in turn defeats the end sought. Therefore, beware of everything which takes away your freedom; and know that all such is dangerous, and should be avoided by every means at your command."

The subject of the lecture this afternoon is **HOW TO THINK**. These lectures, I will state for the benefit of some strangers who may be here, have been

going on for a series of ten weeks. If I remember right, this is the tenth lecture; and the preliminary work of teaching how to heal the sick has been largely gone over, and our lectures now are simply what we term filling in the places that need evening up. There are a large number of subjects that come up in this metaphysical teaching that needs more elaborate explanation than can be given in the short lectures that we have been enabled to give you. Furthermore, all we can hope to do in these lectures of teaching how to heal the sick is to interest your minds in such a way as will induce you to take up this subject and study it for your own selves and prove it to be true in your own lives and in your own minds. I could not believe anything unless it was proved to me to be true, and all along this pathway you are surrounded with doubts. You are presented with a new thought, and it is so entirely different from what you have been taught to believe in all your education that it is impossible for you to be free from doubts. But all you have to do is to hold your mind in abeyance and go on and investigate and these doubts will vanish, because the Truth will be demonstrated to you as you go along. This is much more true of the lessons in advance of this subject of healing than it is of the healing thought. The healing of the sick, of course, was what our Savior gave to the masses to call their attention to the truth of the religion that He was teaching. He came teaching the religion of love, love to God and love to your fellow, and upon this all depends and all hangs. But in order to draw attention to the thought of this doctrine of love, this practice of healing was taken in with His other teaching. Therefore, whenever He sent His disciples forth to preach the gospel He told them to heal the sick; and the very last words that He said to His disciples were to take this gospel and preach it to all the world, and these signs shall follow them that believe, not you only, but everybody else who believes. They did follow and they follow to-day; and when we consider that God Almighty's law is always and forever unchangeable, then we are led to the thought that if God ever healed the sick, that the same power is extant to-day and all it wants is the using.

In this world of thought, we are taught by the Bible that as a man thinketh so is he. Therefore, we can see readily that it is important that we should think right. I gave a rule to my students a year or two ago which I think is a very good rule. I believe that if every person would take that rule and live up to it literally it would solve the problem. See how many of you can take it home with you. The rule is this: "Never think anything

about yourself, your family, your business affairs, or your surroundings, except that which you desire to have realized in Truth." Now, I wonder how many understand that. It seems very simple never to think anything except that which you want to see realized in truth. The thought comes up: Do I want good health? Now, according to that rule, how am I to think? Am I to think that I have rheumatism in this shoulder, or that I have the dyspepsia, or that I have the gout, and that I have every conceivable disease, and every friend that I can get to stop and listen to my jargon, I must fill him with all the trash about my diseases? Is that what it means? You meet your friend. "How are you?" "I am very poorly," "I am really growing worse all the time." Now is that following the rule? Do you want to be sick? If you do, all you have to do is to think it, is to talk it, and put it into your consciousness that it is a fact, and you will have sickness, all you want, do not have any fear about it; it will never leave you. I know it is a delightful thing to have these old family diseases handed down through generations; it gets to be aristocratic. People like to have something of that kind. My family all went out with paralysis, every one. I used to have it, and I did not feel as though I was properly hinged in my mind unless I had paralysis. Of course, I expected paralysis. It came and knocked all my family out before they were as old as I am, and I would have died from it if I had not taken this new thought and gone crazy. You see I went crazy about five years ago in their estimation; I lost my mind; I left the good old religion that taught that God was on one side and the devil on the other, and it was a hard tussle between them to see which was getting the better, except that the devil was getting the most of us at this particular time. I left that religion. I believe that there is one God who is supreme, who is all, who created all that was created and all that He created was good and that all is good, and this so-called evil is false, nothing but material beliefs that I am telling you how to avoid. Therefore, when you meet your friends say I am well, thank Almighty God, and stick to it. Job says: "Even though He slay me, yet will I trust in Him." What is the result? The thought of a thing is but the prophecy of what is coming upon you. You take the person that goes through life, in ordinary life, just the ordinary class of people, and they go through life piling up a little money, so that they can keep out of the hands of their children when they get old. I have been through this world some. I practiced law a good many years, and I know how people talk and how they feel. They want to lay up a nest egg, so to speak, so that when

they get old, they will not be dependent on any of their children. What is the result? In nine cases out of ten such people are always poor when they die, and they almost always are taken care of by their children. As Job says: That which I feared has come upon me. The very thing that we have been working against and fearing and prophesying has been fulfilled. Their thoughts have become materialized into realities. I ask if this is the way to think, if you want to be happy when you meet your friend's "How are you this morning?" "I am miserable, miserable. I am afraid that we are going to have rain, the potato bugs will destroy the potatoes, the army worm will eat up the cotton, the weevil will eat up the wheat." Picture out all these beautiful things that you are afraid of all the way through. Now, is that the way to be happy? If you want to be happy, what would you advise a person to think of? To think happy thoughts, would you not? You would have them think of sunshine; you would have them think of the blue heavens; you would have them think of roses and flowers and the sweet things of life; you would have them think of innocence, of God and God's love. You would let it engulf your whole nature, so to speak; think that you are God's child, living, moving and having your being in God and are happy. What is the result? Happiness every time; it never can fail. Suppose you hate a man. You will not do it after you get into this thought, because you know how destructive it is to you. I could not afford to hate anybody, because if I did, it would do me up. It would not hurt the other fellow, but it would kill me; it would destroy me. Consequently, I have nothing but love. You can not get any man or woman whom I would not love. Suppose you did hate a man before you came into this thought, you see the fallacy of it now. The result is that it destroys your health to commence on. It will destroy your digestion, and if you get mad it will make your blood acid; and the meaner you are the worse your physical condition gets until finally you are like some of these men you see on the streets, physical wrecks, with so little of God Almighty in them that you hardly know where to find it. Materiality has simply crushed it out almost. Now, remember by these principles of thinking that you are what you make yourself to be. You are, under God, a free moral agent. If you think right, you will be right; if you think wrong, you will be wrong, and God will never lead you unless you ask Him, unless you seek and knock. God does not force any man to believe; He does not force any man to be happy. You can go either road you choose. Here is the right hand sur-

rounded with love, happiness and opulence, and God Almighty leads you; He takes you by the hand and leads you. On the other hand, here is this road of hate, of malice, of envy, backbiting, quarreling, snarling, cheating, murdering, stealing and all the concomitant evils of that life—you travel that road, and you go down to death; and how many cycles, how many eons of years it will take I can't tell, but you have to work out and come back to God Almighty and His love. There is no dodging it. If it takes millions or billions or trillions of years, it matters not, the time will come when your soul will be washed whiter than snow. But you have to work it out, work out your own salvation. We can lead you to a certain degree in the lower lessons, but when you take the next step, you have to walk the path alone. I can point my finger and tell you that is the way, but I can't go with you, nor you can't go with me. We each and every one are responsible to God for the talents within us, but you have to walk the path alone and you have to work your own demonstrations alone. You have to work out your own salvation. Nothing in the world is more sure.

Returning to this question of thought, do you want health? Think health. If something comes up and says, I am headache, or I am fever, or I am this or that, deny it; deny evil in every form, in every form that it comes against you, and never for one moment acknowledge the existence of anything but the good. I think the greatest trial I ever had in this work was back some years ago when I was young in this thought. I was attacked in the night with what we call diphtheria. I went to bed, so far as I knew, perfectly well, and I woke up in the morning with a terrific case of so-called diphtheria, and it was on Sunday morning. I never acknowledged that I had it. I denounced it. I treated myself and walked the floor for hours at a time and denounced it. I went on with my other work and I did my work the same as if I had not had this belief, and that was carried on for three days before it was finally destroyed; but it went. But if I had ever acknowledged it and allowed it to take possession of my mind, then I would have been in the whole business, and I never would have got rid of it until I had paid the uttermost farthing. Never give evil thoughts a home in your mind. Remember that; remember the rule. Did I want diphtheria? No. So I denounced it as a lie, as an impossibility.

You can see how foolish it is, when you meet a friend, to go on and detail those beliefs of materiality, and whenever you do it you are fastening them upon your body, you are making them real; and when you make them real you never get rid of

them. Now, mind you, as healers, many of you are already healing the sick and doing it successfully, but I can't impress this one thought upon your mind too much, and that is as follows: Never do you in your consciousness admit that your patient is sick, never. If you do, just drop the case and get somebody that has some sense to take hold of it, because you haven't any sense at all. You have given away your power, you have destroyed all the power you have when you acknowledge the existence of evil in any form.

It used to be that when I would get case of appendicitis, for instance, or some disease, so called, that works quick death, I would have more anxiety about that case than I would about others, and the result was that I had to work a great deal harder. Now I have no more anxiety about a case of appendicitis or consumption, or whatever it may be, it does not make any difference what it may be, than I do to the simplest cold. God Almighty's power is simply omnipotent. There is no staying His hand, and if God heals one thing He heals another just as well. Sometimes you do not heal your sick in one case as quick as in another. I do not know why that is. There may be surrounding circumstances that control it. I know that in our work we oftentimes heal a patient right up quick, and others will last for months. We give the same thought to one that we do to the other, and why we do not cure just the same I do not know. If you ask me why Jacob had to wrestle all night with the angel before he blessed him, I tell you I do not know. He might have blessed him about nine o'clock, so he could get a good night's sleep, but he never did anything of the kind. Jacob had to wrestle with him all night, and in the morning he blessed him.

Our Savior gave us the parable of the man that wanted some bread. You remember it all. The man came to his neighbor, who, I expect, if he lived in a town like Washington, owned a corner grocery—we have more corner groceries here than any place I ever heard of—and he wanted bread. The man told him I can't get you any bread, I have shut up store and my children are with me in bed. I do not want to be bothered with you. I want you to go away. The man did not go away, and he got the bread because he stayed there and importuned him. That was not a real case, but it illustrates this thought. I know I was treating a woman at one time for, to mortal sense, a very serious disease. I had been treating her for nearly four months. She was better, but was getting along slowly. I put ten workers on the case, and in a few weeks the woman was well. It took more force, why I do not know. All we do know is by

our experience or the experience of somebody else, and these things I give to you as my students for your guidance. If you follow in the line you have been taught you will heal the sick.

Therefore, make this the practice in your life. If you want health, think health, and whenever anything comes up and says I am sick, deny it; don't allow it to take possession of your thought. If you want prosperity, never think you are poor; never think it is possible for you to be poor, but know that you are God Almighty's child; that you live, move and have your being in God and have all, because you are His heir. Think prosperity and never for a moment allow a doubt to cross your mind, and you will never know want, you will always be prosperous; and if you want harmony in any of the departments of life anywhere, think it. In other words, return to the rule, think that which you want to be true, and you will have the realization; it will come to you as sure as the water runs down hill. These are all God's immutable laws; they are as certain of demonstration as any of the other sciences in God's realm of eternal thought. Everything is proved to you when you come to the bedrock of the rule, and the rule is to know that all is good, and never to think anything but good; know that all is harmony; never think anything but harmony, and stick to it. Now, if you will just try this a week you will never get done liking me for just telling you how to think. If you will try it a week, let the monster come up in any form, say, "Now that is not true." Suppose you have a servant, the meanest thing in the world, according to your thought. They do act meanly sometimes from material thought. Just hold the thought that that servant can not be mean, she is God Almighty's child and I love her; let love be the power that controls, and you will have no trouble with that servant, not at all. I could give you demonstration after demonstration of this kind along this line. There is harmony among my servants as well as everywhere else, because nothing but love is doled out to them.

Remember that love is the power that controls. Hate destroys everything, love gives all to you. Therefore, if you see anything that is wrong according to your thought, affirm I love you, I love you. I do not love the wrong, but I love you; you are God's child and I love you; your life is eternal, and I love you. If you have a balky horse, affirm I love you, and the horse will go. If a dog wants to bite you, affirm I love you, and he will kiss your hand. You can conquer everything with this thought of love. Now, try it.

When this thought of how to obtain our lost dominion, I call it, came to me in the night, how

happy I was! I knew that man was created in the image and likeness of God, was given all power and all dominion, and I could see all over this world that my fellows had everything else except dominion. They were filled so full of fear and cowardice that it was destroying them; so-called disease was destroying them everywhere; they were afraid of it; and I prayed, and I prayed, and I prayed, and I affirmed in accordance with our praying, we affirm that we have that for which we pray, and I affirmed that God did teach me how to obtain this dominion, and the thought came to me it was love, love; and I have tested it so often since and it is absolutely true. Love is the power that controls all. If you have the bitterest enemy in the world, love him. That is what Jesus told us, to love our enemies, those that would harm you, love them. Love them, and you destroy their enmity; you will heap coals of fire upon their heads. It is as utterly impossible for them to do anything wrong if you love them, as it is for you to do wrong when you love them and you can't, absolutely, if you love them.

A SOUTHERNER'S LETTER TO THE NEWS LETTER.

Dear News Letter: Your light penetrated even so conservative a State as South Carolina, and, as the author of "One of the Blue Hen's Chickens," I feel glad and grateful indeed at the terms of praise for my little book in your most attractive monthly, *THE NEWS LETTER*, for April. But if you will allow me to make a correction or suggestion I will be further obliged. The typesetter in the April *NEWS LETTER* gave my postoffice address as Fairfax, *North Carolina*. No doubt what your editor says so generously of my book will cause many of your readers to wish to order it. As all the unsold copies are in my hands, it is important to them and me that they should address me correctly. So I ask them to write to Mrs. Virginia D. Young, Fairfax, South Carolina, not North Carolina.

I am especially proud of my State, in which my forebears have lived since the edict of Nantes exiled them from fair province of their motherland of France, which our climate here resembles.

"We ought to measure our actual lot and to fulfill it; to do with all our strength that which our lot requires and allows. What is beyond it is no calling of ours. How much peace, quiet, confidence and strength would people attain if they would go by this plan."

QUIZ MEETING.

At the Reform Christian Science Church Wednesday evening, March 19, 1902, the following questions were asked and answers given:

Q. "In giving present treatment which is better, the audible or the silent treatment?"

Col. Sabin. I suppose I should answer this question. I do not think there is any rule that you can fix that will answer the question correctly, on either side. I think in some instances the silent treatment is the best. I think in some instances the audible treatment is the best. I think, perhaps, in a greater number of cases the silent treatment is the best. But, on the other hand, I think the audible treatment heals sometimes when the silent treatment does not touch the case. That is my experience. I know that once there was a lady came to me; she was suffering from a very severe attack of heart disease and locomotor ataxia. The silent treatment apparently hadn't any effect upon her. I gave her a treatment and gave it to her audibly; she heard every word of it, and within thirty minutes she was entirely relieved, and so far as I know she has never had an attack of either disease since. That was two or three years ago.

The object in giving silent treatment, as a usual thing, is two-fold. First, it carries out the command of our Savior, for He told us when you pray, go into your closet, and when you have gone there, close the door and ask your Father in Heaven in secret, and what you ask in secret He will reward thee openly. It seems to me as though that would be the general rule. One of the benefits of this kind of treatment is that it prevents the so-called material mind from becoming a disbeliever and combatting the Truth of the treatment.

Q. "How can man assert his dominion? or has it been lost?"

Mrs. Carrie McLaughlin. I do not think that the dominion has been lost, because nothing that is really true can possibly be lost. I think, perhaps, it may have been mislaid, or rather, that the consciousness of the dominion is dormant in every individual. Now, the assertion of the dominion comes from the rousing of this consciousness that we have the dominion and have had it and exercised it to a certain extent, though not to the intelligent extent that we can when we are certain of it. The assertion of it comes from the realization of its possession.

A gentleman said: The dominion may be lost in the present generation, that is, to each individual, but it can't be lost to all in the hereafter. That would make God's promises null and void. But God is unchangeable. If you do not believe

in it, it does not affect all. Those coming on later can take hold of that dominion and grasp it. I think in all cases the man who truly believes and follows is successful, always, if he truly believes and follows. But if he does as a great many Christians do on Sunday, and six days practices otherwise, he loses it. But if he follows he always wins.

Col. Sabin. I do not know. I think I may have misunderstood our sister there. Did I understand you to say that the assertion of the dominion brought forth its demonstration? Was that it?

Mrs. McLaughlin. I said that the assertion of the dominion was the realization of its possession; that we had to realize the possession of dominion before we could assert it.

Col. Sabin. I think that is exactly right. Nobody ever loses anything, there is nothing ever lost that is fixed now. Still there are a great many that are not in the full enjoyment of their perfect dominion.

Well, now, the only question that has to be answered is, How can man assert his dominion? Of course, nothing is lost and can't be lost. It is asserted by the realization that you have it. When you realize that you have it, then the dominion is made manifest. Suppose I want to assert my dominion over disease. I make the realization that disease is nothing but material thought, and that God's perfect child can't have disease, and the result of that realization is that there is no disease, and your dominion is established over a healthy body. But the great power that asserts absolute and perfect dominion over everything is love, perfect love. This realization of dominion is more in the nature of our healing thought. It is the realization that you have it. But there is an animal, a vicious beast, about to attack you, what do you do to demonstrate that power on that beast? You assert your dominion through love, I love you. You throw love into that beast. I love you, and it cowers, because God is power and God is love, and love demonstrates its force every way that you want. Remember, now, you have to do it through love; you have got to do it by the realization of love; there is no other way. You should assert your dominion, and you hold it, and you enjoy it through love, love, love, love, nothing but love. If you have an enemy, love him as your friend, and your dominion is asserted. If you want to control anything, you love it, and your assert your dominion, and your dominion is sustained.

Mrs. McLaughlin. Col. Sabin, speaking of animals reminds me that a number of times I have asserted my dominion in that way very efficaciously. One time I was canvassing in the country where I had to enter strange houses through the

yards, and in almost all of the yards there were vicious beasts, dogs, and they used to come toward me when I entered the gate; some of them were very angry apparently, but I always loved animals of every kind, and I was absolutely unafrighted. I knew my business there was justifiable; I had that consciousness, and as soon as the animals came close enough to me to get the consciousness of that thought, their fury subsided, and they did not molest me at all. They never did molest me in any place that I went.

Q. "Is evil a reality, or is it a product of the imagination?"

Mrs. McLaughlin. I say from my own consciousness that it is purely a figment of the imagination. Everything God made is wholly good, and there can be nothing that is the opposite of God. To my mind the fig tree spoken of in Genesis, as showing the tree that is the knowledge of good and evil. That is the true root of the word figment, imagination, that is, figment.

Q. "How is the healing done by absent treatment?"

A. B. McLaughlin. Who will answer that? No reply.

Mr. McLaughlin said: I would say, in speaking shortly in answer to this question, that the healing is done very much as was spoken of a short time ago when we talked about the healing by present treatment, only that it is not necessary there to make the realization or prayer vocal at all. We understand that this universe is one, that God fills the whole of it, that God is everywhere present. Therefore, when we make the realization that God is present everywhere, then we know within our inmost consciousness that He is present in the inmost being of that patient; and the real truth is that the patient is just as present with us when we make that realization as if he were sitting immediately in front of us, because with God there is no time nor no distance. So if the patient be in Australia and we here, it makes no difference whatever, as has been illustrated very nicely. In praying for any person wherever he is our prayers are given just as easily as though that person were immediately in front of us. His being absent makes no difference whatever, because there is no distance. In reality it is all presence.

Col. Sabin made answer as follows: In the first place we want to understand what treatment is. Treatment is nothing more nor less than prayer to God. We pray to God with the prayer of understanding. What is that understanding? The understanding is that God is our Father, that we are His children; that we are perfect as God is perfect; live, move and have our being in God;

that God is omnipresent, life, love, everywhere, life everywhere. Consequently, there is no absence, because God is everywhere; God is here; God is omnipresent. Then we pray to God by the understanding and realization that our sick one, wherever he may be, is perfect in God, is one of God's children, and the realization of that Truth is manifested by the destruction of the so-called physical ailments and their passing away. It is the same thing precisely whether your sick one is in Australia or South Africa, or whether he is sitting by your side; you have nothing whatever to do with the physicality of that person. You do not even think of it. You simply realize the perfection of God's spiritual child; you care nothing about the so-called material body; you make no realization about it; it don't come into your consciousness. Your prayer is spiritual and to spirit; and when you have made the perfect spiritual realization, the answer is manifested through this body. It is nothing more or less than the spiritual manifestation of God's power; the body is the spiritual manifestation of God's work, and the healing is made manifest to the ocular view in that way. Of course, we have always held to the thought that the body is material. Well, it is in a sense material, but in reality there is no such thing as material; there is no such thing as matter, because God is spirit; therefore all is spirit and the spiritual manifestation for God is all. Our bodies are the spiritual manifestation of God's power. Our bodies are being perfectly created all the time. Creation is going on in each and every person constantly.

There is a thought right here which is hardly germane to this question, but I am going to put it in. If creation is going on all the time, which it is, creation being from the same source always, from the good, from God Almighty, going on constantly, always the same, then why should this omnipotent universal creation being have a belief of old age when the creation is made from the same substance of creation as a person grows from in so-called youth? It is absurd to think that such should be true. It is not true. The only thing that makes one old, that makes one believe in old age, sickness and death is this material mind, and it is absolutely false, unreal, untrue and it has power and effect only as it dominates this so-called body. It dominates the body and fixes laws, and the body succumbs to those laws. Universal life and youth is man's normal state.

Take this river creation. Isn't a new creation going on all the time? Isn't it the same substance, the same kind of matter? Does the river grow old? No. It rolls on and on forever, created from

the same source. So with all other of God's creations; and we have sickness and we have ailments and ills, and evils, so called, only as we manifest them and give them credence in our minds. Now, when you make this realization you make it in the same way, whether the sick one, so called, is present, or wherever he may be. You make the realization of perfection in God Almighty, and when that is done that is all there is to do, and that perfects the healing.

Mrs. McLaughlin. I would like to give an experience that I had once. It is an experience that I have wished that I could share with every one. That was an experience of hearing and seeing in the spirit, and how different it is from hearing and seeing in the objective! I got the consciousness one time in answer to a desire that I had in my mind for a long time for this experience of knowing as the spirit knows. It seemed to me when I was in that state of consciousness, which I will say is spiritual, that I saw and knew everything in the universe. It was all present to me, no matter what was going on anywhere. It seemed as if my hearing and seeing was so intense that if there was a little plant crying for food and drink in its own little way anywhere, that I could hear it perfectly. When I wanted to ask for something as a revelation, it was known already and provided from the beginning. So I had nothing to wish for. I was almost stricken speechless with the force of this consciousness, and I wish everybody would come to the realization of the knowledge of what is spirit.

Col. Sabin. Our sister has talked better than she knows. She was for the time being in the possession of what we term the super conscious mind. It is as practicable for every person in the world who practices and devotes themselves to study, meditation and concentration to reach that place where she was; she could see everything in the spiritual world.

You must always remember that Jesus Christ was our pattern. Ever keep that in mind. He met the woman at the well and told her everything that ever she did, as she herself confessed. Of course, He was in the enjoyment of the superconscious mind. He told her so much that she went away and said, That man told me everything that I ever did. When you get this superconscious mind, as Christ had, then you don't have to be taught anything from books; the telegraph don't have to tell you anything that has been going on in London or Paris, or any other part of the world. You simply live in the land of the knowable. You know everything without study. Everything comes to you as infinite knowledge comes; you are in the

land of infinite knowledge and you do not get there by an accident, but by hard study. She does not know how she got there yet, but she will by and by. I know exactly how she got there. She got there because her mind was studying on these lines of devoted spiritualized thought. That was accomplished, and she went out of this mind that we see and hear with, and went into the superconscious mind. That will be the experience of every person who takes these higher studies and who works faithfully. It will come as a flash and you will see everything. Then you are back again in material thought. Then the flashes are made longer until finally we are in possession of infinite knowledge, that is, simply all knowledge, because the knowledge comes direct from God. This is not the place to teach this, because it is in advance, but I may be permitted to say that all such knowledge is as obtainable as is the knowledge that you are all being taught, perfectly practical and perfectly scientific, governed by exact rules, without an error so much as a hair's breadth; you have an exact rule to follow; you have an exact system, and you have perfect and exact results. But as you advance in this thought and go higher, you have to become more exact; you have to hew to the line exactly; there is no "sloshing" around, and can't be. But you can't reach this upper world of the freedom of the soul as the child that God made, ultimate good, the avenue of all this work, without you have the knowledge of the healing of the sick. That is but the stepping stone to go up and up the ladder of truth which must travel until the child that God made is in the full possession of all of his faculties, and these faculties, when complete are infinite, as God's are, because they are from God and are of God and belong to God's children. All can be accomplished by study and honest effort.

A nickle often seems bigger to some men while in church than a dollar to them when backing their opinions at a horse race.

It is distrust of God to be troubled about what is to come; impatience against God to be troubled by what is present, and anger against God to be troubled by what is past.—*Patrick*.

"Man, by virtue of the self-acting soul, becomes in his highest estate, not only a transformer of material conditions that surround him, but also an actual creator of new spiritual values of an altruistic character; hence his arts."—*Clark*.

QUIZ MEETING.

March 26, 1902.

Col. Sabin said: These meetings are more in the nature of teaching than the ordinary experience meetings we usually hold, but during the course of the teaching lectures there are a number of questions which occur to the minds of the student which they would like to have better explained, and each one has the right to write a question or questions, and when the basket is passed around they can put these questions into the basket and nobody will know who wrote them, and they will be taken out and read by our brother here, and every one will have a chance to answer these questions; and if nobody else will answer, we will answer them ourselves, and in that way the Truth becomes plainer than it would by just listening to the lectures.

The whole aim and object of this society of ours is to spread this Truth, this doctrine of peace which Jesus Christ taught. Here is a world upon the right hand and upon the left; we see our brothers and our sisters dying for the lack of the knowledge of this Truth; and it is for the object and the sole object of broadcasting this thought that we are holding these meetings. It is not that we care to build up a church organization, but it is for the purpose of broadcasting this Truth to the whole world. We want to see it practiced by all churches.

Before I came out to unchain this Truth it was difficult to get hold of it. The cheapest reliable teachers charged one hundred dollars per scholar for twelve lectures and all knowledge was apparently hedged in, around and about by human cupidity. I took the ground that if this Truth came from God it belonged to all of the children of men, and if I was a follower of Jesus Christ, which I hoped I was, I thought we should follow what He told us, when He said, Take this gospel and preach it to all the world, go everywhere spreading this gospel of Truth and healing the sick. Wherever our Savior said go and preach, the companion of the command was, "to heal the sick," and furthermore, He told us that to those who believe this gospel as taught, there would be signs following, not to you, the healer, not to you, my disciples, but those who hear this gospel and believe it, they shall have power and the "signs shall follow them." They shall heal the sick; they shall speak with new tongues; they can drink deadly poison; they can handle deadly serpents, and no harm will follow. These works did follow, and the historian tells us that mighty works did follow. Wherever we take this gospel these signs do follow. We can drink

poison; we can handle deadly serpents, and we can't be made sick. And by and by, if we continue in this study and this work we will find that we are endowed with power which enables us to see and know as Infinity sees and knows. It belongs to us, and all we have to do is to climb the stairs, work, study, seek, ask and knock, and all shall come to us.

There are but few of us here to-night, but we can make it interesting to all who are here, if each and every one takes an interest in the program. We will now pass the basket for collection of questions.

Q. "How can man love his neighbor as himself?"

A. O. McLaughlin. Judge Mackey, will you answer that question?

Judge Mackey. I think I can answer that. The commandment love your neighbor as yourself is based upon the recognition of the instinctive desire of man to promote his own happiness. It is instinctive; it is not taught in the schools, but it follows the law of self-preservation implanted in his nature. This self love is made in the commandment the standard by which we should govern our conduct to our fellow-man, and it teaches man to love himself and promote his happiness. That is to love ones neighbor as one's self. That is predicable, however, of the specially good man. The bad man might imagine that he is promoting his own happiness by evil ways, and his standard is a low one, and he would not promote the happiness of his neighbor by loving his neighbor as he loves himself. Such a man would have to love his neighbor a great deal better than he loves himself; but to the moral man who has not lost his balance, there can be no better guide given to him than to love his neighbor as he loves himself. It means to love yourself rightly and love your neighbor in the same way.

Col. Sabin. There is so much in this question that you can't say too much on it, because it is the basic rock, so to speak, of all of this Christian religion. The world before the days of Jesus Christ, the world of the old Bible, were living along the lines of a tooth for a tooth, an eye for an eye, and whoso sheddeth man's blood, by man shall his blood be shed, *quid pro quo*. But Jesus Christ came teaching an entirely different doctrine. He came teaching the doctrine of love, absolute love. It was utterly unknown under the Jewish dispensation. He came teaching the doctrine of love God with all your heart and your neighbor as yourself, and upon these two commandments is based all the superstructure of moral ethics and religious knowledge. He taught us furthermore, that love alone was the weapon that the Christian could use;

and you should love not only your friends, but love your enemies and do good to those who despitefully use you. You were entitled to no gratitude if you loved only your friends. Everybody does that. The Christly love, the God love is the love that wins and that conquers. Love your enemies, those that would injure you. You can't be an enemy to anybody. You take a true Christian and he can have no enmity in his heart; and any person who has enmity in his heart must get rid of it, and get rid of it very soon, or it will kill him. It is a destructive evil in the consciousness. Now, you love your enemy as you love yourself.

It does not mean every time you meet your neighbor, bow to him and if he is hungry pass on, but it means if you were hungry, would you buy something for yourself. You have got to carry out this doctrine of love to the letter. If you do not it is mockery. There was a very devout Christian lady told me sometime ago that everybody was not your neighbor. There were a very few who were your neighbors, giving us the right to pick. If we are to have the right to pick there might be very many whom we would not like to pick, and they would be left alone, desolate.

Your neighbor is the child that God made, and you are another; we all belong to the common heritage of God, and we are all His children. Therefore, all the children of God are our brothers and sisters and are our neighbors. We are one, of the universal Fatherhood of God and the brotherhood of man. That is the thought that must be carried out in this selection of neighbors. Now you have got to love your neighbor as you do yourself. If he is hungry, help him; if he needs help along this pathway, help him. Do not pin yourself down and say to him: "You have to hoe your own row." That is no love at all. It is simply mockery. God Almighty will bless you in everything you do along that line. Money is just as easy to get as pebbles, or as air, or anything else, just as easy. It all comes from the same universal source, God; everything comes to you from God; and if you will only trust and obey, and follow along the lines that you are commanded to do, God will give you all and you will have all.

When they came to Jesus and wanted Him to pay some taxes, or His disciples came to Jesus about it, He did not have any money. He said to Peter to go down to the sea and the first fish that came up to take a piece of money out of its mouth and go and pay their taxes. When the children of Israel were traveling in the wilderness they received manna daily. Day by day they were given their daily bread, and that is what we are commanded to pray for, "day by day." When your

neighbor comes to you and wants something, love him as you do yourself and help him.

I think one of the most beautiful novels I ever read was "Put Yourself in His Place." Try to get on to his side and look from his standpoint and see what the condition is, and then put on the test and love your neighbor as you would yourself. There is no use in trifling with this question and saying that to love your neighbor does not mean anything. Such religion as that does not mean anything, and such a Christian as that is no Christian at all. Carry it out in practice literally. If you do not you are no disciple of His.

Of course, this is one of the basic principles of the whole subject-matter, love, love God first, and love your neighbor. Let love be your weapon of defence and your instrument of aggression. Let it go with you everywhere, and under every condition let love be the conqueror and it will conquer. Without love you can not conquer anything.

Q. "Has evil any permanent power, or is it permanent itself?"

A. O. McLaughlin. Who will answer this question? No reply.

A. O. McLaughlin. I would say in answer to this question that evil in itself is a falsity, it is not real. Therefore, the answer to the question, Has evil any permanent power, would be it has none, because evil being in itself unreal, the opposite of all that is good, perfect, the opposite of God, for God is all and God is holy, we must come to the inevitable conclusion that evil itself as a reality is nothing, and does not exist. Therefore, its power is not permanent, but the so-called evil has power in belief only; it has just that degree of power that our outer mind will give it. Just the moment you recognize the Truth that you are the child into whom God breathed the breath of life; that you realize your own perfectness as His image and likeness, just that moment does it vanish into nothingness. We have only to recognize the perfection of God and the perfection of ourselves as His image and likeness, then evil is robbed of its power in belief even, and it has no power whatever to affect us, in our minds, in our surroundings, and evil, so called, poverty, sickness and death vanish the moment you correctly come in consciousness into the presence of the Eternal Being and recognize His holiness and His force.

Col. Sabin. You can talk a good deal on this question. The question is at the very base of this healing knowledge. There was a lady came to see me to-day. She thought she had everything the matter with her. She says, You are not one of those who believe that I am not sick, are you? You are not one of those who say there is no sick-

ness, are you? She wanted me to acknowledge that she was very sick to start on, and then I could not have healed her if I had prayed for her until my hair all slipped off. You see if you acknowledge evil, plead guilty, all there is to do is to pass sentence. You take a fellow in court, brought up for trial, and he pleads guilty, the only question you could consider if you were a judge would be how long or how short a sentence to give. There is no question about the guilt. He is guilty and must go over the road; it is only a question for how long or for how short a time.

That is just the way with one who comes up and says, I am sick, I am guilty; he is giving a home to an evil spirit. In the Bible they tell us of evil spirits and those possessed with devils. These things are nothing but devils. Mrs. Sabin was telling me to-day of a lady who was so nearly gone that she could hardly breathe. She commanded that devil to go, and at once that devil went, and the woman breathed very easily. All of these so-called beliefs of evil are nothing but the recognition of the devil; and furthermore, it is giving it a home.

A young lady came to see me some time ago, and said: "You have told me that these things were not real; now I have heart disease and I know it is real; I am about gone up." I saw that she was determined to place herself in condition where she could not heal herself, and I did not say a word to her. I had her to sit down, and I argued to her mind subconsciously that it was a belief of disease only in the material mind, so called, the carnal mind, and when that carnal mind would be destroyed the heart disease would go away with it, because they were both liars. One was a devil, the other was swearing to it. In other words, one was a liar, the other was an accomplice; both were evils; and when the realization came to her mind and she was persuaded subconsciously that that was true she commenced to smile, and that to her real disease, I do not think has ever come back again. That was two or three years ago. Thought is what says I have a headache. No. There never was a headache since the morning stars sang together until now. There has been an infinity of lies that would pass as headaches, but there never was a headache. Why? In the first place, what is the head? It is material and can't ache. There is no sensation in matter, absolutely none. You can take the mind away from the body, as these hypnotists do, and stick that body all through with pins, and there is no sensation. You take a person and give him morphine, or any other deadly drug, and there is no sensation then. It is not matter *per se* that hurts; it is mind. Of course, it says, I am

hurting. Judge Mackey was telling us a few evenings since about a man that had his hand amputated, and the doctors put the hand out on the outer edge of the porch; it was very cold, a bitter cold night, and the man suffered all that night with the most excruciating freezing cold in that hand, and yet the hand was gone. It was the mind.

Judge Mackey said: "And he did not know where the hand was put even."

Col. Sabin. It was the mind. You cure the mind and you destroy the so-called evil. Then what is evil? It is mind subconscious. What is the mind? God Almighty is all, and all of God's mind is good. Therefore, anything that does not tell of good and is not good, does not tell the Truth and does not exist. That is logic, and that is the Bible, and by the realization of this Truth we heal the sick. What more proof do you want? You have the authority of the Bible for it, it is perfectly logical, and we prove it by the healing of the sick.

You take a person suffering from so-called headache, denounce it. I had a tramp thought strike me this afternoon. It came up very real and says I am headache. I say: "You are a liar; get out. I have no room for you," and went on with my work. The lie went on to hunt a more friendly haven. All of these beliefs are nothing but a belief of mind going round hunting a home. The headache strikes you, you plead guilty. What have you done? You have given a home to that tramp thought, and I tell you you never can get rid of it until you have paid the last farthing. You will never get through with it until you have had plenty of it.

I was born with the thought that sick headache was hereditary in my mother's family. I would go to bed with the headache and have a spell every month or two. Why? It was hereditary to have it. It was my mind that told me so, and as a man thinks, so is he. But I would smile to see anybody give me the headache now, and I denounce it; give it the lie right in the forehead, and it hunts some other victim. That is what our Savior meant when He said: "Ye shall know the truth and the truth shall make you free." You get this Truth into your consciousness and your days of sickness are gone.

Q. "What is the thought that heals?"

A. O. McLaughlin. This is a very important question. Who will answer that? I think that some of our pupils or visitors ought to be able to answer that question by this time; they have heard it repeated so many times. I would like to hear some of them come up and give their ideas. There are a number here that I know can answer these ques-

tions, and it would be to your best interests to do so.

Col. Sabin. I never push any of my students off. I just let them answer as they choose. You can answer that question in about twenty words or less. Firstly, you recognize God as eternal life, which means, of course, eternal health; that man is His image and His likeness, and therefore, like God. He is eternal health and eternal life. You make that realization in your consciousness and the further thought that God is spirit and that man is His image and likeness, and also is a spiritual being. Make that realization and you have healed the sick. You do not have to ask God to heal the sick, cure the fever or anything of that kind. Nothing at all. But you have to make the realization of the Truth, and the healing is done. You make this realization, and that is the realization that heals. Here are two so-called personages. This is the spiritual man and that is the physical man. We turn the physical man down when we go to treat the sick and give our minds to the realization on the side of the spiritual man, and when we have the understanding that he is and must be eternally perfect, that is all we have to do. The demonstration is made by the physical man coming up and asserting his health and perfection. You make this realization and the first thing you know the physical man says: "I have nothing; it is gone; I never had it." That is the result of the spiritual thought, and that is the thought which heals.

DIVINITY.

In God—is my refuge, strength and help.
 In God—is my wisdom, knowledge and power.
 In God—lies all my sense of feeling.
 In God—I trust and rest and sleep.
 In God—I walk and know no Fear.
 In God—is my joy and Love and Peace.
 In God—all things am I.
 In God—am I Perfect, at one with Him.
 In God—I am Eternal Light, casting forth the ways of His Divine Glory.

Man can not be the only or the highest thing that loves in this vast universe. There is—there must be—in it some great, deep heart of sympathy, the infinite counterpart of our faint and feeble human love.—*John James Taylor.*

QUIZ MEETING.

At the Reform Christian Science Church, Wednesday evening, April 2, 1902, the following questions were asked and answers given:

Col. Sabin. The first question is a question that was written by a lady in Salt Lake City and sent here for discussion or answer.

The first part of the question is, What is the difference between soul and spirit? That is a good question. Now, I want to hear the strangers talk. This meeting belongs to all of you. We will be glad to hear from every one or any one.

Mrs. McLaughlin. To me soul, as I see it, is the perfect spiritual image, the seed of God, perfectly pure and spiritual, that never knows sin, that is not corruptible and that is immortal, while spirit is the eternal breath of life. It is that which all things living breathe. That is the difference that I make between them.

Col. Sabin. Anybody else? I think I will have to give my thought on that if no one else will talk. It is a little different from our sister's. I do not say that I am right any more than I say she is right. I have my opinion and she has hers. We are all entitled to our opinions on this and all other questions. This question involves a longer time than we can afford to give to one question if we answer it properly.

The soul is a condition of mind. The spirit is the child that God made. First, we have the objective mind, this mind that we see; that is right in evidence right before us. Then you have the subconscious mind. That is the mind under this objective mind, and that mind is properly called the soul, in my judgment. That soul can go to this so-called hell. That ought to be a very comforting thought to any one of you that are still tinged with orthodoxy and who believe that there is a place where the soul can go to hell, and there is, according to my thought, and the soul does go to hell. Whenever the soul becomes depressed, destroyed and trampled down with evil, injuries and troubles, that soul is in hell. That is hell. Heaven, of course, is within you, and hell is a condition of mind, and if you have that condition you have hell; and you will never have it anywhere else. That is the soul or the subconscious mind.

The spirit is the child that God made in His image and in His likeness. That child is always perfect; that child can never go to hell. You can't find anywhere in the Bible that I know of where it tells you of the spirit going to hell. The soul, of course, goes to hell when it does wrong, gets into trouble. This may be very comforting to some. In the Methodist church, that I used to belong to,

we thought a great deal of hell. Out West, when a minister does not believe in hell they church him. You must believe in hell to have a good standing in church. This is my idea of the difference between soul and spirit. Spirit is the child that God made, perfect, always perfect. The soul is the subconscious mind, material, unreal, nothing, like all other materiality is; yet it is subject to these pains and aches which are known as material suffering incident to life.

That is the first part of the question. The next part is, "Where do they remain after the change called death?" Who will answer that? According to the line of my lecture it is easily answered. I would like to hear from you.

Col. Sabin. I think all remains right here, that is, in this universe where God is. God is omnipresent, everywhere, and the spirit remains where God is, everywhere, and goes wherever it wants to. Of course, the soul is like this material mind; it is gone out; there is nothing left.

A lady asks "What becomes of evil spirits?"

Col. Sabin. There are no evil spirits.

Lady. The Bible tells us of evil spirits. Who made them? Who made the evil spirits?

Col. Sabin. The Bible tells us that God made all that was made, and all that He made was good. The Bible tells us that, and it tells us the other. Now, which are you going to believe? I believe that God made all that was made and all that He made was good, and I do not think there was anything that was not good. Therefore, if there is an evil spirit somebody must have made it.

Lady. We make it ourselves.

Col. Sabin. I think we do. The Mohammedans and the Jews fix it up in this way, that God made man the last of all creation and had all the angels in heaven come and worship this man, and all the angels did worship him except one, Iblis; he would not do it, and God cursed him and he has been a devil ever since. I think that is as good an explanation as I ever saw as to the origin of this so-called devil. Evil is nothing, and it is by the realization of all being good and evil being nothing that we heal the sick. It is by the realization that all that was created is good, and therefore, all is good, and if all is good, there is no evil. When you make that realization, evil flies and the so-called devil is nothing.

A stranger said: I want to say one word on that last proposition. One of two things occurs to my mind. Either we must accept the Bible in its entirety, as having its origin from some divine being, God or Christ, or else we must reject the whole thing and set up a new doctrine. The Bible says that Jesus Christ cast out evil spirits. If you deny

that the soul goes to its destiny at once, irrevocably lost or saved, when the resurrection comes, what is that body? A spirit or a soul. That is the question I want to have settled. If the body dies and the soul goes to heaven, and there is nothing further of that soul, but the spirit is permanent and everlasting, then all our faith is lost and we must make a new Bible.

Col. Sabin. I think that would be a very good idea, to make a new one. One thought at a time. We had just as well discuss that right here; it is germane to this thought. You say you have to take the Bible all or nothing. Do you know how the Bible was made? The Catholic Bible was made in a different way from ours. We had Wicklyffe's Bible, the King James Bible and the Catholic Bible; there have been a great many versions of the Bible, and no two alike. In the King James translation there were fifty-three men who were the makers of that Bible; some parts of that Bible were carried as Bible by a majority of only one vote. It was for the majority to say which was Bible and which was not Bible, and it was settled that way.

If you take the first chapter of Genesis. It says that God created man in His image and in His likeness, male and female created He them. You take the next chapter, and according to it, God did not create male and female at first. He created the man. Then this man looked at all creation and was downcast because he had found no mate. That contradicts the first creation. It is not necessary to say that you have got to believe all of the Bible before you can any. I can heal the sick by believing the first history of creation, and you nor nobody else can heal anything by believing the second. It is no more than an allegory. It reminds me of a witness in court. I am a lawyer, and I do not say this irreverently. The witness was asked how high a horse was which had been traded. He said he was seventeen feet high. On cross-examination he was asked, "How high did you say the horse was?" "I said he was seventeen hands high." "No, you said he was seventeen feet high." This the witness denied and they brought the stenographer's notes and they showed that he said the horse was seventeen feet high. "Well," said the witness, "if I said he was seventeen feet high I will stick to it." That is the only way you can harmonize some of these things with others. You do not have to throw out the whole Bible if you do not believe the whole. It says you must rightly divide the Scriptures. The idea that everything between the lids of that Bible is inspiration from God is the rankest absurdity. And, furthermore, the idea that one person is more in-

spired than another could be under like circumstances is another absurdity. God made us all alike; and He gives every one the same rights that another has. You can be inspired; anybody can be inspired who will ask God for inspiration. I have tried it, and I have been surprised at the result. Ask God to help you to write anything, or to help you to talk, or to do anything else, and you will be surprised at what beautiful things you can write. It will be demonstrated. God never created one man with more power than He created another. The idea that anything is beyond the laws of nature is absurd. The idea of miracles is absurd. You change this natural law so much as a hair's breadth and you will disarrange the whole universe.

Stranger. What is the resurrected body made of?

Col. Sabin. Let us see what resurrection means. Now, for instance, you take your body, according to physiologists, when I was going to school, it changed once in seven years; I think they have now found out that it changes every eleven months. If the body is to be resurrected, which body are you going to resurrect? If you are as old as I am and your body changes every eleven months, you would have in the neighborhood of seventy bodies. Which one are you going to resurrect? Now, we can't think that one body is going to be resurrected any more than another. Your body of to-day, if you live out West, might be in a jack rabbit next year, part of it; another part might be in a buffalo, or a sheep, or it might be flying with the birds. You do not know. Your body is gone. Gone where? Back to the elements.

You go to the river. You see the river there. It is a beautiful stream. You go back to-morrow morning, you see, in appearance, the same beautiful river. Is it the same river you saw to-night. Not a particle of it. Creation is going on all the time. This body is being created all the time.

You want always to remember that Jesus Christ came to us as a pattern, the Way, the Truth and the Life, and when we fail to follow Him, we are lost; and the body that Jesus Christ had after the resurrection is the body that we will have, and we will have that body for all eternity. It will be a body that will be visible or invisible according to our wish. This body we now have does not have to go through the hell called death in order to be spiritualized. Most of mankind do. There are very few, but there are those who do not; and the time is coming when none need go through, and none will go through, because Jesus Christ says that the time will come when this last enemy death shall be overcome. He further told us that he that

keepeth my sayings shall never see death. You say that you have to take every word of the Bible. I took every word of the Bible for a good many years and I know how to sympathize with you. You take anybody that takes all the Bible and he is topsy-turvy, and really does not know where he is at, and he really has no philosophical basis at all. Any truth that is not in harmony with every other truth is no truth at all. How do I know we are right? We know it as Jesus Christ knew it, by the healing of the sick. He came teaching a different doctrine. Before He came the doctrine was an eye for an eye, a tooth for a tooth, and whoso sheddeth man's blood, by man shall his blood be shed. But when Christ came He declared that love of God and love of your fellow-man is all, and in these two thoughts were embraced all religion and all that was good; and He proved His religion, He proved His philosophy by the healing of the sick. You take the man who believes in hate; the man who believes in fighting; who believes in doing his neighbor up; in malice and vindictiveness, and he can't heal anything, and all he can do is to be rushing pellmell over this dam called death. That is all there is about it.

It is well enough that we have these discussions. The idea that hell and damnation exists at all is false, because there is nobody to make it. Can you wring a streak of darkness out of a sunbeam? Can you twist the truth into a lie? Can you turn light into darkness? No, sir. Then you can't make anything evil come out of good. God is good and God is all, therefore, all is good. You have to take the Bible for it, and it teaches us this.

A Stranger. I want to answer the last. I do not want to be skeptical, of course. I am a Methodist and I expect to remain one.

Col. Sabin. They are good people.

Stranger. I want to say that simply because philosophy teaches us that particles of the human body decay and pass off in perspiration or something else, and that a new body is formed every eleven months, or whatever science may determine, it does not follow that all these innumerable bodies must be resurrected, or that we must reject the resurrection and eternal life; yet the same identical person lives on.

Col. Sabin. Which body will be resurrected?

Stranger. The body that dies is the body that will be resurrected. That will be the body.

Col. Sabin. Why not take a better one? You have had several better ones.

Stranger. Christ and His Heavenly Father will take care of the body.

Col. Sabin. That will be a spiritualized body, like Jesus Christ's was.

Stranger. If you were practicing law and you were to say to the court that statute does not exactly suit me and I will throw it out, you would be in contempt of court. I do not think you would practice law that way. Every law in the statute book you would have to take in the sense that it was intended.

Col. Sabin. Do you believe what Jesus Christ said when He gave the two commandments of love God and love man?

Stranger. Yes. But you can't throw out portions of Scripture that do not suit you. We can't say, I will take just what suits me.

Col. Sabin. Now, I believe this, I believe that we never die. I believe there is no such thing as death. I believe that when God breathed into our nostrils the breath of life we became living souls, living spirits, the child that God made. That is what we are, and that is what we will always be. This thing called death does not affect a person any more than if he took off his coat and went into another room. He would be the same person in the other room, but he would be in another room. You will be resurrected like Jesus was. This old body will not be resurrected; you will be like Jesus. I think that my religion, while it is true, is a great deal more comforting to me than to believe that this old hulk of a body had to be resurrected, and I would have to go around a million or two years fighting against disease. Spiritualized children we will be, and we will live for all time, forever. That is my thought, and that is what I am teaching, and that is what we believe when we heal the sick.

Now, I was a Methodist, and I think as much of them as anybody, but I tell you that our prayers did not heal the sick. They do not do it now except occasionally when you find one with strong enough faith. We heal the sick by the understanding that we are the perfect children of God and can't be sick. Make that realization and disease flies. We make the realization that all is good, and by that realization and that understanding disease flies. We do not recognize disease; we do not tell it to be gone; we do not ask God to heal that disease, but we recognize the perfection of the child that God made and disease flies. The old prayers of the churches that we used to give is a doubt from start to finish. The most eloquent prayer that you can hear from any of these pulpits is a doubt from start to finish. Mind you, I am not saying anything against those people. They are good people and I love them. They are sincere as any people can be, but they do not know. When a person asks God for what he has already, it is a doubt. When I ask God for perfect health, I doubt, for I always had perfect health. This

thing called sickness is a lie. I always had perfect health; and when I ask God to destroy and heal that sickness I am simply recognizing the evil. The only way you can heal the sick is by not recognizing the power of evil, and the realization of the allness of Good, and the more clearly you make that realization, the more proficient you are as a healer of the sick. We affirm that we have, we do not ask for it, but we affirm that we have it; and the truth is manifested.

A DREAM.

My husband had a strange dream, which seemed to me very significant. He dreamed that he had done something wrong; he did not realize what it was, but for which his family and friends deeply condemned him, so much so that none of us would speak to him or notice him by a word or even a look. He felt very forlorn and lonely and wandered about the house most unhappily. He finally went to his office, where he has many men in his employ, but none of them took the slightest notice of him, and he seemed unable to do any work, and finally became indignant over the manner he was treated, and would not return to his home, but took up his quarters at the office. When night came he had no place to lay his head, but lounged in a chair as best he could. I finally took compassion on him and sent him some crackers and cheese, which was all he had to eat.

He seemed to endure this for a long time, having no place, no home, no friends, no one he could speak to, no one who would notice or speak to him.

Does not this dream seem to be a picture of a soul after passing out of the body of one who has lived a selfish earthly life, without cultivating the spiritual part of themselves, living only in the earthly, without building for themselves a spiritual home for their soul by good and unselfish deeds, in fact, entirely ignoring the spiritual part of them? Would that all could realize that we should "choose that good part that shall not be taken away from us," as Jesus told Mary.

But so many people go on through life, living for their own selfish pleasures, or the getting of money, entirely neglecting that part of us, the only part of us, that is real, that which lives after death.

Thanks be to God, hundreds and thousands are awakening to the truth, through the teaching of this ever new and old Science—by which we know the truth of our being and learn how to cultivate that part of us which is lasting and real.

A LADY RESIDENT OF JAPAN.

SECOND LECTURE ON THOUGHT.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, April 6, 1902:

The religion that we teach is the religion that all the Christian churches teach. There is no difference. But we make practical the sayings and promises of the Bible. The Savior told His disciples just before His ascension: Take this gospel that I have been preaching to you and teaching you all these years and preach it to all the people in all the earth, and that "these signs would follow those who believe. Mind you, not you, the preachers alone, should the signs follow; that is, not follow you especially, or exactly, or exclusively, but they will follow all those who believe, thus giving a mark of the believer. And they did follow; and history shows us as plainly as any history of that date shows anything, that the power of healing went hand in hand with the followers and believers in the Christian religion, until it became corrupted by Constantine in the year A. D. 324, as I remember, when the rites and ceremonies of paganism, the religious thought of the Savior and the teaching of His apostles were combined together. It was then announced and declared to be the religion of state; and from that time on the church lost its power. In other words, it had ceased to be the religion of love; it had ceased to be the religion that Jesus Christ taught; but it had become a propaganda of power. The only avenue by which offices were to be obtained and political preferment had, was in and through the church. Of course, it lost its spiritual power, but from time to time since we have here and there had examples during the historic period from that time to this of the healing of the sick. It would burst forth occasionally like a meteor from the sky, and you would find this one or that one empowered with this great healing power. But that was where their faith was strong enough to overcome, and where they made the promises of Jesus Christ literal. Now, we go a step farther than that. We understand that these promises are literal; we understand that they mean exactly what they say, and, understanding that, we declare understandingly, and declare for perfect health and perfect harmony; and our declarations are realized in the restoration of health and harmony.

As you have been taught in these lectures on the subject of prayer, we pray differently from the Christian churches; we pray with the understanding. All Christians believe that God will heal the

sick if it be His will. All Christians believe that God has the power to heal the sick; and there is no sect of Christians that I know of on the face of the earth that does not pray for the healing of the sick and for all temporal benefits such as they wish. I remember reading a story in my youthful days of an old Indian chief. The weather had been so bad and the game so scarce that the tribe was threatened with utter starvation. The old man, after bathing himself, and steaming himself, and purifying himself, built a fire upon an altar of rocks and there placed all the tobacco he had as a sacrifice, or peace offering, or whatever he may have termed it, to the Great Spirit to save his tribe. He believed that God was able to supply them with food. He believed that God was able to supply them with game, and he made his sacrifice and he sacrificed it all. "I do not know sometimes, I do not want to be put to the test, but sometimes I feel as though if I did not have a cent in the world, was destitute and did not have a crust, what a happy thought it would be to be able to trust God Almighty to bring it to me. But God never allows us to be put to the test. Those who follow in His footsteps, in His pathway, in the paths that He has taught us to go, are never put to the test, but He rains abundance upon us; He gives us perfect health; He surrounds us with everything; it is our birthright, and it belongs to us. The man who is poor is just as culpable as the man who is sick, and the man who is sick and believes as I believe and understands as I understand, is guilty of so-called sin. There is no such thing as sickness to the person who understands. Our Savior told us that we should know the Truth and the Truth should make us free, make us free of everything. You can't be part free and part slave. You can't be free of disease and a pauper because of financial troubles. You can't be rich with money and a slave to disease and be free. Freedom means freedom throughout all the domain of life; and when you know the Truth, you have that freedom, and it comes to you as does the air you breathe.

THOUGHT.

Continuing the lecture of last Sunday, I want to make some additional remarks upon this subject of thought. Thought is God's mode of intercourse with man. You ask and pray and think, and God puts the thoughts into your consciousness that He wants you to know. It is the mode of communication with the father and the child. Therefore, it is material, as I told you upon last Sabbath, that you address yourself to this subject of thought with perfect sincerity, knowing always that God forces His goodness upon no person or persons. You are free. You can go to the right hand and

climb the ladder of harmony, happiness and righteousness and perfect spirituality, or you can go down the steps of licentiousness, wickedness, murder, thievery on the left hand into the depths of the darkness and blackness of materiality. It is for you to say which road you will travel, and your thoughts are the vehicles that you travel with.

You must remember that the thought of a thing is always the prophecy of its coming. Let us illustrate. Here is a person before us, we will say, who is always prophesying that he is going to be hard up, starve. He is laying up for a day when he can't work, when God will go back on him and he may have to be put on his earthly children, and he wants to hedge, so to speak, against that calamity. He wants it fixed in such a way that when God does go back on him that he will have a bank account and will live in spite of God. That is the logic of the matter. If God is your supply to-day and your all to-day, He will be to-morrow, and He will always be.

The thought of that thing is almost always realized, because the thought of it is the prophecy of its coming. Take the person who is always fearing sickness. He won't go out if the wind is a little bad. We have a good audience here to-day, and we have a big storm outside. These remarks can't apply to this audience, but it may apply to our various readers in other places, because the people here to-day are not afraid of wet weather. You are very close to the throne, my dears. Keep on working and know that nothing can harm you. But these people that you meet every day, prophesying ill health, fearing ill health; if they have a little pain or an ache, giving it a home in their thoughts, giving it a home in their consciousness; they meet you upon the street or in the parlor, or wherever it may be, they will fill you full of the evil they are possessed of and their forebodings of what they fear is to come; they do not know that they are putting themselves right straight down into a box and nailing the coffin lid down upon themselves; but this is what they are doing. If you could learn the rule which I gave you last Sunday in regard to this thinking, you never would be sick; you never would have an inharmonious; but eternal and perpetual good would be yours. I am going to repeat that rule, because some of you were not here on last Sunday. The rule is this: "Never think anything of your affairs, of your surroundings, of your friends, of your family, or of yourself, except that which you wish to see realized in truth and in fact." If you want health, think health; if you want happiness, think happiness; if you want contentment, think contentment; if you want prosperity, think prosperity. Remember,

ever and always, to think that which you want. Now, do you want headache? No. Very few of you want headache. Then never think of it. If a tramp thought comes along and tries to lodge with you and says: "I am headache," tell it it is a lie. "Now you go, there is no room in my head for you. You are a liar and belong to that crowd of liars called materiality. Now, git, and get away from me; don't you touch me." The result is that it will go; it will never lodge in your consciousness till you give it a home by your own thoughts. In other words, deny all evil, never allow evil to come into your consciousness and obtain a home in your thoughts. As Job said: "Though He slay me yet will I trust in Him; but I will maintain mine own ways before Him." If you have anything the matter of you, it matters not what it is, according to material thought, deny it and denounce it. Never give it a home in your thought, never; and I tell you it can't stay with you. I am talking from experience, not only of myself, but from my vast experience otherwise. Never give it a home, and it is impotent for evil. Therefore think what you want, and deny that when it comes against you which you do not want, and you have gone a long ways toward solving this problem of how to think. If you think so and so you are prophesying that it will come true. Therefore, think only that which you desire to see fulfilled.

I want to take up another question here this afternoon. There are other afternoons. If I don't get through with this subject, I can talk about it next Sunday. Never allow your thoughts to wander toward malice, anger, envy, jealousy or any other kind of wickedness. You take the persons who are in the habit of getting mad. You can tell it upon their faces. Every time they get into a passion it marks itself with the mark of a beast upon the face; it acidulates the blood; destroys the functions of the stomach; destroys health and harmony, and makes the persons who indulge in that kind of wicked thoughts brutes and beasts to themselves and everybody that comes in contact with them: in fact, perfect monsters, and yet there is one still worse than these. It is the person who has a well-grounded hate in his consciousness against his neighbor, or against any person or persons, thing or things that lives and breathes. The person who can hate has no part or parcel in God's kingdom. He is in hell, and he is in hell now. That is all. And until that hate can be eradicated you can do nothing further. You can never go to God and receive an answer to your prayers. Our Savior told us in His beautiful sermon, if, when you go to the altar, and there rememberest that your brother hath sought against

you, go and be reconciled to your brother, and then come and offer your sacrifice and God will hear you. But God will never hear you so long as you have malice or hate in your consciousness. "Forgive us our debts as we forgive our debtors," is in that prayer of prayers. You have no promise, no hope of anything from God as long as you have hate in your heart. Therefore, if you hate anybody, go to your room, in your closet alone, and there in the presence of God declare with your eyes closed and your thought upon divinity, that I love him, I love him, I love him, repeat the words with the realization until it gets possession, comes down over you and into you, then you can commence to see the bright skies of God Almighty's love, but until you do, you belong to the lost spirits, and they are lost here and now as much as they will ever be lost.

Remember, further, that as you sow you reap. If you sow love you reap love; if you sow kindness you reap kindness in turn; if you sow hate, if you sow malice, vindictiveness, or any other kind of wickedness, it will come back; it will come down into your consciousness and mark your body and settle in you for a permanent home, because God tells us in the 64th Psalm that these thoughts will come back to those who send them.

Mind you, in our religion we are practical, and unless you get right down to the bedrock of goodness and righteousness, you have no part or parcel in the kingdom of God and His righteousness. You can't get it in any other way except you walk up this path of love, God Almighty's love, as He gives it to us, as the only power that exists, and until you learn to use it you are but the blind leaders of the blind, and you are falling over the ditch into death.

God's way is the way of justice and truth and love to man, and pity and righteousness, and that these should prevail. His way is the way in which we find the simple qualities of human nature and the common relation of men to men most honored, loved and supported, in which love of home, gentle society, peaceful life, freedom of thought and of life, and just judgment are made easy and safe—not for ourselves only, but for all those with whom we have to do.—*Stopford A. Brooke.*

Truth proclaims that All is Life,
All are free from care and strife.
For this All our thanks we give.
In God we move and truly live.

A BOOK FOR THE GERMANS.

I have written and had translated by a competent German scholar a book on the subject of Christology, giving such information on the principles of God-Healing, together with a good many formulas for treatment. This book has been written for the purpose of Unchaining the Truth to the German people.

I am yet unable to give the exact price at which this book can be sold and cover the cost. It will have a nice, pretty cover, has something in the neighborhood of a hundred pages, or thereabouts, and will be well printed by a first-class establishment. It will be a book of much value in Unchaining the Truth. It teaches the underlying principles of God-Healing and teaches how the sick are healed.

The first edition of ten thousand copies I want to have circulated within a very short time. I intend to charge simply the postage and as much for the cost of the book as each one feels that they want to pay, and no one must be prevented from doing all they can in this work because of lack of money. The postage on the book sent to Germany will be four cents; to any part of this country it will be two cents. I presume the book will cost me about ten cents, which will include postage.

I want every person who reads this notice to send me the names of as many German people who read German as they can, and send me, if you can, ten cents a copy for one book to each family, and send it direct to this office in Washington, and the book will be sent by me to the parties addressed, it matters not in what part of the world they may live. Let the orders come in thick and fast. Let every one do their part in helping to Unchain this Truth.

In writing to me, address your letters in care of Lock Box 374, and if you send money, other than a few postage stamps, send either by bank draft, or money order from the postoffice department, or express company. Let all do their duty in this work.

OLIVER C. SABIN,

1800 Belmont Avenue, N. W., Washington,
D. C., U. S. A.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.
—*John Ruskin.*

TRUTH TRIUMPHANT FOR RICHES.

Falter not, O Christian soldier,
In thy warfare for the right,
For thou hast the power within thee,
Of the everlasting might.

Wrong may prosper for a season,
"Spreading like the greenbay tree,"
But its end is sure destruction,
Truth *will* gain the victory.

Gird its breastplate close about thee,
Trust it fully, fear thou not,
For impregnable its armor,
Guarding e'en the weakest spot.

Falsehood on the part of others,
Sometimes weaves a cruel net,
Causing innocence to suffer.
Doubt not, truth will triumph yet.

God, its great Divine Creator,
Built it firmly on the rock,
Which resists all storms and tempests,
Moved not e'en by earthquake's shock.

Therefore clasp it close and closer,
Though through suffering it be,
Stand by truth, O Christian Soldier,
And truth will always stand by thee.

ANNA M. STERN.

HOW TO ATTAIN YOUR GOOD.

There used to be a teaching believed in by a certain class of thinkers. It was that there is a fine etheric Substance pervading all the worlds of the universe. This Substance that is so fine, filling all the worlds of the universe, was believed to fill our own bodies also, and to fill all visible things, though itself was invisible. It was thought to be the formless Substance out of which all things whatsoever was made.

It can never be cognized by the senses. It is too fine to be seen or tasted or smelled or handled. It can only be cognized by the mind, and it can only be handled by the thoughts of the mind. Even finer than the thoughts of the mind must that be that handles this substance. It must be the understanding power of mind which molds this Substance if we would have perfect conditions in our life. This Substance they called Cosmic Substance. They also named it the Mother or Mother-Principle. It was often called the God-Substance, because it is omnipresent. To know the nature of this Substance and

how to deal with it, was felt to be the greatest knowledge possible to obtain.

You will find this formless Omnipotence taught in the ancient Brahmin and Buddhistic books, and Paracelsus also in later times found how useful is the simple knowledge that there is such an Omnipresence. The mind is made out of this omnipresent Mother. The words and thoughts of the mind take up this soft Substance, and so finally permeates all things, and make whatsoever they please. It was said that we make all our conditions in life, all our friends, all our poverty or riches, out of this life stuff by our words and thoughts. We may not be conscious when we are handling this life Substance (some of them said), and yet we are using it by our thoughts and words, and all the time making things come to pass in our lives. Some taught that we never use this Omnipresent God-Substance except when we understand it, and think and speak goodness, love, Truth.

They felt that the etheric Substance which the common thought and word use is only a rough shadowing forth of the truly Omnipresent Substance, so fine and divine out of which only the beautiful, the good, the noble, the divine, can be made. They all perceived that mankind is given a power of understanding Good, and if man will stand by the understanding of Good, he will have good experiences only in his daily life. The Good is the Real Substance; all that is not Good is but shadow. The ancient Egyptians had this Substance named. They called it the *I am* of the world. "It is written over and around all things," they said. They never taught this to the common people, though they knew *It* to be God. They felt that to speak of a substance everywhere the same, everywhere alike, whether pervading the stone or the philosopher, would make the common people feel themselves to be quite as intelligent and quite as good as their gods. So they made a great mystery of their information that one Substance pervades all things alike. It was written down by those who believed it to be true, and no man was allowed to have possession of the book that told of it until he was quite dead. It came to be called "The Book of the Dead," because it was wrapped within the folds of the cases that held the Egyptian dead. People spent all their lifetime trying to earn enough to own a "Book of the Dead." The

greatest information this book contained was the statement, "I Am the I Am," or as Moses, who was taught the secret doctrine of Egypt, expressed it so boldly, "I Am that I Am."

You can see that if the priests really wished to keep the common people in subjection it was not best to tell them that the Divine Being filled them with Its own Life, Substance, Intelligence and Love as full as it filled Osiris and Isis. It was supposed to be quite a safe information for the mummies. But Moses always told everything he knew. And Moses always wrought miracles by realizing the Substance filling all things and ready to take any form that his words pleased. All forms are made by the words we use. At the understanding of how to use words in the true Substance forms will come to be changed and moved at our bidding. It is the Good-Substance, because it never makes anything but good. Whenever we speak words that are not good we hide the Substance and hide our understanding of it. We hide the light of our minds under a bushel, which is the very thing Jesus Christ taught us we must not do. Jesus omnipresent Substance Spirit. He called it God; He called it Father. He called it Love. He called it Holy Ghost. He called it Comforter. He knew the presence to be the Good, which everybody and everything is striving to get.

You know very well that there is one conviction that fills and thrills everything that we see. Even the stones feel this, and look up at the sky and down at the earth, and around to the horizon, to have it come to them. The planet looks for the good that belongs to it to come to it. Every man, woman and child feels that there is a good for him or her, which belongs to himself or herself, and he ought to have it. You can not kill this conviction out of anybody or anything. The galley slave and the pampered prince are all equally sure there is good for them which they ought to have. No matter how nearly cut up or spoiled or broken-hearted a creature may be, you may be sure that the last piece of him is sure that there is good for him which he ought to have. This good is that Substance omnipresent that is so full of intelligence that it is omniscience itself. It is the omniscience that convinces everybody and everything that good belongs to him. It is unkillable. It is indestruc-

tible. You may destroy forms, but you cannot destroy that conviction, therefore it is omnipotence. What cannot be defeated nor destroyed is omnipotent.

There is good for me, and I ought to have it. You are sure of this. It is the foundation statement of your being. One may not admit that there is any God, or Great Being, to whom he owes allegiance, but he is always sure there is good for him, which he ought to have. This good which we feel that we ought to have is our God. Every move we make we are making to get our God, to satisfy our idea of the good. This is one service of our God. Hence in all languages God is called the Good. Good is God. We seek the good. We long for the good. We expect the good. Good is God. There is no other God but Good. If everything and everybody is filled with the Good, and there is no place or space or where that this Good is not. We can speak of the Good as omnipresent, and that which is not Good as nowhere present. God is Omnipresent Good. Good has no other power to oppose it. It is omnipotent. God is Omnipotent Good. Omnipotent Good has no other intelligence but itself. God is Omniscient Good. This is striking the mind straight on to a foundation stone within itself.

The good that is for me is my God. It is the chief aim of Truth to start the mind to work from some recognized truth, and compel all its after reasoning to square itself to that truth. Why have I not realized the good which is for me, and I am so sure is for me somewhere? Why have you not realized that good that is for you and which belongs to you? For just the same reason, almost identically, that the ancient Egyptians did not realize the Substance as the rightful knowledge of every man, woman and child. Because it was supposed to belong to the dead and not to the living. But Jesus Christ taught that God is the God of the living, not of the dead. He also taught that it was right and necessary to speak what is true out of the abundance of the heart before what is good will be manifest. "Without the word was not anything made that was made." If you have just let your life slip along without ever speaking forth boldly the strongest feeling within your mind, you may know that you have neglected the very first

step toward taking possession of your birthright of good, laid up for you from the foundation of the world.

There is good for me, and I ought to have it, is the very first conscious statement you ought to make. It is the very way you must begin to work out your problem of life so as to get satisfaction. In metaphysics we are taught the very first thing about the power of the mind. We are taught that everything we see and hear and smell and taste and feel is just as it is because of our particular state of mind. We know that any particular state of mind is made by thought. To hold a set of thoughts in the mind will make a new state of mind if the thoughts are new. All your present state of body and all your affairs are made by the kinds of thoughts you formerly held, which you have not yet quite got rid of. The metaphysical law of life is that thought in the mind hath made us what we are. This is ancient Buddhistic teaching, as you will find by reading Buddhism. The most important event that has come to you is the outcome of your most strongly expressed thought. There may have been one time when you said very bitterly that you felt that you had not deserved to have so much trouble come to you. Probably that which you called trouble was not a very vital or heart-breaking affair, but you made a very strong speech about it. Then you forgot all about it, but you were playing with a kind of thing you had better understand before you use it. You were playing with great words. So in after times a great affliction did come to you when it seemed to other people as if you did not deserve such great affliction.

In this matter of there being good for you, which is your right, you will find that the only reason the great good has not come blossoming out into your life is because you have not said vehemently and earnestly with your thoughts and lips, There is good for me, and I ought to have it. Keep the strongest force of your feelings on the word "good." The word "good" is the white stone of relation. As you look at this word it begins to force you to tell what and where the good is. Then as you tell what and where the good is, you see all your chances for a new and lovely life beginning over again. Nobody has ever spoken this deepest certainty of his mind right out but what good

things and good events began to come to him. Even when you spoke without realizing the great importance of speaking out everything that is true, those people who have said, "I have a right to the good of life as well as other people," are sure to have just as good and as great blessings come to them as to others. But if you have positively said outright that you had a harder time than your sister or brother or your neighbor, you are now all ready to report that you have had a very hard lot in life.

• We work out our problem of life with our words. We own our own problems. We own our own words. We are managers of our own destiny. There is a beautiful way our God has laid out as our law. It is that we can begin our life problem all over again, any moment, exactly as a little child may begin his example in arithmetic over again at any moment. The child erases all his figures, and states his principles over again. You are able to drop every thought you have ever thought in your life, and state the foundation principle you mean to work upon. Formerly metaphysical teachers insisted upon people, who wished to understand their teachings, dropping all their past thoughts, and speak very positively the omnipresent, omnipotent, omniscient Truth that is within our minds, which can not possibly be dropped. There is good for me, and I ought to have it. This is the basic principle upon which all prosperity rests. Satisfaction along every line rests upon whether you have spoken this Truth.

Now, this Good is God. This Good is Life. Life is good. You do not mean that experiences with conditions is good, but that Life itself is good. This is where the statement has come from that God is life. Life is good. Good is God. As there is no slaying or ending God, so there is no slaying or ending life. There is no slaying or ending good. There is no slaying or ending the conviction in the mind that good is for us. The conviction is good itself. Conviction of good is good itself. The speaking forth of this conviction is the evolving or demonstrating of good. The good is self-increasing. The good is creative, and the good is creating as fast as the good words are spoken. Moses says, in his first chapter of Genesis, where he is telling about the creation of good

things, that, "In the beginning God created," or "is creating." There we find that God is Good. The good is the conviction of good, which lies within your mind. That conviction of good is Almighty Jehovah—Self-creative good. Nothing is made at all except what the Good makes. The conviction is always alive. It is Life. It is eternal Life. All Life is Good. Life is God. This God-Life is within yourself. Jesus Christ let the God-Life be expressed within Himself, and forth from His lips. "I am the life," He said. Later on you find Him telling everybody else to speak the same words He spoke. He said that these words would spring up as an everlasting river of life from whosoever would speak them. So when we begin to say, There is good for me, and I ought to have it, we find ourselves saying, Good is God, God is Eternal Life. God the Good is within me as Everlasting Life. We find that Truth is good. The Truth that is good is the Truth that tells me that if I speak out my convictions that there is good for me, and I ought to have it, I shall soon have a strong, happy life and prosperity. It is true that good health, good judgment and prosperity are mine by divine right.

"I am the Truth," said Jesus Christ. He said, "Keep my words." This is the good Truth. All Truth is good. Only what will give me good health, good judgment and prosperity is good, and only what brings these things is true. Truth is good. Good is God. God is Truth. Here is where Plato got his immortal statement, "God is Truth." "I am the Truth," said Jesus Christ; "keep my words." Plato did not know how he came to speak forth such an idea. He was not willing to say aloud what lay within his mind just as strongly as it lies within your mind, There is good for me, and I ought to have it, but he spoke out from the feeling of a great truth nevertheless. "God is Truth," he said. The Truth that there is good for you, is your God. It speaks within you—I am the Truth. You are serving that God all the time when you are making any move to get your good.

"God is Love." There is a conviction within your mind that you love the good that is for you. That love of the good that belongs to you is in itself good. Love is good itself. Now the moment you see that love itself is good and speak and think

that love itself is good that belongs to you, you will begin to feel how people love you, and how you love people. You will feel that even the things you see and handle love you. Everything is really full of love for you. You love the good that is for you. The love that you feel is waiting for you to acknowledge that it is good to bring you great signs of love. You can make the connection between yourself and prosperity by saying that the good that is for you is love. Love is God. Good is God. God is Love. All things poured down blessings into the lap of Jesus Christ because He knew everything loved Him. The universe said, "This is my beloved Son." The good that is for you loves you as much as you love it.

The good that is for you seeks you and will come to you if you see that what you love is love itself. If you say my Good is my God, my Good is Love, why Love will come and fold you round and drop into your lap. Deeper than the name God is the conviction, "There is good for me," and this good you can keep your mind right on.

This is the beginning of working your problem of life right. Everything depends upon your thinking and speaking what is true. Just the moment we begin to speak and think what is true we begin to be happier. We begin to be more buoyant. Success begins to come to us. Success is made for us. We need not ever feel a pang of grief or know the loss of a single friend, nor know the disappointment of a single enterprise if we are bold enough to begin down at the foundation conviction that lives within our mind and speak it boldly. The answer to our problem of life is as sure for us as for the child at the board trying to tell how many dollars a barrel of apples may be worth at so many cents per bushel.

So you may be sure exactly how much your life is worth to you if you begin this mind reading aright, for it is simply telling off what there is good for you and that that Good which belongs to you is Life, Truth, Love. You know that when you are thinking of good that ought to come to you, you wish this good to be substantial. You do not feel that you could be satisfied with air bubbles and falling with air leaves. You do not feel that you are willing to be put off with promises of good home, many friends, prosperous

business, good health. You want these things to be real to you, you like them to be already within your grasp. But all these things are made out of the truth. No error can make good conditions. Error hides good conditions. There is no good come to anybody only what he made out of some word of truth spoken and thought. If he has spoken and thought the Truth intelligently, that is, well aware of what he was doing, his good that to make his good he may let go his hold of that of luck and chance hitting upon Truth by which he has made will never fail him. If it was a kind word that made his good and lose sight of them.

It is certain that even the gold and houses of the rich man are made by his words of Truth. It is the province of mind science to give us a hold on right words through intelligent speaking of them forth. All the substance out of which home and friends and health and prosperity are made is within our own minds; it starts from yourselves.

This substance is the good that is for us. When we know that the good that is for us by divine right is the real and true substance out of which all things are made, we speak the truth about it and declare that the Good that is for us is Substance. This substance never changes. It is indestructible. It is the original substance which if we speak the truth about it will fill our hearts and minds with satisfaction. Unchangeable, reliable, eternal, steadfast Substance! As all things disappear and fade and fail which we see with the eyes, hear with the ears and handle with the fingers, the original Substance which is Good must be quite opposite in name and character. The opposite of material objects that change and fade so fast, is Spirit. Thus the good substance is Spirit, unfailing, eternal Spirit. Spirit is Good. Good is God. God is Spirit. This is exactly what Jesus Christ called God—Spirit. To know that God is the Substance out of which all things are made is to love all things and to feel that all things love us. For God is Love and the Substance of all things being God, all things love us. All things are made of love. They can not help loving us. It does not make any difference how much we have thought things were not loving, the truth about all things is that they are full of love.

It makes a supreme difference to you and to me

what we believe. To believe that things are made to harm or have any harm in their power is to see that harm comes to us which we believe is there. To know the substance of all things is God, is to trust all things. The water, and minerals, and vegetables substance is God. They are full of love, full to overflowing of love. To know this is to cause the waters to show you some new power, some new qualities, some new beauty. The minerals are made of God. To know this is to see them no longer as minerals, but as love. They will all change. All people will change toward all people when we know that we ourselves are formed out of love. All is Love. There is nothing in all the universe but Love. Love is God because Love is omnipresent, omnipotent, omniscient. Love is the only substance, because God is the only substance, and God is love. God is spirit. If your substance is God, then your substance is Spirit. You are spirit through and through.

All things are Spirit. There is no other substance except Spirit. If it makes such an important difference to us what we believe, how may it have affected us to believe that all things are material when the truth all the time was they were spiritual? Spirit is the only substance. Spirit is omnipresent, omnipotent, omniscient God. No other substance except Spirit lives. No other substance except Spirit exists. No other substance except Spirit folds us round, feeds us, supplies us. To know this will make our life to begin over again. It is the first and primal duty we owe to ourselves and to God to know God. God fills us. Thus to know ourselves is to know God.

The Greeks wrote this inscription over the Delphic Temple: "Know thyself." In the Vedanta philosophy, which has been called the oldest religious philosophy of the world, it was written that to know the Self of ourselves is to begin to turn the key into all knowledge. To know ourselves is to know the whole universe. If we think of ourselves as material flesh and bones there is no knowledge comes out of such study that is at all worth while. If we study ten thousand years to know the nature of matter and the laws of matter, we have only one conclusion at the last, and that is that we know nothing. Why is it that so much study or matter amounts to nothing? Simply be-

cause all things are Spirit and should be studied as Spirit. This is a fundamental truth. All is Spirit.

Begin your life problem with the words, There is good for me, and I ought to have it. Say boldly that this Good is Life, Truth, Love, Spirit, Substance, God. God is Good. God is Life. God is Truth. God is Love. God is Spirit. God is Substance. To know that Intelligence is Good and Intelligence is Mind, makes your next description of God that one which has been known through all ages. God is Mind. There is not a single new proposition in the Science of Jesus Christ or the science mind. This is because life is not new. Life is eternal. The only power that is coming to you as a new experience is simply that you act and speak from knowledge and not from ignorance.

"All power comes and belongs to him that knows." The people of the past undertook to work out their life problem with saying that God is All. They also said that all power comes to him who knows God. Then while saying that God is Life omnipotent they spoke of death. Death is not the right word to hold in mind. Down there in the mind where the thoughts start up you will find that your mind does not call its good death. Your mind calls its good life. To speak out boldly what is in the mind is to speak truth. Truth is not the naming of evil or death or lies; truth is written within the mind as the deepest and most vital word. It is the province of the science of mind to face you up with the truth written deeply within your own mind. Without hearing anything or anybody speak, let your own mind start to work out your own problem of life, according to your own mind, just as it is given you to write it out. You are made to work out your own life to a perfectly satisfactory state for every minute. The power lies right within yourself. It is all done by reading out what is true from the pages of your own mind. The true state of joy has been called satisfaction. It is your right to be satisfied every instant. Satisfaction is peace of mind, knowledge of what is true and health of body. It is also described as good health, good judgment and prosperity.

The true answer to your problem is satisfaction. You must be satisfied along every line. You have a right to be satisfied along every line. There is

no other way given under heaven for you to work out your life problem by except by the way of Jesus Christ.

Jesus Christ means the word of truth spoken. Therefore speak the truth about God. "I am the way," said Jesus Christ. There is a noble and wonderful life right here in the air and around you. It is your life that is so noble and beautiful. By speaking the truth this life will open up. You will not mix your talk of life with words about death. Death is not a subject for the mind to think about. If ever you have supposed that in working out your life problem or getting the best out of life you must see death or hear of death, drop that idea from your mind. Erase the word out of mind as a child erases a wrong figure off his slate. In starting the mind out to think right drop the idea of evil. Think the word Good. You will not find the word written in you and you ought to have it. That idea is not inherent. It is a false notion to try to work out your example with. Drop it, and rejoice to speak out promptly and boldly what is true. Drop everything false. Can you not see that if your life is dependent for all its experiences upon the words you speak that true words would bring forth true experiences? The mind by the pen of Truth that there is evil for

If evil is not a god, true word, do not speak it; drop it. Good is the true word; speak it. The word Good is a white and divine substance. It is the white stone of Revelation. To put the mind upon the word is to see God come near us and to feel the evil slip away. If you have worked out your life problem with the idea in your mind that error or lies can work anything with you, or have thought that false notions had power, drop the notion now. A lie is nothing. Do not let the word error or lie come into your mind at all. If you have thought the word hate, drop that word out of your mind. If you have thought the word ignorance, drop that word out of mind. The primal word is Good. "In the beginning was the word and the word was God (the Good)." All words that have piled themselves upon that word may now be dropped to let the lovely primal word be spoken free of all other words. It has been called the Statement of Being, this naming God the Good, as Life, dropping the word "death;" and Truth,

dropping the word "lie;" Love, dropping the word "hate;" Substance, dropping the word "ignorance;" Omnipresence, dropping the word "absence;" Omnipotence, dropping the word "foolishness;" God, dropping the word "devil;" Good, dropping the word "evil;" Jesus Christ, dropping the word "satan."

It is the first movement of a healthy body to have a healthy mind. The mind can be white as the winds of the Shekinah of God by just dropping certain words out of its fingers. The holding of the Statement of Being very strongly in mind is the dropping of the words that are unhealthy. Hold the first words written on your mind—There is good for me, and I ought to have it. The good that is for me is life, truth, love, substance, intelligence, omnipotent, omnipresent, omniscient—God.

(The foregoing was found by the Editor among a quantity of manuscript. It bears no name, and the handwriting is unfamiliar, but it is evidently from notes furnished by Mrs. Hopkins. It is a splendid lesson.)—*From Unity.*

JAINISM.

San Francisco, having already become familiar with theosophy, the mystic religions of Brahma and Buddha, and with the lofty philosophy of the Vedantian Swamis, it only remains to learn of Jainism, perhaps the sanest and most ideal of all the East Indian religions. Recently, before a large audience, in the rooms of the Laurel Hall Club, Jainism made its first bow to the people of California, the lecturer being Prof. Emlyn Lewys, until recently a resident of London. Professor Lewys is a scholar of striking personality and the only English-speaking authority on the most ancient of religions.

Jainism, as explained by the speaker, is the Protestantism of India, as opposed to the Vedas, Brahmanism and the soul-paralyzing caste system. It aims at the perfection of character, not through faith, but through correct conduct and systematic intellectual activity or concentration as opposed to the Yogi system of intellectual vacuity. The speaker said:

"If a religion may be known by its fruits, what

shall we say of this one, which though now numbering 2,000,000 votaries and dating its origin long prior to the entrance of the Aryans into India in prehistoric times, has never yet produced a murder? Though regarding kinship as the greatest injustice still the Jains do two-thirds of all the financial business of India. They never eat meat, and the monks often carry brooms and sweep the paths to avoid crushing the insects. They believe in the advancement of women, in reincarnation and the eternal persistency and progressive evolution of each ego and hold that the atrocities of the soul and intellect, such as sense, knowledge, clairvoyance, telepathy, the emotions, the physical constitution and the power to achieve are all under the observation of Karma, which to the Jain is a substance. The object of their study and effort is to shake this Karmic clog out and to liberate the soul by vibrating in a certain way. This may be done by concentrating on such ideals as benevolence, charity or wisdom, by analyzing the teachings found in their enormous and yet untranslated libraries, and then by synthesizing and immediately acting on these truths. Jainism, then, is the religion of intelligence, utility and of action.—*San Francisco Chronicle.*

"Life is unconscious participation in universal energy, and infant education is the nurture of this hidden yet impetuous force. * * * Family life alone secures the development and cultivation of a good and of a thoughtful, gentle disposition in their full intensity and vigor, so incomparably important for every period of growth, nay, for the whole life of man. * * * For the child, therefore, the life of his own family becomes an external thing and a type of Life."—*Froebel.*

We do not realize as we ought what ministries cluster round our life, to aid us in being what we may be. Angels, angels every one, think about us every day, bearing us in their hands and lifting us up when we are fallen. Their faces gladden us when we do well, and grow very sad at us when we sin. Aye! and in some way those that we speak of and think of as in heaven love us still with all the old love of earth and all the new love of heaven together.—*Robert Collyer.* OO!

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THE NEWS LETTER goes to our patrons this month under more favorable auspices than it ever has before. Our presses are perfect; we use an entirely new type machine, with bold, new, legible type, and everything is in clean, workmanlike order. We have been demonstrating for this for some time, and now the work is perfected, and we hope and trust to receive the commendation of all of our readers.

INCREASE ITS CIRCULATION.

I hope that every one of our subscribers and all friends of this cause will make it a part of their business to increase the circulation of THE NEWS LETTER. There is no periodical published in the world that is doing near the good towards Unchaining the Truth as is THE NEWS LETTER. Teaching lessons and other information go out with every number, and broadcasting the Truth, is being had the world over. The price is nominal for the size of the book and the amount of the reading given. No other religious magazine in America, near its size, is published for less than two dollars a year.

BOOKS FOR THE PEOPLE.

I have now ready for distribution a book in the German language, giving the truths relating to Christology, or God-Healing. The first edition of ten thousand copies will be ready by the time this paper is out and I want it circulated within sixty days. For aiding this purpose I am going to try to give away, or as nearly so as is possible, these books, so that everybody can help do the work. I want no profit from it whatever.

The books can be had for ten cents each, and this is merely paying the postage and a part of the printing expenses; and those who wish may send a list of names of persons living in any part of the United States or Canada, and the books will be sent by us, postage paid, for ten cents each. Those who wish to send the book to Germany, or any part of Europe, or to any foreign country, will have to pay two cents extra for the extra postage.

Let every one who receives this notice look up a list of their German friends and send them the book, that is, one book for each family. This little book will teach how to heal the sick, give formulas of treatment and teach what God healing is, and how it is done, in a comprehensive and condensed form, together with scriptural authority for all positions taken. The book ought to have half a million circulation within the next two years.

LEAFLETS FREE.

We have a number of thousands of leaflets that have been printed hertofore, also of the last, which is No. 5, and these will be sent to every one requesting them who is willing to pay thirty-five cents a hundred for the postage. These leaflets are sixteen-page books, the size of THE NEWS LETTER, and are intended for circulation among those who know nothing of this Truth, as they are written with the view of calling attention to the Truth and to create an interest in the New Thought. As

many as five hundred will be given to any one person upon these terms who will properly distribute them. Persons ordering, who desire to pay something on the printing bills, can do so if they wish. We do not ask it, as God gives us money for this work and we are putting our money in this work of scattering the Truth. Our desire is that each one will take hold with a view to aid and carry forward the work.

Where persons order but fifty leaflets they must pay twenty cents for postage. Please give this matter your earnest attention.

CAUTION.

I want to caution our friends who send us money against sending money loose in letters, because my mail has been robbed for four months past, and the department has been heretofore unable to give perfect relief, although it is much better than it was. Please send all of my letters to Lock Box 374, Washington, D. C. A good many of our friends have doubtless thought that I have neglected to write to them in reply to their letters, whereas their letters have been stolen and I know nothing of their writing. This is very embarrassing to me, because it places me in a false position.

TRUTH ADVANCING.

It is with pleasure, supreme, that I can give out the fact that the knowledge of this Truth is broadening and widening throughout the world, as I have evidences of it each day from the four corners of the earth. The good work is going on. In Washington City there are hundreds who are healing the sick and there are thousands who are reading our literature, and who are interested in this Truth.

SIGNS OF THE TIMES.

The signs of the times indicate thoroughly that the churches will soon take hold of this Truth and adopt it into their work, and unless they do, their

days are numbered, for the Christian churches have always been wise enough to adopt any new truth, when it has been thoroughly demonstrated to them; and I have no fear but what our efforts towards giving the Truth into the churches will meet with great success. God's will be done. The Truth can not be crushed, nor can it be covered.

When we look over the world and see that millions are dying, suffering everywhere for the want of this beneficent Truth, it is enough to energize our every action, our every thought and make us alive to the necessity of pushing our work with more vigor. Truly, as our Savior said, "The harvest truly is great, but the laborers are few." That is true to-day in an intensified degree. But we have the printing presses, which He did not have in His day. When He commanded His disciples to preach the gospel to all the world, they could not fulfill that command as we do. THE NEWS LETTER and its editor and his compeers in this work are preaching this gospel to all the world every month, because our writings go broadcast throughout all Christendom to every civilized nation. God is blessing us in our labors. He blesses us with means to carry it on; He blesses us with the knowledge of the Truth that makes us free; He gives us the victory over materiality in every department of life. We thank God and we praise Him for all these beneficent gifts.

Lovingly yours,

Oliver E. Sabir

Let us do the most we can to make the home a place where the children shall grow helpful, natural, happier, toward the noblest manhood and womanhood. Let us remember that it is the little things that make up the atmosphere. The unkind word to the child, the little fault-finding, the little nagging—it is just these little tiny things that make the comfort or discomfort of the home.—*Minot J. Savage.*

SPIRITUALITY MADE RATIONAL.

JANE W. YARNALL.

What is spirituality?

It is a state of consciousness that embraces the intellectual, moral and intuitive nature of man combined, allowing the higher endowments of the soul supremacy over the lower (the *higher* meaning that which relates to man's divinity and the *lower* meaning that which relates to the world of phenomena).

One who perceives the nature, character and superior force of the law of the spirit is spiritually minded. One who can adjust the rational nature to the spiritual nature and train the human to obey the higher is sure to be blessed with a consciousness of powers that are unknown to the one who depends upon the rational *alone*. The rational nature is good so far as it goes, and must never be ignored as error, as so many in the metaphysical field have said.

Every faculty of the mind is God-derived, and must be given its proper place in being; but if we stop and try to be satisfied with what can be attained on the plane of human judgment *alone*, we shall fall far short of any conception of the higher forces that wait unfoldment, and by which we are able to dominate over the false and foolish ways that result in sickness, sorrow, misfortune, disaster and death.

Those dominant qualities of mind belong to the spiritual nature of man as an inheritance from the Father, and can only be realized in their fullness by uniting the rational nature to the spiritual in understanding. With the growing tendency of mankind to think and reason along these lines, we can not help wondering that *any* can remain blind to the possibilities within the reach of It, and if only men would let go the misleading dogmas that so dwarf the soul and shut out the light or truth, they would discover powers never dreamed of before.

The almost universal habit (among strictly religious people) of reading the Scriptures with that sense of awe that takes away the reasoning faculty, and thus the ability to perceive the deep spiritual significance underlying the surface, has been and

is a mighty hindrance to soul growth and unfoldment. The thought that it is the word of God and must be held in such reverence and awe, renders its meaning most obscure to the average reader.

We are admonished to *SEARCH* the Scriptures, and in that search we have to use our God-derived reasoning powers. In other words, *get* the spiritual significance by reading between the lines, using your reasoning powers.

While the Scriptures deal with spiritual things and spiritual law, it uses the visible things on the objective plane by which to illustrate that which is invisible to sense, and only by *searching* shall we ever discover the deeper spiritual law, which to understand renders one able to apply the spiritual law to every and all problems in the natural world. All law that *is* law in reality is spiritual, and every man-made law that is enacted and sanctioned by human judgment *alone* is but a bungling attempt to establish a code that accords with divine law.

All *true* law proceeds from that combination of eternal principles or aspects that constitute God. Not because of any choice of God, but because of the nature of those eternal principles which can not change nor be expressed in any way that does not accord with their character.

In other words, the very nature of God compels its expression to agree with its character and nature. That expression is spiritual *man*, not *a* man, but Man with a capital *M*; the genus Man, or Lord God of the second chapter of Genesis acting as law, and forming *a* man on the objective plane from the elements of earth, air and sea, mentioned or translated as the "dust of the ground." This representative man becomes an individualized soul and is endowed with powers to reason and choose between the spiritual and *real*, or the material and changeable, and is left to work out the problem of life from experience. It has taken the human race many thousands of years of experience to reach a conception of anything higher than what is tangible to sight, hearing and touch.

We take the story of creation as recorded in Genesis as a type of the race experience, beginning in ignorance and gradually unfolding to a realization of an unseen power which did not dawn upon the human conception for hundreds of years after the supposed advent of Adam upon the scene.

By the account, Noah seems to have been the first soul who became impressed with a command of a spiritual character, in which he was commanded to prepare for a great flood. Noah obeyed the command and was blessed thereby, but his conception of divine authority seemed limited to that one great event, and there is no record of any further illumination in his case.

The next instance recorded of a divine command being so strongly impressed upon a soul was in the case of Abram. His conception was still higher than that of Noah and involved a greater trial of faith. He, too, was blessed by his obedience to the prompting of the spirit.

Then comes the greater revelations with each generation, always higher and higher and more convincing of the higher law, and as the record leads on we find that in Moses was the fact of spiritual conception made still more apparent and convincing, and so on to David and the prophets, until the culmination of all perfection in knowledge and power was manifest in the man Jesus. He was the fulfillment of all the law and the prophets, and left as a legacy to all mankind the assurance that every living soul might reach the same exalted state of consciousness He had reached by following His teaching and keeping His sayings. So if we believe in His teaching, let us follow it.

Every living soul is a son of God in his true being, but he needs to realize it on the rational plane before he can become conscious of his powers and know they are spiritually discerned. All that is in the Father is imparted to the Son or to the image which we are. Life, Truth, Love, Intelligence, Wisdom, Power and every aspect that goes to constitute God. To realize this makes us consciously heirs to all that is good, *"Joint heirs with the Christ,"* which is our leader into spirituality, the way shown for men to follow, and to prove ourselves followers of Him we must obey Him by keeping His sayings, which obedience will bring us knowledge of truth and freedom from falsity and its effects.

Knowledge of truth is spiritual perception. John, the beloved disciple of Jesus, quotes Him as saying: *"This is the Father's will * * * that of all which He hath given Me I should lose nothing."* Shall we not say the same and stick to it, remember-

ing that all that is in the Father is imparted to us *heaven and in earth.*" He said again: *"All things continually?"*

He also said: *"All power is given unto Me in heaven and in earth."* He said again: *"All things are delivered unto Me of My Father."* He said: *"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."* How have we kept His sayings?

Now, is keeping the sayings of the Master, and abiding in His words is the secret of knowledge and power, besides being the open door to spiritual perception, how strange that so few realize what would be gained by obeying that injunction.

None but the man Jesus have been known to retain that lofty realization of His divinity *unbroken*, though some of the prophets must have caught glimpses of what was possible for man to achieve.

The Psalmist David surely let the spirit of the Christ speak through him when he uttered that wonderful 91st Psalm. The whole law of cause and effect may be found in that Psalm by one who can analyze and search for the spiritual significance in it.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." That *"secret place of the Most High"* is your own realization of your Sonship with the Father and all that it implies. It implies all that was claimed by the Man of Nazareth and much more, and it was in His own SOUL (the *secret place of the Most High*) that He *knew* and *dwelt* in the knowledge that He was Master of His environment.

All the beautiful promises in that wonderful 91st Psalm are for those *only* who dwell in the conscious knowledge of their inherent divinity; the conscious knowledge that the laws of the spirit is their protection from all evil so long as they dwell in that realization and trust the law of the spirit. In our translation of the Scriptures the personal pronoun *He* and *Him* are used continually when referring to God or the Lord, which has a tendency to rather fasten upon the minds of the people that almost universal error of belief in a *personal* God and a *personal* Lord; at the same time leaving the impression that God and the Lord

are one and the same, which is an error that must be corrected before a clear understanding of the law of our being is reached.

God is that great combination of eternal principles that nothing can change or destroy, and it is the nature of divine principle—spirit—to express itself. It is the law of the spirit that is expressed in what is named the Lord, and neither God or Lord are personal.

Now let us see what the Lord (the law of the spirit) will do for those who dwell in the "*secret place of the Most High*," or in the realization of their higher endowments. "*The Lord is my refuge and my fortress, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. * * * His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh THEE. * * * Because thou has made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling; for He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone.*"

You are even protected from *stumbling* or *accident*. All these things are promised *only* to those who dwell in the conscious recognition of their highest, *not* to those who claim to be *miserable sinners* and weak worms of the dust; too unworthy to merit the blessings they pray for (which is equivalent to asking God to do an injustice), but to those who recognize and acknowledge their God-derived powers and inherited protection. There is no "*terror by night*," nor *pestilence that walketh in darkness*" for one who keeps the mind stayed upon the truth of being. The night time and the darkness typifies a state of ignorance and fear, which are overcome by knowledge of truth (which is typified by light?) and loyalty to the *Most High* conception of what we are and what the law of our being will do for us by trusting it.

By making the Lord (the law) our refuge, even the "*Most High*" our habitation (habit of thinking) "*No evil shall befall us, nor any plague (sickness) come nigh our dwelling.*" Then, so sum it all up, the Psalmist's conception of the most to be desired of all things on this plane of experience was the promise, "*With long life will I satisfy him, and show him my salvation.*"

Can we ask for any better or more lucid conception of the law of cause and effect *in the affirmative* than we find in the law as set forth in that wonderful Psalm? Those who read with soul consciousness awakened can not fail to perceive its spiritual significance. David must have realized the Christ within when he voiced the statement: "*The Lord is my Shepherd, I shall not want.*" The Christ in every soul is his lord if he could keep that fact before us continually.

The Christ in Jesus said: "*I am the good Shepherd.*" He did not make that statement from the human standpoint and His knowledge of spiritual law, which must be spiritually discerned.

To define it again spirituality is a state of mind in which things invisible are comprehended; in which the law of cause and effect, or law of the spirit, is understood, and its supremacy appreciated. It will be remembered that Jesus always spoke of His *human* self as the Son of Man, but when speaking as the Christ, or from the Christ within, He was the Son of God. God was His Father. It was the God nature speaking through the human Jesus.

The materiality of the age in which Jesus came in human form made it necessary that one *should* come in that way, as the *only* way that the divine law could ever be made to appeal to human comprehension, or made to apply to things temporal.

The principal aim of "*the New Thought*" teaching is to awaken in the minds of the race a realization of the importance of knowing the *truth of being*, which to know and understand is spirituality.

We have as a race been asleep for ages, and we need the awakening. It is the new birth that has been so long and so strangely misunderstood. To be born again has been made to appear a very solemn duty, and very largely a preparation for death; and very naturally was not a very attractive process as taught.

Now we know that being born into the understanding of the law of the spirit is the very gateway to life eternal.

Truth is God; and to know truth is to know God. *"And this is life eternal, to know thee, the only TRUE God, and Jesus Christ, whom thou hast sent."*

LEAFLETS FREE.

I have obtained personal control of all of the leaflets that have been published by the News Letter Publishing Company and have a great many thousand copies on hands; also leaflet No. 5, which has just been issued, is electrotyped, and I can furnish any number of thousands required. I propose to send these leaflets to any person who writes for them upon the following terms:

FOR EACH ONE HUNDRED, THIRTY-FIVE CENTS.

I am figuring now especially on leaflet No. 5. It is a very grand document for general distribution. This will cover the expense of the postage and the wrapping paper, and I will send to any one ordering these, any amount which they think they can usefully distribute, up to say five hundred, to any one place. The other leaflets will be sent at the same price. If there is an assortment of them asked for the assortment will be made.

I want everybody to take this work in hand and help UNCHAIN THIS TRUTH. If a person can send for but one hundred, send for a hundred to distribute; they will make converts to the Truth. If you send for five hundred and your city is large enough to distribute them in, send for that amount; you will find that it will scatter the Truth. Let this work go on. If a person wishes to help me in regard to the matter and help to pay me something for the printing, they can send whatever they choose in regard to that.

The leaflets are sixteen pages, wire stitched, same size as NEWS LETTER, but, of course, only one-fourth as many pages. Send in your orders and go to work spreading the Truth.

Address OLIVER C. SABIN,
Lock Box 374, Washington, D. C.

Narrow-minded people are like narrow-necked bottles; the less they have in them the more noise they make in getting it out.—*Anon.*

THE SIGNS OF THE TIMES.

The signs of the times are that there is to be a great revival of religion in the near future. It will seem strange to many that the greatest factor in this new accession of life to religious thought should come through the discoveries of men who have devoted their time and talent to the study of natural science, but such is the fact.

If my memory serves me correctly, I was taught when a child that there are sixty-two elements in the natural world. Experiment after experiment has been made, and the number reduced again and again to fourteen, to nine, to three.

Now we are met with the remarkable statements that all the visible creations of the universe are composed of one elementary substance. This substance is named by the scientists—ether. Think of it! The trees of the forest, the flowers of the field, the birds of the air, the beasts of the jungle, earth, air, water, sky, all that is contained in the three great kingdoms—animal, vegetable and mineral—are composed of this one substance—ether.

It necessarily follows that this substance is omnipresent. It must be so, since it composes all of everything that exists.

The men of science claim that this ether is omnipotent, since it possesses the knowledge and power inherent within it to produce all form. Verily, this is the Divine Substance brought into visibility by the Divine Spirit within it.

"There can be but one all. This all in all is God and God manifest."

Here we are established in science and religion at once, otherwise Divine Science, the religion of the future.

Catch the vibrations of the atmosphere, when they tingle and thrill the nerves to the finger-tips. Ten thousand voices of the air are thundering to your soul. "Wake up, wake up, truth is ringing everywhere; catch the drops as they fall and nurse them in the reservoir of your being!"

The rolling stone gathers no moss, but as some irreverent paragrapher has remarked, it does accumulate polish.

THE LAW OF AGE.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Sunday afternoon, April 13, 1902:

We are coming towards the close of this lecture course, and I have been teaching you the plain letter of how to heal the sick. But you will find along this road many Apollyons. As the historian has told us in the Pilgrim's Progress, you will meet them on the right hand and on the left, who will contest every step you take. The apostle tells us that this is a warfare, and how true you will find it. As long as you are going down the pathway which leads to death, with your back towards God, because God is eternal life, and as long as you are following the pathway that leads to death, you are going from Him, I say as long as you go that pathway, you are not beset with doubts, you are not beset with troubles in the degree that you will find when you have turned your back to God's love. But if you conquer you have to work, you have to persevere, you have to go on, there is no backing out, there is no turning to the right hand nor to the left, but you have to press forward towards the "little gate" that leads to eternal life.

Our Savior, you will remember, when He was commencing His ministry near Nazareth, could do no mighty works there, because of their unbelief. That used to seem singular to me that anything could withstand the power of Jesus Christ; but He, as we are, was governed by natural law; and we must be governed by natural law, for God from all eternity, from the endless beginning to the never end, varies not; there is no change or turning, one universal, exact and perfect principle, rule, law, governs all of God's actions, and God's universe and His creation from infinity, and neither His Son, nor you, nor I, nor any of His children, can vary from the path of this universal law, unless we come to grief.

We find that this same thought that defeated Christ in His ministry in and around Nazareth is around us everywhere; and how often am I led, as I look over the field of the world and see the blind leading the blind, and all going into the ditch of death, I say how often am I led to think of the words of our Savior when He told his dis-

ciples that the "harvest truly is great, but the laborers are few." So it is to-day. The same Truth we have, and can have the same results, and are having them to a lesser degree than our Savior did, working upon the same principle, working upon the same thought, working under the direction of the same Father; yet around us and about us we are hedged in and around with doubts, with unbelief, with "cruel unbelief," so that it tears down much of the work that we do.

The only cause of death is the universal thought of mankind that there is a time once appointed unto man to die. The universal cause which makes anything poisonous or injurious is because of this universal belief. Were it not for that there would be no poison in arsenic, or in strychnine, or in anything else, but it is the trend of human thought that makes it so. A woman in Chicago took enough arsenic, the physician said, to kill fifty people, but by disillusionizing that mind and putting God's Truth in its place, the effect of that arsenic was destroyed and the woman was saved in seven hours' treatment. You can handle deadly instruments, snakes, and everything, and nothing can hurt you. Paul shook the serpent from his hand and it did not hurt him. The people looked to see him fall and die; they thought it was because he was escaping from some just punishment; he went on and no bad symptoms showed itself; then they concluded that he must be a God.

I knew a lady not very long ago in this city, who was putting a cork into a bottle filled with some kind of acid, I think it was muriatic acid. In putting the cork down the acid squashed up and covered this side of her face, and the reason it did not get into her eye was because she had on glasses. I do not suppose that it was two minutes before that side of her face was a white blister, and it was not twenty minutes before there was no blister there. That was the power of Truth, putting the Truth against error to the destruction of error. That is all there is in this healing; it is God's Truth destroying error.

How this universal thought of death and disease drags us down; it makes us work, but as we accumulate in numbers, we have a greater thought upon the other side which helps to disillusion, to disenthral mankind, helps to lift them up. If all

the world believed to-day and could believe that there could not be any more death, the last death has been had, and there never would be another in all the world, if all the world believed in life eternal. If you believe Jesus Christ on one thing, why not believe Him in all?

He said that those who believe on me hath passed from death unto life and shall never see death. Does that mean anything? Look at the logic of it. We are the image and likeness of God. God is eternal life. Can there be death in eternal life? Is there any such a thing possible? Can you wring a dark streak out of a sunbeam? Can you twist the Truth into a lie? No. Then if you have your thoughts and your mind, and your life turned towards eternal life, towards God, then you are going away from death, aren't you? Is not death the antipode of life eternal? Then are you going right towards God when you are going right from Him? It is a perfect absurdity to think that people must go through the hell called death, in order to reach what? In order to reach God, who is eternal life. In other words, you have to go in the opposite direction, and prove it, I suppose, by this principle that two negatives make one positive. It is absurd; it is false; there is no cause to go through that gate. Mind you, you understand what I mean when I say God, you know what I think, as I have expressed it, in these lectures. God is eternal life, omnipresent life, not that God *has* life, but that God *is* life. You see life in the ceaseless rolling of the ocean; you see life in the constant whirling of the globe; you see life in the course of the stars and the planets; you see life in the earth in every conceivable form and shape. Take a glass and look into a drop of water, and you will see life, infinity in it. Everywhere you see life, you see God, for God is life. Therefore, when you are going towards eternal life, you can't go through that hell called death. It is not the road to go. Suppose I should meet a man down on the avenue walking along whom I knew. I ask, "Where are you going?" "I am going to Baltimore." He is walking towards Georgetown. Well, I say, "You are going the wrong way; you want to turn round towards Baltimore—Baltimore is the other way." He says, "That is some of your new thoughts. I was raised upon the theory that

'the farthest way round was the nearest way to the fire.'" I remember the poetry or dialogue that I used to repeat in school that the farthest way round was the nearest way to the fire. You take up this thought of going to God—eternal life—through death; it is like reaching Baltimore by walking towards Georgetown. You will never get there until you have gone round the earth, because Baltimore is in the other direction. Just so with this. But this universal thought is what is killing the world.

I will tell you another thing we have to contend with, not so serious. That is why Jesus Christ always told those that he healed to go and tell nobody. I get letters from everywhere, and often you will find expressions like this in them, If you will heal me I will advertise you and I will advertise the healing, and I will give you all the business in this country. I write to them that I want none of your advertising; do not tell anybody; keep your mouth shut and give thanks to God Almighty. Why do I do that? I do it for the purpose of keeping off this mortal mind. Here is a person, we will say is healed, through Reform Christian Science treatments. The healing is talked about, because God makes wonderful healings in this thought, and people will talk about it. Some will say I do not believe a word of it, say he will go back and he will die of that same thing. I have heard them curse about it. What is the result? They will hold the same thought over him, and unless it is counteracted by the opposite thought, with the Truth, it will kill him. That is why Jesus Christ said, Go and tell nobody. There are men and women in this house who have been healed in a wonderful way by this Truth, and I have not allowed one of them to get up in these meetings and say, I have been healed, because of this evil mind that is surrounding them. Mortal mind is ready to jump at them and destroy them. Mortal mind goes upon the theory of the Irishman at the fair, to hit whatever head is up. That is mortal mind. If they can find anybody that claims that anything has been done by God to him, they hit at him. I tell you we can't be too careful, and I say to you, as my students, you do not want any advertising. If you are working for God you can get all the work you can do. There is no trouble

about that. Suppose a couple of birds were sitting on a telegraph wire and one should get into a conversation like this: "I am afraid I am going to go hungry to-morrow, really, I have not got a crumb for to-morrow. I am just afraid I am going to starve." What would you think of that bird? We would say that bird was a fool, because God feeds him. He will get his crumb. Like the children of Israel, traveling in the wilderness, their manna always came. So with the bird, his crumb is always ready, for God feedeth him. And our Savior says, How much more does God think of us than the birds, and if He cares for them, how much more will He care for us. Leave the worry and business cares of the morrow to itself, and go on and follow in the line that duty calls you to do to-day, and when that is done thank God for courage, thank God for plenty, thank God for all of the good things of life that have come to you, and they will come, and they will come forever.

I repeat, you do not want any advertising. Be wise as serpents and harmless as doves. That is the only motto which we can follow.

Now I want to call your attention to this subject of death. How are we going to treat for youth? If old age is a lie, the same as fever and all other lies, how are we going to destroy it? If a person comes to you for treatment for fever, you know you do not recognize any fever. You know that fever is error; it is a manifestation of material mind, it is simply a manifestation of material mind, and you destroy that manifestation by holding to the thought that the child of God is always perfect and can't have any fever; and when you have made that spiritual realization the material, so called, responds to that thought. That is the way to cure fever. How are you going to cure old age? The universal thought of the world says you have got to die. Now let us have a thought just for a moment. Here is a river. I have made this illustration before. I want to make it in another way. You go and see that river; you see it rolling on; it is a beautiful stream. To-morrow morning we take a stroll there and look at the river again. We see the river, but everything that we saw to-day is gone, gone on. Eternal creation is going on. In the beginning—that is now—there never was any beginning but now. Now is al-

ways. Creation is going on. The same material that made the Potomac river a million or a billion years ago, or world without end, makes it to-day. Creation is going on.

So with the human body. The same creation is going on. What you see to-day in the body in a short time, or at the farthest, according to physiology, in seven years, every particle has changed, gone on. Suppose it is seven years, or suppose it is eleven months, the principle is the same. The same matter, so called, and the same power, and the same substance that created you when you were coming up from youth to manhood comes into you constantly. Why should it make old age now, when it made youth when you was young? It is this universal thought that says man's years are three score and ten, that is the thought; and in order to destroy it, you have to recognize that your life is eternal, that God Almighty created you and you are perfect and eternal, and that there is no death and that there is no old age. Deny it and denounce it, the same as you do fever or any other ailment; and the first thing you know, your muscles will begin to harden, the wrinkles will begin to leave your face, a beautiful, God-like smile will come over you; your voice will become sweet and by and by your nearest friends will hardly know you because of your transformation in body. It is a law as perfect as the law of gravitation. There never can be a failure except it is caused by this universal thought that you must get old. This material mind is what we have to fight all the time: we must control it and destroy it by the Truth of God or it will bury you. That is the only power that can control it; it is the only power that can bring us to our own, which is life eternal.

I may not be able to reach it, I will never say that I can't reach it; but I will be found fighting for the principle of eternal life. But whether I go or not, the children are born to-day, thousands and millions of them, who will never see death. The times are ripe for a change. The universal thought is coming this way. I was reading the report of a conference, one of the greatest conferences in this country, of a leading church. During the past year there were reported 217 converts. That is the increase during the whole twelve months. They had 138 parsonages and 129 local preachers be-

sides, and it costs something over two hundred thousand dollars to run these. I just wanted to see how much a convert cost; and I divided it, and it cost \$998.17½ a convert; \$998.17½ apiece, and I think I am correct. What does that lesson teach you? It teaches you that this new thought is here to stay. These little efforts that we are making around this little church here in this city has made more than treble that number of converts in the city of Washington, and if you take the efforts that we are making all around the world, and we have made more thousands of converts than they have made hundreds, because God Almighty's Truth is in it, and there is no staying it. It must be successful, because God is in it.

When the Savior gave His last command to His disciples He said, Take this gospel that I have been preaching to you and preach it to all the world; take it everywhere, and know that you will succeed. The signs will follow. All those who believe you, and they shall have power to do this and to do that; and the signs are following to-day, and the signs are continuing to follow. I say that the tendency in the moral world is propitious for a change, and the churches in ten years will all have adopted the healing Truth, and the preachers will be the foremost healers in this country; and their prayer meetings and their class meetings, and everything will be a jollification, because of God Almighty's power, as it is manifested in the churches. Then when that day comes, it is good bye death, it is good bye sorrow, for God's millennium is coming; it is close at hand, and the peace that cometh from God will settle upon our hearth stones and we will be happy and we will all rejoice in the knowledge of the Truth that makes us free.

May God speed the coming.

Courage is the road to power. The best teacher is one who rouses his pupil by encouraging him, praising every effort to excel, pointing out the student's individual possibilities. He knows that the desire, the aspiration, is the first step to success; he knows that all that is necessary after this first and basic step is the concentrated endeavor which shall impel him to higher and higher points of perfection.—*Exchange*.

SPECIAL BOOK NOTICE.

I have now obtained entire personal control of the little book entitled

“CHRISTIAN SCIENCE; WHAT IT IS,
AND WHAT IT DOES,”

and have a few thousand copies on hand. I intend that these copies shall be sent out without delay, and for this purpose I have put the book down to the point where it barely covers the postage and original cost. My proposition is this: I will send a single copy to any person in the United States or Canada for ten cents; to Europe and other foreign countries twelve cents. If a person takes twelve copies to one address, I will send them for one dollar, that is, eight and one-third cents; to foreign countries twenty-four cents added. Persons who desire to have any number of copies sent to different parties can send me a list of names to whom they want the books sent, with ten cents for each book ordered, and I will send the books direct to the parties desired.

I want every one to take hold of this matter and help to scatter this Truth. As soon as the books on hand are exhausted there will be no more of these books printed, as the larger books will take its place.

OLIVER C. SABIN.

LOVE.

How strange our thoughts of Love when we make claim

For things Love never meant that we should own;
Love is for blessedness of Love alone;

It is the light redeeming us from shame;

It gives to man his highborn manly name;

'Tis sense by which the dear divine is known;

The heart of heaven in its heart is shown,

And all our worth from its bright nature came!

By love we sense the goodness of our birth,

We know the heart-beats with our hearts akin,

We sense the universe is but its shell:

By love we walk like saints upon the earth,

And life eternal in its living win,

And in God's Eden garden gladly dwell!

WILLIAM BRUNTON.

PROPHECY, OR FULFILLMENT—WHICH?

This article was suggested by reading the fifty-fifth chapter of Isaiah.

Every one who is hoping and striving to become greater than what he is, should study Divine Science, and partake freely and fully of the nature of real Being, and thus find anchorage not only for soul, but for man as a whole.

He who postpones being the full measure and stature of the anointed, is invited to come, buy and eat, without money and without price. They are called to partake of the real nature of Being, and to feast, as it were, on the fullness of its power.

The only price set upon man's realization is, that he surrender all false beliefs of limitation about the nature of Being, and partake freely and fully of that which is good.

Realization of Truth costs man the complete surrender of the belief that he is finite, mortal and limited. His first step toward a permanent demonstration of Truth, is one in which he perceives the visible to be as the Invisible, and which "makes within himself of twain, one new man;" then it is that he "deligheth himself daily and hourly, in fatness," or fulness of Being.

Why are people so willing to spend money for that which is not meat, for that which neither satisfies hunger nor thirst, nor puts an end to longing or striving? Is it not that they are mentally seeking from the plane of belief in duality and separation? Is it not because their new view point is at variance with the Truth that One is All, and that their nature is the nature of the All? "To be, or not to be," is a subject of vital interest, and since to be is to be what is, we should incline our ears to the Spirit of Understanding and come unto "Me" and hear. When the silent voice of Being is heard by the individual, its message can be spoken orally, and when the real nature of Being is voiced there is no dualism expressed, and no contradiction in what is spoken. There is one voice and one speaker; this is an everlasting covenant, or harmonious agreement, in which we live. Thus do we bear witness to the people of the Anointed Leader and Commander, who always speaks with authority.

In this consciousness, we thoroughly understand the nation that we call: it shall be the people of the one Omnipresent God, and all nations shall be one, for they shall be included in the Truth that we know. The same glory that it gives to us are they to enjoy, with the same realization.

"Seek, and ye shall find." "Seek ye the Lord while He may be found, call ye upon Him, while He is near." The acknowledgment of the nearness of the Lord is the full acceptance that our Being is Lord. This is seeking, not in vain, but to find.

Many have said, after studying Divine Science, "I am not lost, but found; I am not the prodigal, but the son. I am radiating the light and glorifying the life of the Infinite One."

Shall we continue to consider ourselves an eternal prophecy of what we are to become, and repent from everlasting to everlasting—always becoming and never Being? or shall we think of ourselves as being that which is without limitation, and fulfill the law of our Being naturally, and know that we are the fulfilling or fullness of "law and the prophets."

The happy success of those who begin their studies aright, and who predicate all their conclusions upon the nature of Being, is absolutely certain. In this fifty-fifth chapter man is not asked to forsake himself, to give up his body, or to surrender any quality of his being. "The man of iniquity" must give up his beliefs of inequality. The law of Being is equality—it is not robbery, therefore, be equal with God. "Be ye perfect, even as your Father in Heaven is perfect," was spoken by a knowledge of the Truth.

The unrighteousness of man, so to speak, is in his thoughts—not in life, intelligence, substance or power; hence he is advised to forsake his thoughts and return unto the Lord, and the Lord, or Being, will abundantly pardon; or have no erroneous thoughts or beliefs.

Right thought, word or deed, which represents the nature of Being, and the general success resulting therefrom, is beautifully symbolized in the tenth and eleventh verses. That which is born of Being is Being. Like the rain that watereth the earth and maketh it bud and bloom and giveth fruit and seed to the sower—so everything that

comes forth from pure Being buds, blossoms, bears fruit and gives seed to the expressor of it; it never returns unto Being void; it *never* becomes a *non-entity*; it never ceases to be; and we can all exclaim: "Glory to God in the highest, peace on earth, good will toward men."

There are many reasons why students should understand the nature of Being in the beginning of their studies, for, without the Truth of Being, they are without foundation upon which to build. Their thought and word construction goes on without that solid rock foundation that is essential to give them power. "Our reasons are good and weighty" for taking the same position in relation to our thoughts, words and deeds, that God holds to creative action and creation. We proceed forth with joy, and our coming forth from the Invisible into the visible is with peace.

Seeing the truth of the rule three, "*I am, I act, I produce a result,*" and that this law has worked throughout the eternity of the past, and will ever continue, we realize the harmony of an eternal unity everywhere; the mountains and hills are singing it, and the trees and the fields are rejoicing therein, and instead of discord springing up, and people saying, "Can any show us any good thing?" harmony alone is apparent, and the good alone is manifested in all things. Is not this consciousness of Being an everlasting sign that testifies of the *Eternity of the All in All*, and of universal and everlasting salvation?

Let us affirm, we are filled with the waters of life, we have drunk freely and fully. The wine, and the milk of pure Spirit are ours; we are the anointed; we delight in expressing the fullness of our being; we love to spend money for that which is bread. I am, is pure "bread of life" that comes down from God into expression. We love to spend our money for the spread of the mighty truth of Being, not for the mere hope of becoming. We love to work for that which satisfies and brings forth the good. We love to hear the good spoken—the truth of the Eternal self. It is life to thus live, it is meat and drink to both soul and body; it is that which never separates us from the good. We love to call the attention of all nations to the truth of their Being, that they may understandingly reveal their nature, and delight themselves

in the perfection of it. We have sought and found; we, being the all good, can say: Christ is our glory—the truth of his Being has dawned upon us, and as he is, so are we in this world. We are co-eternal with God.—*Harmony.*

NECESSITY OF ATTAINING PERFECT HEALTH.

"The health of the body has a far deeper significance to the individual than the comfort and pleasure it brings," says Emily S. Bouton, in the *Toledo Blade*. The body is the instrument the soul uses to carry out its purpose upon the material plane, and only when it is vigorous can the mental and spiritual being reach the highest development. Not that the thought is to be held to the physical, in any other way than as an all-pervading force to bring the harmony which is the natural, and ought to be the normal condition. The great work done by the schools of mental healing in lifting the sick out of their suffering, and leading them to see that it is not necessary to linger in its shadows, can not be overestimated. A growing consciousness of Oneness with the Infinite, that being their underlying principle, can not fail to drive out fear. Fear gone, the rest will follow, "as surely as the night follows the day."

THERE IS NO DEATH.

Life is eternal. All nature teaches us this—the appearance of the grass, the budding flowers and unfolding leaves of the trees in the spring. The appearance and form may change, but the "Life Principle" still exists in another form and upon a higher octave of vibration.—*John F. Morgan.*

"Words have weight when there's a man behind them. Even if they be kind, loving, appreciative words, they sound hollow and are entirely unhelpful unless there is a noble life back of them. And so there is an immeasurable value in a true life."

There is more gospel in a gladsome good nature than in all the solemn sermons that were ever preached.

NOT WORK, BUT WORRY.

It is not the work, but the worry
 That wrinkles the smooth, fair face,
 That blends gray hair with the dusky
 And robs the form of its grace.
 That dims the luster and sparkle
 Of eyes that were once so bright,
 But now are heavy and troubled
 With a weary, despondent light.

It is not the work, but the worry
 That drives all sleep away,
 As we toss and turn and wonder
 About the cares of the day.
 Do we think of the hands' hard labor
 Or the steps of the tired feet?
 Ah, no! But we plan and ponder
 How both ends can be made to meet.

It is not the work, but the worry
 That makes us sober and sad,
 That makes us narrow and sordid
 When we should be cherry and glad.
 There's a shadow before the sunlight
 And even a cloud in the blue;
 The scent of the roses is tainted,
 The notes of the song are untrue.

It is not the work, but the worry
 That makes the world grow old,
 That numbers the years of its children
 Ere half the story is told;
 That weakens their faith in heaven
 And the wisdom of God's great plan.
 Ah, 'tis not the work, but the worry,
 That breaks the heart of man!

—*The Suggester and Thinker.*

We read that "God is light." Does that mean much unless our minds are illuminated? We read that "God is love." Does that mean much unless the love is shed abroad in our hearts? What we want is not merely a theism or belief in God, but an operative theism which takes effect in man and in ourselves. We want it for strength and cheer and comfort. We want it for deliverance from our selfishness.—*Rev. Charles G. Ames.*

INSTRUCTIONS HOW TO TELEGRAPH.

Those of our patrons who telegraph or cable the Editor of THE NEWS LETTER for treatment will do well to follow the following instructions:

When sending cable messages simply address it "SABIN, WASHINGTON," and give name, in single word, of disease. Sign name of party who wishes treatment. I will then understand that the party whose name is signed to the message desires treatment for the disease named, and treatment will commence at once.

In sending telegraphic messages, follow these instructions as nearly as practicable:

First. If the message is for immediate delivery, do not use night-message blank.

Second. State name of the one who wishes treatment, and if a child under 10 years of age, give the mother's full name also. State name of ailment, and immediately after telegraphing, send by mail a letter giving particulars of case.

Third. When it is safe, telegraph or write for treatment to stop.

Fourth. A letter or telegram ought to be sent us every day during the treatment when patients are very low, stating conditions.

Fifth. What is known as "urgent treatment" is always given to telegraphic cases, and this should not be continued any longer than is necessary.

Sixth. We never reply to telegrams or cable messages unless by special request, as reply is not necessary; treatment in all cases commences as soon as requests are received.

The pure in heart not only see God themselves, but they become a medium for transmitting his thoughts to others. It is at last as if God were thinking through every look and movement of the purified soul.—*Lucy Larcom.*

"When God gives us Love, He gives it forever. Superficial sympathies, based on accident, on proximity, or common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which can not pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part, of our nature."

SELF-KNOWLEDGE.

This is an age of intense mental activity. Systems and theories rise without number, each one presenting incontestable claims for adherence. All are trending to the solution of the great problem, "Man, Know Thyself." The steps of progressive evolution have been rapid; so man stands and questions that which yesterday he regarded as the inevitable. And this questioning has brought forth confidence, and confidence has led to knowledge, and knowledge to faith. And to-day man stands forth with the slogan of victory on his lips, and the diadem of Dominion upon his brow; for the Spirit of Truth has entered his consciousness with the knowledge that "as a man thinketh so is he." Out of the midst of all philosophies and theories, Divine Science comes, offering a simple, concise, comprehensive system of thought and life.

That man may consciously enter upon his heritage, and enjoy all its rights and benefits, he must acquire the ability to see one perfect law working through *All*.

His mind must be single in the perception of one power. "One God, and Father of All, who is in *All*, above *All*, and through *All*."

This he must firmly and unquestionably believe. This belief to bring forth its best results, must be based upon an intelligent understanding of its truth.

God is to each man the highest point of perception in his mentality. Hence men are like the God, or gods they believe in. If this highest point in mentality is divided in the belief in two powers, it is easy to understand how man is a house divided against himself, with all its attending disastrous results. From this plane of divided consciousness, comes all his troubles and fears. And believing in two powers, one antagonistic to the other, his whole world is tinctured with the sense of incompleteness. He sees enemies warring against him on every hand. And so it will be until he changes his view point of life.

It is on unalterable law of logic that whatever the premise is, so will the conclusion be. Any man's premise of life being based upon the view of two powers, one antagonistic to the other, it is clear to be seen that all his ongoings are colored with the

same baneful results. This causes him to fear climatic conditions, dread disease, labor with environments and all those things which he calls the trials of life. And in this divided consciousness the lower generally prevails.

All lower forms of life upon the planet obey the laws of life through unconscious action. Man must direct his forces through conscious thought. And this consciousness must be in line to the acknowledgment of one power, purpose and law working in and through *All*. Thus in the acknowledgment of one perfect law in all, he soon begins to identify himself with its perfection. There being nothing else to identify himself with, he has now arisen to a spiritual consciousness, and from this view point he can truly say: "I and the Father are one." He now sees himself an inseparable factor of a great whole, an indivisible microcosm of one perfect Life.

Thus from the alembic of his own divinity he chemicalizes all the affairs of life with the knowledge "that all things work together for good to them that love God." This knowledge heals the sick, strengthens the weak, gives opulence in the place of poverty, drives away all fears and gives to each day the blessings of the kingdom of heaven within.

JAS. ALBERT NIELD.

"When the Deity awoke from the slumber of the Eternities,

Then was the beginning of all Creation;

Then began the never-ending march of the worlds and stars;

For blind, dumb Eternity became eye-flashing, articulate,

And the Deity—awakening in glory from His Divine sleep—

Called unto the abysmal Deep, and, lo! all life, all joy began!"

A physician, in the *American Magazine*, illustrating the evil custom of talking to an individual about his pains, says that once he requested a mother to make a stroke upon a paper each time she asked a sick daughter how she was. The next day, to her astonishment, she made 109 strokes. A three-months' visit away from home was prescribed.—*Ye Quaint Magazine*.

QUIZ MEETING.

Reform Christian Science Church Wednesday evening, April 9, 1902:

Q. "Can any person become a healer?"

Colonel Sabin. That is a question that ought not to be difficult to answer, if we take into consideration the fact that we are all the children of God, created in His image and in His likeness; then we are all created alike. If we do not all manifest on this material plane the same degree of intelligence and spirituality, it is because of our own misdeeds, or our own faults, or what we have inherited from former generations. We are told that the sins of the parents are handed down upon the children for generations. Some persons do not believe in heredity, and I want to show you just a moment that it is not only true, but that it is what is killing the world. We were created originally with eternal life. Some of our parents bowed down to the thought that the five senses were life. In other words, they recognized the reality of the five senses, and the day that they ate of that fruit they commenced to die.

The first history we have of man in the Bible, he lived a thousand years; but this trend of universal thought which said that man must die has been handed down from father to child until we have the human race to-day substantially passing out about three times in a century, substantially so. The lives of the human family are becoming a little bit longer. About the middle of the last century it was about thirty-three years, and by that hereditary thought the world has been killed.

All people are created alike by God, and if some of them have gone astray, or if they have gone into another plane in thought, which passes them out or makes them more wicked, they, in order to become as good a healer as any person, have to get back to where man originally started. But their natural rights are the same. God loves His children all alike, and we are all endowed with power and dominion, if we will accept it. But the person who builds up a stone wall in front of him, and says: "I can't do this; it is not for me; it is for somebody else; I can't live this holy life required to do this work," is building up something that he can't get over. Such persons are simply de-

stroying themselves. Until after one becomes thoroughly imbued with the idea of their own importance, as the created child of God, of course they can't heal the sick as well as one who does. But when they come to the understanding of what they are, that they are the perfect children of God, living, moving and having their being in God, then they can heal the sick, one person as well as another. All persons are endowed with like privileges, and under the same conditions can heal the sick. This is a very fruitful topic. I should like to hear others talk on it.

Col. C. G. Bradshaw. I think the idea that you advanced is correct. We are all alike in the sense that God is our Father; in that sense we are all alike, and we differ in the way we use and develop our capacities. That is illustrated by the talents. One had one talent, another five talents and another ten, but they did not use them alike. We see that illustrated in business, in the school, and everywhere. The man who loves the most has the most life; the man who thinks the most good is the best; that is, the best man. You take persons who think evil, think evil of their friends, think evil of people in general, they destroy themselves. If they are compelled to say a good thing of any one, they say it with an "if" or a "but." It is the one who says it with a hearty good will, without reserve, who is the good man. You see when they undertake to heal they undertake to help somebody else; and if you help anybody you like them. If you ever had an enemy in your life it is somebody who injures you or tries to injure you; and if you ever like anybody it is somebody you want to help. Consequently, if you pray alone in the secret of your heart you pray for them to be helped in body or in mind. You are more of a man, you are more like God, possibly you have done His work. That is just exactly it. It is the person who loves most, thinks most and believes most who accomplishes the most.

You do a thing and then learn how to do it. You can't love God by just reading about Him. You can't forgive enemies by hearing somebody talk about it, but you learn to forgive your enemies by doing it. Then when you have done that, you love God, you love man and are proud of yourself.

We say it matters not what church you belong

to. You never hear a word suggested here by which anybody will be made worse in body or mind or heart. Every thought is purity, every thought is happiness, every thought is good. God does not want to kill anybody, or burn them, or send them to hell. God is love. Don't you see the effect of that? Some will object to that, because they do not know. Father forgive them. They do not know.

Q. "Why can one person be healed quick and another person take months before they are healed?"

A. O. McLaughlin. That is rather a difficult question for me, although I have studied it a great deal, because if we speak this word of power that heals, and we thoroughly see and know that each one is the image and likeness of God, and therefore perfect, it looks as though we ought to be able to effect the healing of all cases instantaneously. I suppose the reason that old chronic cases are not healed as readily as more acute cases is because of the latent consciousness in the mind of the healer that it is an old case, has been hanging on for some time and is more difficult to reach than cases coming up suddenly. I suppose that consciousness must be in the healer, and that is the only reason I can give. It seems to me that if we had a more perfect understanding really there should be no difference in the different cases, or belief in disease, or whatever it may be. If the power of prayer is able to heal the most innocent little thing, no matter what it is, it ought to be able just as easily to reach any other case. All disease, so called, is unreal, and therefore has no existence, and should vanish the moment the realization is made that the patient is the image and likeness of God.

Colonel Sabin. This is a very important question, and I am going to answer it with some little care, even if it takes some little time. Always remember, every time and everywhere, that Jesus Christ is our pattern. Never forget that. What He did we can do, when we reach the realization. He said so. We are doing it now to a great extent, and as we go higher and higher in this thought we are doing greater works. But you remember when the Savior came back to His own home, near Nazareth, that the historian relates that

He could not do many mighty works, because of their unbelief. That is this universal trend of mortal mind toward a neighbor. He is nothing but the Son of the Carpenter; He can't do anything. Of course that destroyed His ability to heal; He could not do many mighty works there. You must remember that Christ, as we, never healed a person except in and through natural law. One law is that mortal mind bears down, and that thought has its effect. If you take a prominent man, like our late President McKinley, or any prominent man, let him become sick, let the newspapers begin to tell how sick he is, tell of his temperature and the bad symptoms of the case, and almost universally he dies. In the late President's case, I know there were sixteen people treating him constantly. He was treated the whole twenty-four hours right straight along all the time. The newspapers said they had never seen a person recover so rapidly, and I had no more doubt but what President McKinley would be healed in a very short time than I have that I am standing here. But the very guardians that were put over him, announced that gangrene or blood poison was now with him, but when it developed in the slightest degree, then all the world said he would die, and he did die. This thought of death swept aside all the prayers that were being given for him. It was because of this universal thought that he passed out.

I do not agree with my brother here in regard to its being the healer's fault. As he says, I have thought about this subject a great deal myself. Now I remember a circumstance where there were two cases of appendicitis that we were treating at the same time, one in a town in northern Iowa and another in a town in northern Illinois. In one case they were preparing to take the woman to the hospital to be operated upon the next day. We commenced to treat, and the woman got up in an hour or two after the treatment commenced, the next day did her work and enjoyed herself, at home at work instead of under the doctor's knife, while the other lady took nearly a week to heal. The same workers were put on both cases, and the same thought was given to one that was given to the other.

You take two cases of cancer which I have in my mind. One was a case in Oregon, the other was a

case in South Africa. They were both being treated by the same persons. The one in South Africa was preparing for an operation the next day when treatment commenced. The healing was instantaneous. When the doctors came the next day the cancer was gone, and the woman was well. The man in Oregon lingered for months. The same thought went to each. Why were not both healed at once? I have a theory to account for this. How correct it is I can't tell, but it is a theory which is based along the lines of philosophical knowledge. You take, for instance, two instruments of music, two violins, tune them both alike, place one upon a table in a room where you are, take the other in your hand and pick the strings, the same intonations will come from the instrument on the table as from the other. Both are receptive alike. You do not touch but one, you merely touch the one in your hand. This is done by the universal law we term vibration.

The thought has always been since we knew anything about telegraphy that it was necessary to have a wire to transmit the current, but later developments are showing that if you have a receiving instrument in perfect tune with the emitting instrument, the message is registered within a certain radius, and the radius is becoming longer and farther, and I have no doubt that a system of telegraphy will in a very few years become universal, so that we can transmit all over the world without wire. Yet there is a greater and more perfect system of transmitting knowledge than telegraphy. That is, transmitting from one mind, which is attuned to another, both in infinite knowledge. When we get to this mind, all healing will be instantaneous. There can be nothing to prevent it, because it is the Infinite Mind that works, but to reach this state requires hard and continuous work. It never can be preached into you; nobody can ever sit down and tell you; and nobody can do your work for you; but you have to work out your own salvation; you have to work; you have to practice; you have to do it assiduously and constantly; and by and by, these material barriers, one by one, will be thrown away, and you will reach above knowledge, books, information; the Infinite Mind will be your supply and the source of all information. When we get there we can heal instantaneously

and we can always heal. Now, that is the theory that I have in my mind, and it is growing stronger and stronger, that the failure to heal is in the instrument which is to respond; that the mind of one patient is not in such condition as to receive the Truth as is that of the other; and yet, if you make this rule your guide, what wonderful freaks it will show you, because here is a person who is living a life that is anything but what it should be, and yet that person may be healed almost instantaneously, while another in perfect harmony with the Truth, God-fearing, and living a good life, will go on for months suffering with this or that ailment. Of course, you misunderstand me; for no person who understands this Truth can be sick; that is an impossibility; and in the degree that you master it, in that degree you can destroy all possibility of sickness. If any of us are sick it is because we do not understand, because we do not stand porter at the gate. Here comes along a thought of sickness, comes up and says I am headache, I am scarlet fever, smallpox, I am this or I am that, I am going to lodge with you to-night. You must stand porter at the gate and say, You can't enter into my cranium, into my mind, you are a liar and belong to a family of liars; get out. I have no thought for you; for no kind of evil. One manifestation tackled me, I think it was yesterday, seating itself in my throat as with the claws of a cat; it just caught hold as though he was going to tear my throat to pieces. I was treating my patients, walking back and forth, as is my custom. It made me mad. I said to it: You dog, I have no time to fool with you, and it went out, went just about as quick as it came. If I had told my wife that I had sore throat, had taken a dose of salt water and gargled it and gone to bed, I would have had the sore throat, I might have had I do not know what; I would have had what that devil saw fit to give me.

I have told you this so often, never give evil a home or recognition, but eternally and forever denounce and deny it, and evil will leave you. You can do this when you recognize that you are the perfect child of God and that no evil can come near you; and in the degree that you fail to stand porter at the gate and make this realization, in

that degree you are liable to suffer. I would like to hear from others on this subject.

A. O. McLaughlin. In regard to the last part of Colonel Sabin's remarks, that the patient is not receptive to the Truth, there is one thing that makes it very difficult for me to accept the view that he gives of it. That arises from cases that I have known of people who were well grounded in this thought, and treatment had no effect upon them, or at least, not until after a long period of time. It appears to me that that is the true explanation in such cases.

Q. "What is the purpose of prayers?"

A. O. McLaughlin. I will not answer that exactly as it is given. Perfect prayer, to my mind, is the prayer of realization; it is the realization that we have, for which we ask, before we ask it. In that way we know that we are the perfect children of God and have absolute dominion over all things; all that is in this world is in store for us, these things, no matter what form, whether it be necessary food, or money to obtain that food, or money to obtain shelter; whether it be for perfect health or perfect happiness. The constitution says that the pursuit of happiness, you will remember, is necessary to every man and a right to every man, is an inalienable right; and in that sense we take it that they are all given us by the Father. It occurs to me that the perfect prayer is the realization that we have those things, and the very moment that we realize that we have those things, health, happiness, etc., the very moment that that spiritual image is formed in the consciousness, that moment our prayer is in process of materialization. That is my idea of all creation, first the spiritual, and then follows the form which we call material. The form, or the material, may pass away, but that spiritual image does not; it is permanent. To illustrate what I mean, look here in this city upon some of the buildings made by the government for the departments. Those buildings had their conception in the mind of some man thousands of years ago in ancient Rome. The spiritual idea of these buildings is in existence, because we have them here to-day, but the buildings themselves in which the original conception was first embodied have passed away. It is quite likely that after these buildings have passed away that

we see in the city to-day those ideas will be perpetuated by some other people on some other continent. You see what I mean by having first the spiritual and afterwards the form, which passes away, while the spiritual does not.

Therefore, the perfect prayer is the realization. If we want health, we realize health as the perfect health as the perfect children of God. God is spirit, therefore, if we are His images and likeness, we must be spiritual.

Mr. Eaton said: It occurs to me that the purpose of prayer is the assertion of dominion. Dominion was not given to us for us to go off and sit down, but we must assert it. The purpose of prayer is the assertion of man's dominion.

All restrictions placed upon the reading of religious or philosophical books savors strongly of the oppressions of the dark ages.

Nature is always exceedingly generous of those who are reasonably generous to themselves.

Through fixing thought intently and steadily upon some definite purpose commendable in character and desirable of attainment, the contemplated result rapidly assumes satisfactory shape.

Progress is the child of liberty bearing the bright torch of knowledge to give light to mankind.

God creates facts, while miserable man moulds fiction.

Satan and sin are mere negations which never create, but always destroy.

Nature is far more than loose laws or fettered forces moving at random.

The wicked scorn prayer through the shallow sophistry of cynical reason.

The sting of pain and the edge of pleasure frequently become blunted through long expectation.

Fear produces wretchedness, which bravery banishes.

Evils courted often come, as the soil is ready to receive the seed.

To me the essence of character means self-possession. If I can fully possess and fully use all that is in me, I have fulfilled my destiny. I have indeed sometimes risen to the heights of my Being, but never been able to make my abode there.—*Mozoomdar.*

BY THE SEA OF THOUGHT.

From Freedom.

I sit and dream and listen
 By the side of a silvery sea,
 Whose waters gleam and glisten
 And sparkle back at me
 As I gaze in silent wonder
 Upon the wide expanse—
 A sea of beauty under
 My eager, searching glance.

And while I dream and listen,
 And look across the sea,
 The wavelets gleam and glisten
 And hasten toward me.
 And while I gaze and ponder
 Upon the sea of Thought,
 My hungry soul grows fonder
 Of what it long has sought.

I long have dreamed and listened
 Beside this silvery sea,
 While it has gleamed and glistened
 For others—not for me.
 But now I see Truth shining
 And hear her silent voice
 That bids me cease repining
 And in her light rejoice.

Oh, Truth, thy light is streaming
 Across my silvery sea!
 Thy rays are white and gleaming
 And reach to even me.
 And still I sit and listen
 Upon the silent shore
 Because the waves that glisten
 Attract me more and more.

Mt. Vernon, Ill. W. S. WHITACRE.

“He that humbleth himself shall be exalted;”
 nay, not “shall be,” but in that very moment is.
 The greatest conquest for every soul is the con-
 quest of self. We never find our real life until we
 give it, and give it freely, as Jesus said, and knew
 by experience whereof He spoke.—*Frederick L.*
Hosmer.

THE WAY TO SETTLE QUESTIONS.

Elaboration on notes of a sermon by M. E.
 Cramer.

“In the great march of events, which by its very
 order and unity proves the guidance of divine
 wisdom, each age has its own questions to settle.
 The need of humanity becomes urgent; the cir-
 cumstances become favorable for considering it;
 agitation and conflict arise; a thousand arbitrary
 adjustments are proposed, but there is no rest until
 the question is settled according to law existing in
 the nature of things—impressed upon the nature
 of things by the Creator.”—*James E. Mills.*

Fixed principles are necessarily the true adjust-
 ment of all questions—the basic law underlying
 them. This age and time has its own questions to
 settle; and how glad we are to know the law ex-
 isting in the nature of things, by virtue of the
 omnipresent Creator. How our hearts rejoice that
 we do not have to argue pro and con and listen to
 the proposals of thousands of arbitrary adjust-
 ments, but can go to principle, the real unity and
 oneness of the All, and settle each question as it
 arises. This age must settle the question forever,
 from the standpoint of principle—everywhere
 present—whether the Truth of the One All justi-
 fies humanity in having a government that is pro-
 tection to all people alike, and is a law and method
 for all to practice in their dealings with each
 other. Everything in God’s universe goes to prove
 the existence of principle manifesting in law and
 order, which is a solid rock foundation for the
 principles of true government. If all men are free
 and equal in the sight of the Creator, they all have
 rights to life, which is true protection, and to lib-
 erty, which is freedom based in life; and to the
 pursuit of happiness, and this pursuit is sourced in
 life; so we must not interfere with the life and
 happiness of another; hence the need of humanity
 is urgent, and the circumstances are favorable for
 us to consider seriously from the standpoint of
 unity, whether it is right for men to kill each other
 under any existing circumstances. If the ques-
 tion is ever settled, so that men are always safe at
 the hands of their brothers, it will be settled ac-
 cording to the nature of the omnipotent power of

Love inherent in all. As long as the principle of at-one-ment is ignored, neither this nor any other question will be permanently settled; nor will safety and protection be permanently experienced. What is true to the individual is true to a nation and to humanity in this regard as in the healing of any condition that falls short of Truth.

This age has the very important question to settle, as to whether the people have a right to carry out their own convictions, religious or otherwise, and be free to choose their own methods for the restoration of health; be free in their pursuit of happiness; to choose whether they have a right to apply the true use of thought, or the spoken word of Truth to restore health, or be forced to submit to the use of medicines and the knife. The need of humanity is urgent for the consideration of these questions. There is a principle inherent in all living that must settle them. There is no honesty of purpose, and no square dealing with each other that is not based therein.

A friend who visited me some time ago, frequently said to me: "Mrs. Cramer, we, as scientists must meet this question, or that," referring to some subject of interest to humanity. She frequently referred to a teaching whose author and founder believed himself to be God incarnate. "His teachings are beautiful and true, how shall we meet them?"

In this age we do not meet such claims by denying what they affirm to be true. Were we to say he was not God incarnate, we would virtually deny our right to claim that God is expressed in all living. "That without the word which is with God and is God, in the beginning, is not anything made that is made; that of its fullness have all we received and grace for grace." Were we to disclaim the belief that Jesus Christ was God manifest in the flesh, we would deny our right to the claim of Divinity and that all creation is God manifest. Divine Science universalizes every Truth ever claimed and personized; all Truth ever thought, spoken or written. The science of Being is Infinite and applies alike to all; hence all can be healed through its study and application.

There are certain claims made by every one who presents any system of teaching to the world, that is calculated to benefit humanity, that must in time

be met, and the circumstances become favorable for the consideration of such claims.

What other problems have Divine Science to meet, in the near future? It being the height and depth and breadth of all that is, the center and circumference, the invisible and visible of the All in All, no question can arise that it will not settle. There are no times but those that are ripe and ready for harvest. The sowing and reaping are both continuous; an eternal harvest is, and is ours. One question before us to settle is, is there a visible body, world and universe before us, that is of God, or is all that is seen and known as visibility and is apparent to the natural eye, mere elusive belief which the Creator knows nothing of? How will we meet this question? Divine Science will meet it scientifically by means of the "Law of Expression," which proves what visibility is, that it is not only known to God but is God Himself expressed—the Creator manifest in form.

I have been called upon to meet the habit that some scientists have of using the terms conscious and subconscious mind, who always convey the idea that subconscious mind has the power of self-expression; yet, in order that it express what is desired of it, the conscious mind must make suggestions to, and dominate it, and thus cause it to express what inheres within. I have been frequently told that when these two terms were used they meant the same that I mean when I say: "God and God manifest is All," or when I use the words Creator and creation. When I called their attention to the use they were making of the terms, I said you would never think of placing the Creator in the same attitude as you do subconscious mind. You would never think that the manifestation of God must suggest and dominate God to make Him do what He otherwise would not do. The manifestation is always a result; there is no cause above God. So I meet that question with the affirmation, that when they use the terms conscious and subconscious mind they do not mean what I do when I say, God and God manifest is the All. Nor do they mean what Mrs. Eddy means when she says the Infinite mind and its Infinite manifestations, is the All in All.

Another problem in the Science ranks that Divine Science will meet in the near future is,

whether there is a God or not, and whether the source and cause of all existence is unconscious, unknowing and unseeing law; or, in other words, whether it is ignorant principle or not. How will we meet such a state of belief? By proving scientifically that the One All in All is not only intelligent but intelligence; not only knowing but knowledge; not only seeing but sight. Divine Scientists will never depreciate the Source and Cause of existence to non-intelligence, ignorance or blindness, and then place the individual upon the pinnacle of supposition that it is intelligent, knowing and seeing, and has all these things over and above what God has. It is quite a genteel and lawful sufficiency that we be equal with God—"perfect as our Father in heaven is perfect," but not greater, more complete or perfect.

In the march of events of the present day, it is almost inconceivable that such inconsistencies can arise to mental conception. All these things are met and settled by the nature of the One All inherent in all things. Divine Science has to come into expression, just when, where and how it did to meet the demand that has been and will be made upon it, and to give the world a true and safe harbor, in which all persons can anchor and know to a certainty the Truth of all problems that arise.

Divine Science is the true anchor to the soul of every one, for every one who understands the true meaning of Being and the Law of Expression which embodies the whole are in the safe harbor of the Infinite Good; and because they are the Good itself they are safe and secure from all alarm. Their knowledge of what is right is their knowledge of conscious law existing in the nature of all things.—*Harmony*.

"Let thy spirit burn with a steady light. Thou canst not know when another shall catch the sacred fire from thee."

"Behold, the Holy Grail is found—
Found in each poppy's cup of gold,
And God walks with us as of old.
Behold, the burning bush still burns
For man whichever way he turns,
And *all* God's earth is holy ground."

THE FOOLISHNESS OF FEAR.

BY J. GOULD WAIT.

Plato, in one of his dialogues in which he is discussing knowledge, makes Socrates say that all knowledge is expensive. In answer to the question, How, then do we know things which we have not seen or experienced, Socrates answers: The soul knows all things, for in its flight with God through eternity it has experienced all things, and when we think it is the soul questioning itself.

Thought seems to be an effort of the soul to roll back this scroll upon which the record of all things are imprinted and thus to see the truth and make it known to others.

Fear is caused by ignorance. The man who, being roused from his slumber, steps out of bed upon a coil of rope, instinctively thinks it is a snake, and is frightened almost into a fit. Upon lighting a lamp and seeing what it was that caused his fright his fear is allayed and he laughs at himself for his foolishness. Knowledge takes the place of fear; his heart resumes its natural and normal pulsation and the man goes to bed and sleeps peacefully until morning. And so the knowledge of the truth of life, of God, of soul, releases man from all of his inherited superstitions and allows him to walk upright and go his way through life without fear.

Fear is disastrous. It opens the gate to the citadel and invites the enemy to enter in and take possession. There is no doubt but what the advertisers of patent medicines know the power of suggestion, and so they invent pictures of men and women suffering from rheumatism, kidney trouble, consumption and also write advertisements with letters from divers persons who claim to have been cured of diseases by using their patent medicines. It is almost impossible nowadays to pick up a paper that has not got somewhere on its pages the picture of a good-looking man, called Congressman Howard, who was cured of something or other by Ne-ru-pa. That is, the advertisement says so.

What depths of iniquity the commercialism of the day leads owners of newspapers into. These horrible pictures and advertisements are nothing less than criminal, because in the minds of ignor-

ant persons they create feelings of fear.

Thoughts of fear, or fear thoughts, destroy the power of the organism to resist the ills that flesh is heir to, and opens the way for all the evils that mortal mind can conceive and conjure up.

Who is there that has not felt and suffered from the effect of fear? Job says: Now the thing that I feared has come upon me. No doubt Job was worried and troubled over trifles and the effect of his fear and worry manifested itself in the boils that covered his body.

If people only understood the foolishness of fear they would seek to banish it from their minds, and put in its place that calm courage that comes from the conviction that God is in His world and there is nothing to fear.

Death is often caused by fear. A short time ago we read of an incident in which death was caused by fear. A contractor was building a bridge and had a large pile driver driving the timbers into the ground for the approach of a bridge. Just as the three or four ton iron reached the top of the machine and was unhooked to slide down, the contractor looked and saw a workman lean over the timber to brush away some chips that were upon it. He opened his mouth and tried to shout and warn the man of his danger, but no sound came. He expected to see the man's head crushed, and fear so paralyzed him that he fell in a faint and died the next day. The workman was not harmed in the least, as he removed his head in plenty of time, and looking around, calmly asked: "What is the matter with the boss?"

It is never known to fail, that whenever there has been a fatal case of appendicitis in a community a number of new cases will always result from the fear caused by the fatal ending of the first one.

How foolish it is to fear. What good can it do? If people would only stop and calmly look into the matter they would see that no possible good, and only harm can come from holding thoughts of fear.

"Death, wrong, evil, error, are but shadows,
Why should we fear the things that only seem?"

Fear accomplishes nothing. Courage accomplishes all that is done. The difficulties that we

conjure up in our minds all vanish when we face them with true courage. We see that they were but shadows that vanish like darkness before the light of day.

All the evil effects of fear, and, all the good effects of the right attitude of the mind, or courage, are the result of a law.

There is not the slightest doubt but that when we understand the law we will know that every disease that afflicts the physical organism is the result of some previous mental condition. The law may be stated as a law of polarization. Mind rules, and when the mind is in a calm, courageous condition it may be said that it is in a positive state, and as the mind dominates, the physical must also finally come into a positive condition.

Fear depolarizes the mind and with it the physical organism.

The reason for the use of affirmation and negation is herein disclosed.

To deny conditions which we do not wish to have, to assert the nothingness of all evil, and to affirm the reality and truth of all good, tends to bring and is for the purpose of assisting those who use these denials and affirmations into a consciousness of the Truth. The Truth will release the captives from their thralldom to fear.

Christ said: Ye shall know the truth and it shall make you free. Free from what? Errors and ignorance, of course. What He intended to convey to His hearers by the statement, Ye shall know the truth, was that they should know the truth in regard to themselves and in regard to life. This knowledge He was imparting to them day after day, and it was this knowledge that would release them from their fears of death and all other forms of fear. And once when He saw that His hearers were weary and burdened with care, He exclaimed, "Come unto me all ye who are weary and heavy laden and I will give you rest." So when the cares and worry of life fret and weigh upon you, go into your closet—the inner temple of your soul—and when you have closed the door upon the noise and turmoil of materiality, pray to the Father who heareth and seeth in secret and your reward will be a calmness and peace that passeth all understanding.

THE TONE OF VOICE.

It is not so much what you say
 As the manner in which you say it;
 It is not so much the language you use
 As the tones in which you convey it.

* * * * *

The *words* may be mild and fair,
 And the *tones* may pierce like a dart;
 The words may be soft as the summer air,
 And the tones may break the heart.

For words but come from the mind,
 And grow by study and art;
 But the tones leap forth from the inner self,
 And reveal the state of the heart.

Whether you know it or not—
 Whether you mean or care—
 Gentleness, kindness, love and hate,
 Envy and anger, are there.

Then, would you quarrels avoid
 And in peace and love rejoice,
 Keep anger not only out of your words
 But keep it out of your voice.

The Youth's Companion.

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father—God—and the dull thud of your sluggish pulse will bound with new life; and you will see, not flower and sky, not beauty and summer, but the great Immaculate Spirit of them all—Him in whom you, as they, live, move and have your being.—*J. F. W. Ware.*

THE DISEASE OF APPREHENSIVENESS.

(Condensed from an article in *The Higher Law*, by Edward A. Pennock.)

A large part of mankind is in bondage to that state of mind which is apprehensive of some sort of trouble or misfortune in the future. From this the millionaire is no more likely to be free than

the humble toiler who lives from hand to mouth. We are prone to treasure the memories of our past failures and sorrows, which serve as a background on which are developed the distorted pictures of future unhappiness. We do this not only consciously, but unconsciously. Every experience in life leaves an impression in the memory structure. To this subconscious condition we keep adding by our chronic pessimism. We dwell upon accidents and crimes and misfortunes of humanity; we look for the evil and neglect the good. Thus is established a powerful subconscious force that is ever active in shaping the course of our lives.

The cause of this widespread disease is in our wrong conception of God, that we hold the old idea that He is a jealous, vengeful personality. Coupled with this is the belief that there is a power of evil ever striving to gain possession of men, and permitted by God to bring confusion and misery upon them.

By reason of our lack of faith, we limit our God and ourselves; we are apprehensive because we do not realize His allness and our own oneness with Him, which brings to us the possibility of achievement, as well as the responsibility. Modern psychology and child study have revealed the tremendous and terrible inheritance of fear and dread that parents hand down to their children. This apprehensiveness, while taking all the sunshine out of life, also reacts upon our physical nature. It is also a factor in political economy, for confidence is the life of business. Poverty and crime are diseases, and apprehensiveness is a cause.

The removal of the cause of the disease is found to consist in a change of mind on our part, to a different way of thinking. Our thinking faculties are our own, to use as we will. Power is born of desire. As we train ourselves to accept that view of God and His universe which accords with highest reason and science and attention, there will be no place for apprehensive thoughts. As these disappear, we become more and more open to the influx of all that is true and wholesome and hopeful—in a word, of all that is divine. Then our fear is turned into courage and our faith into works.

The first secret of persistence is a good start; the second is a constant review of motives.—*Haddock.*

THE PLACE AND VALUE OF THE MEDICAL PROFESSION.

(From *The Exodus*).

During recent years, when "the new thought" has received attention at the hands of those that sought a way of self-help, there has been much unwarranted and unwise condemnation of the medical profession. By many more zealous than wise it has been declared an unnecessary profession that ought to be abolished, one that keeps people in a no longer to be tolerated ignorance, and whose methods conflict with the "true" methods it is sought to establish.

Blessed be he who sees the limitations of his present knowledge and thus enlarges his capacity to acquire more. Even more blessed, perhaps, is he who thus becomes able to discriminate between the truth or untruth of a theory and its place in the evolution of human thought and practical life. Such discrimination would avoid the condemnation that betrays the lack of it.

A comparison of one theory and resultant method with another, if made without prejudice, is always profitable. Results of comparison may stimulate one to practical effort, bringing what proves the one better than the other. This proof will speak louder than the condemnation of those, honestly zealous for the good of the race, but who fail to see that a prevailing view of the nature of man and his disabilities is entirely legitimate to the time when it prevails.

Things do not happen. The order that obtains in the world of the observed obtains also in the eye of the observer. The history of the human race is written in the ascension of its ideas. Education, not condemnation and overthrow, is the only sound means of progress. Growth from one idea to another is the evolution, resulting from education, that carries along all that is fit to survive and leaves to wither and die all that can not keep the pace. The medical profession, in spite of the faulty theories underlying its conclusions and practice, still fills a place made necessary by the not yet outgrown needs of the people. Were this not so it would die of onanition. They that hold a different and higher conception of man's nature and destiny see much more than they can at *present* perform; and in this

great deep between conception and realization is much that practical experience must make known. To mistake discernment for realization is common, and leads to a bewildering downfall under the stress of circumstances. To discern is to see. Realization is to have become what is seen.

Among all the wiseacres, all who protest so loudly, "Have nothing to do with drugs and doctors. They are frauds," who stands upon this pinnacle? Among all who clamor, "I am it," who has walked up this "exceeding high mountain," taking one by one the steps of proof? It is no wonder that men who have devoted their lives to persistent search for truth, who have labored years on years for both knowledge and evidence, who look for and demand *facts*, feel at least a mild contempt for assertions not accompanied by proof; and who, when they examine what is submitted as proofs, find discrepancies between claims and actual conditions.

No claim for impersonal possibilities made by those who clearly discern them can be so far-reaching as to be impossible, for they are infinite. A claim for present personal accomplishment should be a modest one, for this is finite. Present personal accomplishment has natural limitations. Future accomplishment is to exceed the present. It is best not to claim as the present what lies in the future, but it is always best and wisest to claim ever present possibility for accomplishment. It is this distinction between the impersonal and the personal that is conspicuous in too many directions by its absence, and is responsible for so much misunderstanding and misdirected zeal.

Two and two make four because of a principle that compels, but no one will see this truth till he sees the principle. Meanwhile, one may honestly believe that two and two make three and work accordingly. One should never be condemned for his belief by those that see the truth, for till he also sees, he can not do other than he is doing. His possibilities as a mathematician, great as they are impersonally, are not yet practical accomplishments for him personally. He will go on working his problems with three as the sum of two and two, bringing upon his head the wrath of those that see the correct answer, unless they can see also that he is impelled by honesty of belief and intention and

his time is not yet come. The experiences consequent upon the exercise of his honest belief will bring him eventually to the discovery of his mistake. Meanwhile, it would be much better to give him the benefit of the example of one who knows, than to spend the fraction of a minute in criticism or condemnation.

The most advanced students of the principles contained in the mass of metaphysical literature are not yet able, when it comes to practical, everyday affairs, to avoid entirely all sense of weakness, weariness, illness, hunger and cold. They tell a square—fib, if they say they never have any such sense. The growth from the natural conception and realization of what we are to the spiritual conception and realization is attended all the way by this sense of limitation, which, however, decreases as spiritual realization increases. The increase of the one is the only effectual remedy for the consequences of the other, as some of us know full well; but there are temporary expedients for temporary use while this growth is going on.

We do not consider it unlawful to eat material food when we are hungry, nor to use means for producing heat when we are cold. We know full well that present accomplishment has not yet gone beyond this need, though, spiritually discerned, our real and eternal nature is not sustained by such means.

We do not condemn the farmer who raises the wheat and vegetables we eat, and declare he should cease his work because it is not in accord with our higher ideal. He and his kind could well say to us: "All right. Go ahead. Do without me if you can." If he followed this policy of non-resistance we would be the very ones to beg him to resume his work, for we should get so hungry we should be ready to compromise. In other words, so long as a need exists so long there must be the supply according to the kind.

Human beings do not grow from the natural to the spiritual all alike at the same time. Were this so there would be no variety, only uniformity. Consequently they are at the same time upon different planes of observation and effort. What at the present time is the best for one is not necessarily the best for another, for this means practically what is wisest at a given moment, rather than what,

by comparison, is best theoretically.

According to the conception of our fundamental nature and possibilities afforded by the Science of Being all diseases are curable. There are no incurable diseases in the sense that a result of human ignorance can be perpetual. The present practical fact is that, though hitherto undreamed of results have been obtained by the application of metaphysical in place of physical methods, there are plenty of cases where physicians and their methods have been necessary; where those who have faith in the higher view and practice have found it wise to have this help.

Of what is this the proof? That there are incurable diseases? No; that there are still conditions possible where one's present realization of the truth of his being is not so complete and perfect as to obviate necessity for use of a temporary expedient.

Down in the bottom of his heart the most rabid and fanatical "scientist" knows he is not able to accomplish all he claims. His lack of discrimination between the impersonal and the personal makes him fear to acknowledge what others would call his failures; what he feels, but would not dare to name as such.

It is this lack that is responsible for more than condemnation of the medical profession. It leads to deceit and falsehood. Till there is mastery of fear, deceit is sure to be born of it. If only they that put so much energy into loud claims of what they can do would devote it to living what they see as true, while they might not have as much money or be as widely known, they would surely be nearer the desired goal, and their example would be a higher testimony.

It is not intended to urge the use of temporary expedients; far from it, but to indicate their natural office. It is the unsparing condemnation of them found with those whose understanding is limited, but who use them in some degree all the while, that brings ridicule upon a worthy cause, hidden, not revealed by this course. Many metaphysicians would do well to imitate the persistent effort for greater knowledge, the single-minded devotion, found with most physicians. These qualities are quite as necessary for him; plus spiritual insight and receptivity to "the Over-soul"

they make the true helper of those who suffer. For this helper must be one who can educate as well as prescribe.

Hospitals, sanitariums and retreats are blotches upon the fair face of a God-created humanity, but they must be thrown off from within through a change that destroys what nourishes them. An outcry against them, an effort to topple them in ruins, is misdirected energy. Were this accomplished, it would be a positive loss, for there are those that still need them.

Viewed impersonally, man's fundamental endowments are sufficient to carry him triumphantly through all the complexities of existence. Complete and perfect in the beginning, he can not be made more so by aught that pertains to matter and its phenomena.

Viewed personally, there is temporary need of all that belongs to the material plane. The extent of this need, the time and rate of its diminishing, remains with the individual to determine for himself. A divine benediction rests upon all attempts at enlightenment, for only enlightenment can deal with and decrease the need. This benediction is withheld from all efforts at intolerant destruction and overthrow. Not so does Infinite Love manifest itself, nor the eternal Wisdom prove itself.

Individual effort to do with less of the temporary expedients by turning first, not last, to the spiritual resources and remedies, must be persistent. One must not excuse himself for turning first to material helps by saying, "I need these now." He does not need them first, however expedient he finds them afterward.

The law of the impersonal, "First the natural, afterward the spiritual," becomes, as the personal course to be followed, "First the spiritual, afterward the natural." Temporary expedients are natural, but the ever-present, almighty truth of being is the always-at-hand spiritual remedy for affliction. One can use voluntarily only what he knows. By our lives we must offer the proofs of sufficiency to those who do not know.

URSULA N. GESTEFELD.

'Tis the first virtue vices to abhor,

And the first wisdom to be fools no more.

—*Pope.*

Dr. Talmage says that dreams have an important mission, since they show the comparative independence of the soul from the body.

"The eyes are closed, the senses are dull, the entire body goes into a lethargy which in all languages is used as a type of death and then the soul spreads its wings and never sleeps. It leaps the Atlantic ocean and mingles in scenes 3,000 miles away. It travels great reaches of time, flashes back eighty years, and the octogenarian is a boy again in his father's house. If the soul, before it has entirely broken its chain of flesh, can do all this, how far can it leap, what circles can it cut when it is fully liberated? Every dream, whether agreeable or harassing, whether sunshiny or tempestuous, means so much that, rising from your couch, you ought to kneel down and say: 'Oh, God! am I immortal? Whence? Whither? Two natures. My soul caged now—what when the door of the cage is opened? If my soul can fly so far in the few hours in which my body is asleep in the night, how can it fly when my body sleeps the long sleep of the grave? Oh! this power to dream, how startling, how overwhelming! Immortal! Immortal!'"

"When a man takes to obsarvin' common things as if they were special birthday presents from the Almighty, we may be pretty sure there's somethin' out of the ordinary in him.—*The Fisherman.*"

Learning has taught us that our perception of the physical world is not altogether truth-telling; it leads to some false conclusions as to the real nature of things.—*Stewart.*

The whole architecture of nature is the result of co-relation and unity. The individuality of all things is seen only in collectivism, only in the great wholeness of things.—*Francis Edgar Mason.*

Every time you acknowledge weakness, deficiency or lack of ability, or harbor doubt, you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of your success.—*Success.*

Suggestion affects psychic states, but can not suspend physical law.—*Joseph Stewart.*

KEEP 'A-GOIN'!

If you strike a thorn or rose,
 Keep a-goin'!
 If it hails or if it snows,
 Keep a-goin'!
 'Taint no use to sit and whine
 When the fish ain't on your line:
 Bait your hook and keep on tryin',
 Keep a-goin'!

When the weather kills your crop,
 Keep a-goin'!
 When you tumble from the top,
 Keep a-goin'!
 S'pose you're out of every dime,
 Gettin' broke ain't any crime;
 Tell the world you're feelin' prime!
 Keep a-goin'!

When it looks like all is up,
 Keep a-goin'!
 Drain the sweetness from the cup,
 Keep a-goin'!
 See the wild bird on the wing,
 Hear the bells that sweetly ring,
 When you feel like singin'—sing!
 Keep a-goin'!

—Chandler.

SEX SENSITIVENESS.

In a recent issue of the *Philadelphia Record* is a long and interesting discussion of the subject of the relative sensitiveness of men and women to pain. From it we take the following:

A professor of the University of California, not to be outdone in the smashing of popular ideas by the Chicago University professors, has reported, as the result of thousands of experiments, that men are more sensitive than women; and they respond to more delicate impressions and feel pain more keenly. The superior fortitude of woman has always been regarded as one of her greatest claims to admiration. In the chair of the dentist she has endured in silence the operations under which a man howls and kicks and struggles to escape. Some years ago Professor Lombroso, the Italian icono-

clast, affirmed that woman bears pain better than man only because she feels it less. The principal of a Chicago high school in which there were five hundred boys and girls, added his testimony to that of the Italian, saying that in the laboratory most of the broken test tubes could be traced to the girls; that in all delicate manipulations the boys showed a finer sense of touch. He expressed the opinion that if boys should be trained to the use of the needle they would do neater work than is done by women.

All this has been denied; but so far the proofs seem to be on the side of the masculine party. A Chambersbury young woman appears to be willing to concede some of the assertions which have been made by Professor Stratton—especially the statement that men are keener of vision and hearing than women. In a letter to *The Record* she asks: "If men be really keener as to sight and hearing than women, is it not because they are nearer to the savages?" She points to the well-known fact that Indians can beat the white man at seeing and hearing. Also she notes that men are more liable than women to defects of vision, although that has nothing to do with the question as to which has the finer organization. "Many men are color blind," she says, "and few or no women are so afflicted."

It is hardly fair to make positive affirmations on the basis of men and women as they are found by those who make the investigations. Social conditions determine how far the delicacy of the special senses may be developed, and hitherto it has been almost exclusively the male who has had the burden of supporting the family, and who has had an incentive to develop his skill in many directions. When, however, it becomes necessary for woman to apply herself directly and persistently to the training of a sense she shows herself to be at least as capable as is the man of achieving refinement. In the two conspicuous cases in which the sense of touch has been extremely developed the subjects have been women. Laura Bridgeman and Helen Keller have established a standard of sense education which no man has reached. With only the sense of touch to rely on Miss Keller, like Laura Bridgeman, has acquired an education which is possessed by few women who have all their senses intact. It is because most women have no incentive

to become skilled in the manipulation of instruments and because they escape much of the nervous wear and tear which keeps men's nerves tense and they are less responsive to impressions.

The *Chicago Inter Ocean* takes up the cudgels in women's defense, and after citing some of the examples adduced by *The Record* adds the following:

A professor in the University of Colorado also comes forward to attack the female sex. He says men respond to more delicate impressions and that they are in every respect more sensitive than women.

In other quarters there are signs of a revival of the old spirit of antagonism toward womankind. Dyspeptics calling themselves exact scientific observers are striving with might and main to drag woman down from the lofty pedestal to which she has been elevated in the estimation of man.

After seeing her win her way through countless obstacles her fortitude, her faith, her tenacity of purpose and her adorable amiability, the ill-natured savants are now doing their utmost, in defiance of her history, to stamp her as an inferior creature. They have measured her brain and found that it is too small. They have analyzed her intellect and found that it is deficient, and that she is incapable of thinking properly, or of forming logical conclusions. They cast aspersions upon her taste by holding that she has no sense of symmetry or harmony.

They say her sight, hearing and touch are less keen than man's; that she lacks decision, has no power of invention and that her moral perceptive faculties are stunted. They deny her the possession of those virtues which all right-minded men regard as the highest attributes of her nature.

These iconoclasts are evidently intent upon utterly smashing every ideal that exalts the lover, that inspires the husband, that enraptures the young, that comforts the old.

But they can't do it. Thank heaven, they can't do it. They may try, and try again, but when they are done the pedestal will still be there and the idol will still be upon it.

There is no death—never any death! It is all life; we came from it, and we go back into it again.—*Margaret Deland.*

PSYCHOLOGY IN FICTION.

W. D. Howells, in the December *North American Review*, has an article on the "Psychological Counter-Current in Recent Fiction," which is profoundly significant to those interested in the New Thought movement. Mr. Howells analyzes, in this article, nine current popular novels with the purpose of showing that a visible reaction is taking place in the essential phases of present day fiction. He says: "Quite as surely as romanticism lurked at the heart of realism, something that we may call psychologism, has been present in the romanticism of the last four or five years, and has now begun to evolve itself in examples, which it is the pleasure and duty of criticism to deal with."

We need not follow Mr. Howells as he takes up these problem novels. It is enough for friends of the New Thought movement to welcome that tendency of fiction, just noted, to provoke thought and speculation upon the hidden things of life. Only by much thinking and generous painstaking observation of facts and phenomena can intellectual advancement, that larger freedom of life and mind for which the New Thought stands, be gained. Only by perfect co-ordination of all one's activities can the goal of perfection be built. We welcome the aid of fiction in stimulating a closer study of mental altitudes and a deeper introspection.

—*Psychic and Occult Views and Reviews.*

Are not all true men that live or that ever lived soldiers of the same army, enlisted under Heaven's captaincy, to do battle against the same enemy—the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy but against ourselves, from mere difference of uniform?—*Carlyle.*

Men need religion now as never in the world before—need it as the premises of logic the conclusion they involve. The religious attitude is the supreme necessity to which all knowledge, science and experience runs as rivers to the sea.—*John W. Chadwick.*

Thinking, in its noblest sense, is largely a lost art among the people.—*Haddock.*

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Washington News Letter

VOL. 7.

WASHINGTON, D. C., JUNE, 1902.

No. 9.

The Healing Truth.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, April 20, 1902:

We have been teaching how to heal the sick, and those of you who have attended these lectures and have been close listeners, have found out that the story is a very simple one, and is comprehended in a very small space. You have been taught that the belief that God is all, that God is good, that God is life, that God is omnipotent, omniscient, omnipresent, that God is spirit, are the fundamental thoughts on which we rely in the healing of the sick in our addresses to the Deity. You have been taught furthermore, that man is His image and likeness, and therefore is perfect as God is perfect. Being the image and likeness of God, man can not be imperfect. When we speak of man we speak of the man that God made in His image and in His likeness. We speak of the man who is love as God is love, who is life as God is life; and when we realize these fundamental principles, these fundamental truths and apply them to the situation of so-called inharmony, the sick are healed, inharmony is destroyed and universal life is commanded. Now, that in a nutshell is all there is of this healing thought. I mean these are the basic facts of this whole system of God-healing. We have taught you how to pray. Prayer is the instrument, so to speak, or the means, or the mode, by which man approaches the Deity, and all healing, and all answers, and all recognition of man's rights, come to man in answer to prayer. All healing is the affirmative answer to prayer. You never get anything unless you ask for it, never in the world. If you want affluence, if you want plenty of this world's goods, you have simply got to ask for them in the proper way, if you get them

through divine help. If you want health, you have to ask for it; if you want wisdom, you have to ask for it; if you want the inspiration of God to come down over you and through you, you have got to ask for it. But, mind you, you have to ask in such a way as God will answer.

Now, the ordinary prayer which we were taught to pray in our youth, and the prayer given every day in every church almost in this whole country, is from start to finish a doubt, almost a denial, of God's promises to man; and the reason that they so seldom get an answer to those prayers is because of that doubt. The apostle tells us that a doubting prayer gets no answer, is the substance of it. Mind you, when I say this regarding the churchman's prayer, I do not say anything against them. They are good people; they are honest people; they are endeavoring to serve God to the very best of their knowledge and the light they have. There is no question about that. They are the very salt of the earth; but I tell you they are blind leaders of the blind, and the result is that they are all passing this ditch called death, trying to get towards eternal life. Perfectly absurd.

Let us look at that question of doubt just for a moment, because I want the record to be correct. Why is it a doubt? We are promised and told that we are the heirs of God and joint heirs with Jesus Christ, and we are told that we were created and given power and dominion over the earth and over the sea and the fishes of the seas, and every living thing that creepeth upon the earth. We are told that. We are told further that we are endowed with this power and dominion from God Almighty; and we are told further that he who believeth on Jesus Christ hath passed from death unto life, and shall never see death. We are told in a hundred ways these living, burning truths that are regarded by the Christian world as not applicable to this state of existence, and applicable only after we pass through this thing called death. If you

are the image and likeness of God, the perfect child of God, as you must be, if you are His image and likeness, how can you be sick and realize that Truth? What is the result? This thing called sickness is gone, is killed, and that is the thought that kills it. But the moment that you get down on your knees and ask God to heal this case of scarlet fever, acknowledge it, give it standing and position, you have put the enemy in possession, and all your prayers can have no effect. I do not say that that is universal, because I know it is not. You will occasionally find one who has faith which goes beyond the ordinary faith and goes into the realm of understanding, and wherever they have that then their words go to God and are infinite, and God hears them, and the healing is instantly done. That I have known in a few instances. But where you will find one with such a faith, you will find five hundred thousand, or you will find a million that have not got it. It is very rare that you can find one with faith strong enough to put his hand on a sick person and pronounce him well in the name of Jesus Christ. Occasionally it can be done. Before I came into that thought termed the understanding of this Truth, which I have been trying to teach you, there came to me a wonderful faith, it amounted to a faith almost without a doubt. Once my son had the erysipelas; his eye was all swollen. I kneeled by the side of his bed and asked God to destroy that error in my boy. I had the consciousness in my mind that God heard me and would answer me. The young fellow was up in less than an hour. That was Saturday afternoon and the next Monday morning he went to work. I am only telling you my experience. Very few get that faith; it is a faith that amounts to understanding. But I have taught you, in teaching you how to pray, that you do not have to depend on this faith which is almost impossible to get, but you have to step upon the platform of understanding; and when you ask you will know that God does hear you, and you know that the thing is true before you ask. As Jesus Christ tells us, when you pray believe that you have that for which you ask before you ask and you shall receive it. This is the thought. There never was so Scientific a man in all the world as our Saviour Jesus Christ.

You can take every chapter that tells of His works and you can see the ear-marks of the most perfect Science. Just read of the killing of the figtree, done by the power of Infinite will. Everything that Jesus Christ did we can do. It is all for us and He says so. It is not impious in me to claim to do what Jesus Christ told us that we should do. He said that we should do greater works than He did, that He went to the Father, and there was our advocate. Everything that He did was done in accordance with Scientific principles.

He came to supply a great necessity. Man had roamed away from life and his face was turned towards death, and Christ came to turn him again from that great sin called death and turn us towards eternal life. He said that those who believe on Him have passed from death unto life, and shall never see death. All that Christ did He did by perfect and exact rules. Everything He did we can teach, we can practice and we can obtain.

Now, these are the thoughts that I have tried to impress upon you in all these lessons; if you get that little thought, I call it a great thought because it is in so small a compass, it is the mightiest thought you will ever dream of. I refer to the realization that God is spirit and that man is His image and His likeness, living, moving and having his being in God. Realize this Truth, and you can then know when you speak to error that it must go, must be destroyed, because it is nothing, and you realize it. There is one other thought about praying which I want to impress so thoroughly in your minds that you will never forget it. You never ask for anything in the sense that you petition. If you are God's heir, you have everything, haven't you? But you say you are not going to get it, you are not God's heir in the sense that you get anything until you die. Where in your Bible is the authority for that? Where is the common sense for that? Suppose I will my friend here some property, covering it over with love and affection and that kind of parlance which lawyers get off, but in closing my will I make this addition, that he is not to receive any part or portion of this property until after he has passed through this thing called death. He would not sit up nights hugging himself for the money that he was going to get out of that will,

would he? Not much. It would be a barren ideality, it would be a perfect farce. The idea that we are not to receive any of God's blessings until after we have passed through death and after we have come up to a judgment seat, and after we have been judged and told that we will go either with the sheep on the right or with the goats on the left, is absurd and false on its face. Let us look at that question of a judgment for a moment. In the first place, what is God? God is life, omnipresent life. What does omnipresent mean? It means everywhere present. If I should go from here to the north star, and then go in the opposite direction that far, and then go towards the west that far, and then towards the east that far, God is everywhere, but suppose we call God that big and put a rope around Him, so as to speak, then there would be infinite space outside of this inclosure where God would not be if He could be measured, because when you are at the north star you are no nearer the end of space in that direction than you are now. There simply is no end, it is infinity, without end. We could not bound that. We can see that God can not be measured by metes and bounds, for He is everywhere present, everywhere life. Where are you going to bring a person before the judgment seat? If you are going to bring him before God, where are you going to bring him? Jesus Christ tells us that the kingdom of heaven does not come by observation, where you can say, Lo, Here it is, or Lo, there, but the kingdom of heaven is within you. That is what it is, and that is what God is. He is everywhere, He is in every part and particle of you, and you live, move and have your being in God. God is omnipresent, universal life, God is everywhere, therefore life is everywhere. Now, where are you going to go to a judgment seat? Don't you see how absurd such thoughts are. As long as we believed that God was a great big person sitting on a great throne, it was easy to get before Him to be judged, and the ledgers or books of account were all there before Him. In the church I was raised in we believed that if you did anything good, gave a nickle to a beggar, a loaf of bread to the hungry, it was placed to your credit; if you went out and stole a watermelon, it was put on the other side, and so on, the whole

account carried down to the time of death. Then when you came to the judgment seat, the Lord opened up this book, and if you had more on the credit side than you had on the debit, you went with the sheep; otherwise you went with the goats, and was put into a hell that had no bottom, where the worm dieth not and the fire is not quenched. This is an absurd, cruel, absolutely wicked theory; and it is the cause of all the misery that ever existed, just that thought. It is the father and the mother and the children and the whole outfit of every kind of sickness and every kind of crime, because persons can not be any higher than their estimate of God. That never has been. There never has been a person, or a nation, or a people that ever rose to a higher point than their estimate of their God. Therefore, if you believe that God is a personage or a being who has the possibility of sending any of His children to an endless death, an endless punishment, an endless burning, you degrade Him to a monster. There is not a monster that ever lived on the face of the earth that was mean enough to do it; and yet, God is love, and we say that that is what God does. Don't you see how absurd such a belief is? Can you wring a dark streak from the sunbeam? Can you turn love into hate? Can you turn dark into light? No, sir. Such things are impossible, and any religion and any thought of God that is not borne out by perfect scientific thought and in perfect harmony and with logical conclusions, that God is love and God is good, is untrue and false, I do not care what it is.

That is the cause of this reawakening in this so-called new thought. The people have revolted, they see that the gates of heaven are being opened. If you take the report of the conference of one of the great churches published in the *Washington Post* the other day.. They had during the whole year in their whole conference only two hundred and seventeen increase to the membership in all their churches. That meant the increase in numbers, not one-tenth part of the children of the members of the churches, or one-twentieth. In order to get these converts they had one hundred and thirty-nine parsonages, and I suppose a preacher in each parsonage, and they had two hundred and twenty-nine local preachers, as I re-

member, or it might have been one hundred and twenty-nine, to get these two hundred and seventeen additions. I had a little curiosity and I figured out the cost of each. I took the preachers' salaries and the presiding elders' salaries only in the cost as I remember, and I figured it out. To get those converts or additions cost those churches \$995.17½ apiece, just what it cost them; while this church is a little nucleus which costs nobody a cent unless they want to put a nickle into the box and has made more than flat many thousands of converts in the last twelve months. What is the cause of this awakening? It is because of this God's Truth has come again and the world is awakening to it, and the churches are awakening to it also, as I started out this year to accomplish, and they must adopt it, or else they will go to the wall. They can not withstand God's Truth and hold out. Here the sick are being healed on every hand throughout the whole world. The Truth is spoken and error flies. Where this is true and is being demonstrated, as it is in thousands and thousands of cases, I tell you that the time is coming for the dullard to wake up and acknowledge the Truth of God Almighty. Then let us go on and Christianize the world, because it is coming and coming fast. The signs of the times are pregnant with future developments, and I look soon, my friends, for the coming, the coming again of our Lord Jesus Christ. The world is being prepared for His reception, and soon He will come, and universal peace, universal love, universal good, universal harmony, universal happiness, and joy and contentment will be ours, and we will live, and live forever in the presence of God Almighty's love. The wise man and woman will look up and read well the signs of the times. Let us all be waiting with our lamps filled, for lo! the Bridegroom cometh.

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A TREATMENT.

FOR NEWS LETTER.

The following treatment, with some variations, I have given to several friends with good results. Hoping it may be helpful to others, with whom I may not come in personal contact, I send it forth with healing on its wings.

You know there is nothing in this universe but God, and that God is mind—the whole universe is one vast mind—God mind—and your mind is of the same substance, God-mind. Your body is God's way of expressing Himself through your individuality—you are God expressed. If you do not express God as health, it is because your mind, through lack of knowledge of the higher laws of health has generated false ideas which are being expressed in your body. "As is the inward so is the outward." Your body is the tell-tale of your knowledge or ignorance of the laws of your being, influenced, of course, more or less by the thought of the world; for we are all *one*. No man liveth to himself alone—the ignorance of any one drags down the whole body of humanity—the wisdom of each one elevates it.

You have inherited a feeble body—that is the physical side of life. But you know you are a *spiritual* being—your real self is pure spirit, and you have an inheritance from God which is superior to anything that could come to you from your earthly parents. God is health—you are a perfect child of God—you are health, and when you come into the perfect realization of that great truth you will express health. You have dominion over everything in the universe, for man is the greatest thing in it. Everything in this vast universe belongs to us—we have only to reach out our hands and claim what is our own, but we *must know the law*.

I want you to claim health for yourself. God is health. You are health. Concentrate on that one thought, *I am health*. Try to see yourself well, strong, robust; imagine yourself healthy; smile to think how vigorous you feel; *think* health, *talk* health, preserve it in the tissues of your body. The character of your thoughts is what is expressed in your body. You know there is no causation or sensation in your body apart

from mind. If you can once lay hold of the *spiritual laws* of health and come into the realization of the *mind* forces, you can be well. There is no reason why you should not be, with your pure, clean life and your unshaken faith in Eternal Goodness.

Claim your birthright from God. Jesus says: "Whatsoever things ye ask in faith, not *doubting*, it shall be done." Have faith in health for yourself, *not doubting*, and it shall be yours. Faith will take hold of health, the substance hoped for, and bring it into evidence in your body. Crystalize the thought of health—your birthright from God—until every cell in your system responds.

I am health—ring it on every possible change, *think it, talk it*, and as far as possible, *live it and be it*—let no thought of fear dare to keep it from you. I am health—I am well—I am the perfect child of God, who is health. I live and have my being in health. Nothing shall deprive me of my birthright, health. I have dominion over all things, and I defy anything and everything that seeks to limit my power. My mind, for it is God-mind, is the positive pole of the magnet of which my body is the negative pole. The positive can and it *shall* be master. My mind shall generate health; fear and the thought of suffering *shall be overcome by my mind*, which is master, is one with God Almighty. The purposes of God shall not be thwarted in my body through lack of knowledge of the laws of my being. I am king and master, for I am one with the Father. In the name of Jesus Christ, who went about doing good and healing the sick, and who said to the woman: "Thy faith hath made thee whole," in His name will I change the current of my thoughts and be "transformed by the renewing of my mind."

MRS. A. L. H.

"In all thy ways acknowledge Him,
And He shall direct thy paths. Prov. iii., 6.

"Am I a God at hand, saith the Lord,
And not a God afar off?
Can any hide himself in secret places
That I shall not see him?
Do not I fill heaven and earth? saith the Lord."
Jer. xxiii, 23, 24.

TEACHING BY CORRESPONDENCE.

We desire especially to call the attention of our readers to the Class Course given by the International Metaphysical University, which we send out by mail to all parts of the world. As we have said time and again, the Lesson Course, which teaches how to heal the sick, is but the beginning of this study. The primary object of all study along these lines is to free the man. Our Saviour told us "Ye shall know the truth, and the truth shall make you free." We can teach you along the lines of how to heal very well by this Correspondence Course, but when you take the advanced steps, we can tell you how to go, but we can't go with you. Each and every one has to work out his or her salvation.

The Editor of THE NEWS LETTER, no more than any other person, can receive any assistance from anybody in the upward advance of study, only as he may be told and directed how to study. Universal freedom, universal liberty, universal health, universal life, universal knowledge are the objects and aims of this higher work, and until we obtain that goal, we are lacking in what we are entitled to.

Why it is so important that all should take this Primary Course is that you can't go a step higher until you have taken this Course. But when you have been taught how to heal the sick and obtain the divine realization, which you will do by the study of these lessons, then you are prepared to go on and demonstrate the higher work in the realm of God's communication to man.

I feel it my duty to call your attention especially to this Course, and I publish below a letter from a man, written in April, who has just taken the Course, and let him tell you what it has done for him. I retain his name, because I do not care to have the malicious minds of any persons on him.

Those who wish to correspond regarding this Course should write to Thomas M. Cook, the Dean. Address him, care of Lock Box 374, Washington, D. C.

Your Brother in love,

OLIVER C. SABIN.

THE LESSON COURSE.

TEACHING BY CORRESPONDENCE.

April 28, 1902.

Col. O. C. Sabin, Washington, D. C., U. S. A.

MY DEAR BROTHER: To-day I am sending the answers to the last lecture, and it is my duty, or rather I say my privilege, to give my experience as to the blessing received through this course of study.

These lectures I have not studied with any selfish purpose, but I took them to study them carefully that I might benefit myself spiritually and be prepared to help humanity whether in this country or in Macedonia, from where the cry was sent to Paul: "Come over into Macedonia and help us," from which country I am.

These lectures, or course of study, that I have taken from you, is of more worth to me than all the treasures of the world—they have been to me a blessing that tongue can not express its greatness. They have been a feast to my soul, "bread from heaven," they have satisfied the thirst of my soul with the "waters of life." They have set me on my feet. I could realize that I was born again, lifted up from materiality to spirituality, began to realize within my soul the indwelling God and the kingdom of righteousness, realizing that I was brought back and regained my dominion, entering into the spiritual garden of Eden and sitting at the right-hand of God, where my soul is satisfied with the enjoyment and pleasure of good in the possession of my Creator. Oh, what a wonderful knowledge your Course gave me! Oh, what a change! To realize that God is love, spirit, life, light, principle, power, substance, omnipresent, omnipotent and omniscient; to realize that He is within us, a present help and a supply of all our wants—is grand. To know ourselves, what we are, who we are and where we go, and to know "all things are yours or ours," the lost dominion regained through Christ, is grand.

Your course of study, my brother, made me understand and realize the words of our Saviour: "Seek ye first the kingdom of heaven and its

righteousness, and all these things shall be added unto you," as never before, and that this kingdom is "within us," and if the kingdom, then the King, Christ, is enthroned in our soul. These words were to me as the only remedy against poverty and want. Since then all things were provided and I was supplied with all my wants in a very mysterious way. Praise God, O my soul!

Your lectures, or course of study, or the Truth given, purifies within, and purifies without, made me indeed and in Truth a new man in Christ, and gave me a greater experience in spirituality.

This course of study made me to understand and realize that humanity is my neighbor, brothers, hence the universal brotherhood of man. This course of study has increased the desire of my soul for the upbuilding of my brethren far and near, and for the alleviation of the suffering and the advancement of good, the love of God and love to all humanity, to preach the gospel of Truth and heal the sick, as Christ gave us the commission, which commission partly was lost by the present orthodox churches, now restored, and to realize that through Christ that dwells within us, we can do all things and nothing can hinder us or harm us.

Through this course of study I realize the spiritual understanding of the Most High God within my consciousness, comes new light, the Bible becomes a new book, and the Comforter leads me into all the truth, and the living Christ within my own being has helped me up and gave me power to heal the sick and rejoice in the way of light and life and love.

In conclusion, my brother, let me thank you for the kindness and love shown toward me in bringing me to this grand Truth to heal the sick, of which since I have had a few experiences, for which I give glory to God as the only Healer. With this do not understand me that I reached the highest, or that I claim perfected, but have come to such a position where I go farther and farther and the path shineth more and more every day, and that I live in the eternal now. I have consecrated myself to God and He is able to use me in His honor and glory, and I know He is my all in all.

With fervent love to you, my loving teacher, my brother in Christ, I am

Your obedient servant.

QUIZ MEETING.

Reform Christian Science Church, Wednesday evening, April 30, 1902.

Q. "Is not God, who formed us and breathed into our nostrils the breath of life, and in whom we live, move and have our being, sufficient to heal us? If this be true, why do we need a physician?"

A. O. McLaughlin said: In answer to this question I would say that certainly God is sufficient to heal us, because, as the question shows, we live, move and have our being in God, and that is a definite affirmation concerning us. Furthermore, at the beginning of the Scriptures we are taught that we are made in the image and likeness of God, and as He is perfect it follows as an inevitable logical consequence that we are perfect. Therefore, this thing called sickness is only an apparent thing, or manifestation from our misbelief or unbelief of the Truth. Therefore, in order to be healed it is necessary for us to make this perfect realization, it is necessary for us to realize that we live, move and have our being in God. We understand the universe to be spiritual and we are spiritual beings, living, moving and having our beings in this universe. Therefore, if we rightly cognize that we live in perfect harmony and perfect peace in our surroundings, which are spiritual, or God, we can not but be perfectly healed.

Mrs. McLaughlin said: I think it is not enough that we realize that we live, move and have our being in God. I think we have to carry that realization farther and realize that God lives, moves and has His being in us. We have to realize that the living is both ways, both external and internal.

Rev. William V. Feltwell, of Camden, N. J., said: I am persuaded that thoughts are things, and that a thought that goes out may find a lodgment wherever there is a willingness that it shall lodge. One of the most important occult magazines that is published in your city and one that has a very wide circulation, does not hesitate to state this thought, and it is untrue, but it has its influence as a thought, and there are those who receive it, not only in Washington, but all over the land. This is the thought, and it is the basis

of that occult work, "that Omnipotence, Omniscience and Omnipresence is the Author of all kinds of evil, of all sickness, sorrow, pain and death." I have been sent to Washington to the home of that person and the members thereof to say that that statement is an infamous falsehood. That is the thought of Truth, and it is the thought that God makes in me, and I am not afraid to give it out to the utmost ends of the earth.

Colonel Sabin. This is a question that involves a great deal of common sense. I endorse what you say about that magazine. I do not understand what magazine you refer to, but any magazine which gives out the thought that you express, is surely giving out false, evil thought, so called. But the question before us is one regarding the practical handling of the human family, so to speak, regarding this healing. Why should we have a physician? Why do we need a physician? There is a certain class of Scientists, who, before they will give a thought, or a prayer, or anything for the healing of the sick, have every physician discharged, every trained nurse discharged and every artificial means used in healing dispensed with. Well, practically, there is no necessity for these, artificial means, there is no necessity for a physician. If God be the healer, if it be true that God heals the sick, He does not need a physician, does not need artificial means. But here is the practical common sense question which must be answered, How are you to reach the human family? How are you going to get the human family to take hold of this life-line that you are throwing out, in order to save them? Here is a world that is dying, going over the precipice of death, contrary to God's universal and perfect law, because God never was the Author of evil; He never was the Author of death; He never was the Author of sin; but, on the contrary, God is good, and all that He created was good. God's power is omnipotent and He does not need any physician to help Him. But people think otherwise. Take my case before I heard or knew anything of this God-healing. Suppose some person had come to me and said: "If you will discharge your physician I will go in and pray for your healing, and I believe that God will heal you." I had believed in physicians and medicine all my life. I believed

that where there was a disease there was right beside it a remedy. In the Western country, where I was raised, there were rattlesnakes, and right along in the prairies where they were there was a plant that was called corn snake root. My father was a physician, and one time I noticed that he had his hand down pulling up some weeds around some plants, and there was a rattlesnake there. He jerked his hand up, and I saw him shake the snake from his hand. He killed the snake. He then took his hoe—he did not have to go more than thirty steps—and dug up some of this corn snake root, chewed it and put it on the wound and it did not even swell. Such as that goes to show that if you have faith in medicine it has its effects. Do you suppose I would have discharged my physician and have permitted a person to go into a room where one of my family was sick, turn out my wife and go through with something that I knew nothing about, to heal one of my family? Why, certainly I would not. I tell you it is unnatural that persons uneducated along this line will do so. Then when you say you will not touch their case unless they discharge their physician, what is the result? You simply debar them from the privilege of having this Truth, because they will not give up that which they know for something of which they know nothing. But when they get along as far as I am, where they know the unreality of sickness; where they know the thought that kills it; where they are always on guard, of course they never need a physician. We are manumitted because we know the Truth that makes us free. But before people are able to walk as we walk they must be taught, or to use an old expression, we must temper the wind to the shorn lamb. That is all we can do.

Mr. A. M. Burnham, of Roxbury, Mass., said: There is this problem in all this physician business. Where people have been educated from the beginning to believe in physicians and their remedies, they will say that they are essential to good health. If we lose anything we generally find it in the place that we least expected to find it, and that is the way with health. We hunt in every direction but the right one. Physicians, in my opinion, are not only unnecessary, but a great injury in many cases; and the advertising matter, and all these things

that are distributed to keep this matter of sickness and disease before us, tend to bring it on, because it keeps it in mind. It is difficult to get out of these old ruts into the right ones. I followed it a great deal, I studied medicine a great deal, kept up with all of these ailments until at last I had about all of the ailments that could be thought of. I was a perfect wreck, was so considered by the physicians. Finally I went to an old physician, who had a large practice, and appealed to him as a last resort. He said: "Now, as a friend, I want to give you a tip, you never want to take another drop of medicine as long as you live. That is what ails you, is studying medicine and disease. You have been doctored to the point of death. Now, if you will take good care of yourself and get your thought into the right channels, you may come around all right." So I began to look up Science and through a friend of mine I came into the subject of Christian Science and began to study it, and from that day to this I have not taken so much as one pill. I know from my experience that all that medicine was not only absolutely worthless, but it was a great injury to me in doctoring and studying, for it did make almost a total wreck of me.

On the other hand, you will see what a delicate thing it is to take a person with the grip, what they call a belief in grip, that is so common. It is a little bit of a microbe, and for that they give poison. If that poison is not right, if it is a little bit too strong, it will kill the patient. So you see what a delicate thing it is to allow these poisonous drugs in most cases. If that poison is strong enough it will kill the patient before it kills the microbe. So I know from experience what I am talking about.

Colonel Sabin. But you have never been killed.

Mr. Burnham. I have been very near it. I just simply thank God that I found out the Truth when I did.

Colonel Sabin said: I want to speak one word further, so that I will not be subject to be misconstrued. In addition to what I said, I want to tell my students how to handle the case. Now, for instance, I have one case in my mind of a lady in an Eastern state who was sick. She was sick nigh unto death. There were three doctors in the house,

and she was pronounced to be dying. They telephoned me for treatment, and we commenced our heroic treatment. In the course of three or four hours she had passed out of immediate danger, and then we took up the case to go on with for a perfect healing. The first thing I did in the case I treated the physicians. I affirmed that God would control those men and not permit them to do anything but that which they ought to do in that particular case; that He would guide and direct them with wisdom; and the very first letter I got from there after that was to the effect that the doctors had had a consultation and they had decided that the patient did not need any medicine and they were not going to give any. Now, if I had refused to take the case the woman would have died. But as it was, she got the benefit of Reform Christian Science, and furthermore, she had her physicians. If we had demanded that those physicians be turned off, she would have died that night.

I know that some physicians say that the whole system of materia medica is an injury to the human family. Yet I have seen many wonderful things done with medicine, but it was because we had faith in the medicine.

Rev. Dr. Whyte said: Certainly the healing power is in God, and the consequence is that nothing outside of the exercise of His power can be essentially valuable. But it may be helpful by reason of our shortsightedness and our infirmities. We are told in the New Testament that the law was our schoolmaster to bring us unto Christ, the Great Healer. The law is all about us, in the influence in which we are surrounded, the law of causality, and we are accustomed to think that certain results follow certain causes; we connect the result with the cause; and that is helpful to the faith, which, as Colonel Sabin said, is a very great help in healing. Christ and the apostles varied the treatment. In one case a man came to the Savior and said it is not necessary for you to go to my house, I am not worthy that you should come under my roof, but speak the word and my servant shall be healed. The Savior said He had not seen so great faith in Israel. He said as thou hast believed so be it done unto you, and the servant was healed in that hour.

In another case where the faith was weaker the

Savior spat upon the ground and made clay of the spittle and put it on the man's eyes and sent him to wash, and he came seeing. In another case He led the man out of town, spat upon his eyes and put his hands upon them, and the man saw men as trees walking. His faith was weaker. He put His hands on his eyes again and the man saw clearly.

Now, what I wish to say is simply that the healing is of God and nowhere else. It is not in the Truth outside of God; it is not in the instrumentality; it is not in the human power; it is in the God-power; it is nowhere else. You take the case of the physicians, may the physician not be in relation to the faith of the patient what the clay and spittle was to the blind man? We have been taught to believe in physicians, and the presence of the physician and his advice, subjected to the mind of those who are in sympathy, or whose mind has taken hold of the healing power, may they not be the means in which God's power is manifested in deliverance? It seems to me that all ought to be used. There is no more effect ultimately in the physician or in the remedy which the physician uses than in the clay and spittle used by the Savior. As the Savior used the clay and spittle may not we use the physician, his prescriptions and the bottles, and the whole thing, subject to the divine power that does the healing?

Mr. Burnham said: I would like to say in regard to this that the influence that they have on patients generally is not that kind of influence. They will give disease some big name and stamp it on the patient's mind and make the patient believe that he has got to have that disease. In the first place, they will name two or three weeks that he has got to lie there and suffer; they will establish that belief in the house and in the family where the patient is. They will go there every day and take the temperature and feel the pulse, and it would be better, in my judgment, not to have the physician around at all. This idea, this foolish belief, I call it, that they foster wherever they go, that every disease has to have a certain course and a certain remedy, and we have to submit to it that long and sometimes much longer, that I condemn.

If you wound your finger, that will heal. You

can readily see that heal. We never have their help in such cases. They will acknowledge that they can't do anything for that. If God heals that He will heal everything. One knows that finger heals of itself, because that is a little too plain not to be seen. But any internal trouble we can't see unite so plain, and that is where we are in the dark.

Col. N. W. Fitzgerald said: I do not very often get out to these meetings, though I was connected with them shortly after the first move made by Colonel Sabin from the original Christian Science Church. I am always interested and I like to drop around occasionally to see that there is progress being made, and I recognize that there is. We are living in a wonderful age. We are living in the time when thought and spirit are going to do their mighty work throughout the land among the people. The Prophet Joel said: "Afterward," and I believe it is generally conceded that we are living in those days. God, speaking through Joel, says: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." We can see the gradual growth of spiritual thought and spiritual Truth and spiritual life until there is today almost a new race of people living on the earth from what there was forty years ago, and then the advanced thought along the new thought lines, of which this church is a fairly good representation. In fact, I think it is ahead in some respects, because it grew out of the original Christian Science Church, and is an improvement in very many respects. As I was a member of that church I found that their members were confined to the teachings of one text book, and they were not allowed to think except on that line. And what are we here for, as they sometimes say in Congress, if it is not for thought and action? What have we minds for, if we are not to solve these great questions? What did God form us for, if we are to sit down and let some one else take charge of our faculties? Are we simply to remain silent mummies? I see new things, new ideas and get new lessons every day. I am engaged in writing, and I say even for the last year, I have found opening up to view the great progress of

this work. There are advances in the old churches. The new lines of thought and the psychic influences have begun to exercise an influence, have begun to exercise a power over them; it is the little leaven that is to leaven the whole lump. People are getting broader in their minds, except the Eddy Christian Science Church; it is drawing into its shell a little closer, and I think will, in time, become a mummy.

I feel that I have been regenerated physically and mentally in the last four or five years. I have received my eyesight and have perfect health. In fact, I never know what it is any more to have an ache or a pain or an inharmony in my so-called physical body. Yesterday I went over to West Virginia, my home. My brother, a surgeon in the army, had just returned from the Philippines, and was sent to a hospital for an operation. He had been going down for some time; the doctors did not know what was the matter with him, and when they do not know what is the matter, they usually perform an operation to find out. So they concluded to perform an operation. I have been under their knives and I know what it is. I did not arrive in the city until after the operation had been performed in his case. It was serious enough. They found, as they said, an abscess of the liver. They drew off the pus and had some hopes that the operation might do him some good, and that he would really recover. I went in to see the dear boy. I said: "Sam, what does all this mean?" He said: "When I look at you I do not know what it means. You are ten years older than I am, and just look at your hair and mine. I am an older looking man than you are a great deal." He says: "You know Aunt Emaline." "What about Aunt Emaline?" "You know she died of an abscess of the liver." Now, Aunt Emaline lived in the family with us. She was almost a second mother to us children. I remembered that Aunt Emaline was taken sick and died. The doctors never knew what the matter was. After death an autopsy was had and they found that it was an abscess of the liver, and the very fact of that abscess of the liver and that he knew of it, had its effect upon him. It was hereditary, not in the blood, but in the mind. He was then a boy and was preparing to study medicine. He saw that autopsy held, he was

standing by and saw it; it impressed his mind, and he is to-day at the point of death, simply from the effect of that belief, simply from the effect of that mental picture implanted in his mind thirty years ago. That is the way our diseases come; that is the way we get them, unless we rise above the ideas that are inculcated in our minds in early life about disease and about being hereditary. I am glad that this little church is demonstrating that we have the power to rise above them. So when people ask me about it and I am spoken to in regard to it, I say Colonel Sabin has done not only a great work, but a wonderful work, not only a wonderful work, but a marvelous work in building up this thought and making it grow. It is growing wonderfully, and it is doing a work not only for time in your daily lives, but for eternity.

As I said awhile ago, we are living in this spiritual psychic age; we are living in the time when we will be the architects of our physical conditions; and if the thought is right; if the thought is kept upon the right basis, and we obey that knowledge taught by the Nazarene and the apostles, and in fact by all of God's prophets, that knowledge gained in the lessons we get every day from the Bible and in the healing of diseases, I say, if we recognize those thoughts, recognize our own divinity, that we are the essence of that Divine Spirit, that we are part of the Great Maker of the Universe, and if we hold ourselves in line with those teachings, and with the idea of our spiritual power and our spiritual sonship, we can rise above, as Colonel Sabin has risen above, and others have risen above, the ailments and inharmonies of everyday life, until finally we will know that everything is all right and we will have nothing to fear, and we will finally conquer all inharmony, all disease, all sickness and finally death.

Shakespeare was so impressed by the grandeur, beauty and perfection of man that he exclaimed:

"What a piece of work is man! How noble in reason! How infinite in faculty! in form and moving how express and admirable! in action how like an angel, in apprehension how like a God!"

Heaven and hell are very real, but they are states of mind.—*The Symphony of Life.*

Lecture by Col. Oliver C. Sabin, before the Reform Christian Science Church, Sunday afternoon, May 4, 1902:

This truth given to man by God Almighty goes much farther than the healing of the sick. The healing of the sick is but the primary thought. Our Saviour came preaching the Gospel and healing the sick. The healing of the sick was, so to speak, a proof of the truth of his ministry. He came teaching the doctrine of love, that had never been taught in all the world before. The doctrine which had been prominent and dominant prior to His mission was a doctrine of, we might call it, hate, a doctrine of reprisal, a *quid pro quo*, an eye for an eye and a tooth for a tooth, and whoso sheddeth man's blood by man shall his blood be shed. But here was unfolded an entirely new idea. The world, so far as Judaism and the Bible teaching was concerned, knew nothing of this doctrine. It never had been taught. The angels sang, when He was born, "Peace on earth, good will to men." The King of Glory, the Prince of Peace, Immanuel, God with man, God manifest in the flesh, had made His appearance, and God was Love. He taught the doctrine and enunciated it for the first time that God is love, and upon this superstructure of Love was based everything He ever said and did, and every lesson that He ever taught us, had its foundation laid deep and strong in the doctrine of Love God with all your heart and with all your soul and with all your strength and with all your mind, and love your neighbor as yourself. And upon these two great fundamental principles are based all ethical law, all philosophy and all of God's commands to man. The thought which we are trying to teach, and as I have during the last twelve or fourteen weeks endeavored to give you the *modus operandi* of how to heal the sick, is but the primary lesson which you must learn if you wish to receive the blessings that God has handed out to you. The aim and object of all God's law of love from the beginning to the end, is the freedom of the man, FREEDOM, EMANCIPATION, EMANCIPATION from everything that makes you a slave, *emancipation* first from the inharmonies that surround you during this material walk, emanci-

pation from fear, emancipation from ignorance, emancipation from everything until you can walk with God and know as God knows, until your knowledge will be infinite as God's knowledge is infinite. It has been given to us and it can be demonstrated by philosophical and exact rules how to obtain everything along this line. It is all developed and the path is as plain as the noonday sun, but in order to obtain this you have to work, you have to follow in the path that Jesus Christ trod, and when you get into this work as far as some have gone, as I hope to go, you will see that everything He ever did was upon the most perfect and exact scientific lines, and you will understand the works and words of Jesus Christ as you never understood them before. But you have to commence at the beginning; if you would be a reader you have got to know your letters; if you would be a mathematician you must understand the multiplication table; if you would be an astronomer, you must understand the fundamental rules that govern and control; and so with this, you have to walk up step by step, come to God as a little child, lay aside your prejudices, lay aside your hates and lay aside your fears, and come to God and say: "Here, Father, teach me; I am willing and am anxious to learn." That is all you have to do, and when you put that into practice, you will be built up day by day until you will reach that freedom which belongs to the children of men. You will find then that although I have been able to teach you so far, and have been able to tell you the road to go and how to go, so that you are enabled to heal the sick through God's power; but when you take the next step to go on higher, you travel in single company, you go one by one, and nobody can go with you; nobody can travel by my side; nobody can travel by yours; but as we are told, every one must work out their own salvation. I never knew what that meant until these wonderful truths had been developed to me, and now I see I have to sit down and in my own consciousness and in my own mentality work out the lesson that is ahead, and work it alone; there is no one who can help me except God. You have to work out your own salvation. You can have the power of the Infinite, and that is a power that I use every day. You can seat yourself in a chair

and you can go into meditation and you can have the power of God come right down into you, as it were, from the very heavens, and fill you full and make you strong and make you vigorous and make you perfect, and you can have it as strong as you can stand it; and when you've got enough you can turn it off. It is like, I often think to myself, going to a water cask and turning the faucet, filling the cup full of water, and then when you have enough, turning it off. This power which you get in this way will feel for all the world like electricity. I have seen strong men weep like babies after five minutes' sitting and calling on the name of God for His strength and power, and I have seen women's tears run like rain down their cheeks for very joy because of this wonderful power. I will tell you what exercise to take. Sit down in the morning, facing the east, drive every thought out of your consciousness but God and His love, hold out your hands, palms up, expecting a gift which you are going to receive, and call on God; affirm "God does bless me now, God does bless me now." Try it for five minutes, and then you won't doubt anything that I have told you this afternoon. There is another singular thing about this wonderful study, it is so wonderful that the ordinary mind can not believe it. Even now when things come to me as they do, I am confounded at the wonderful promises in it, and there is a doubt, doubt. Seat yourself and take the practice on to the philosophical laws laid down, and these doubts will disappear by the realization of the fact. I have often thought of the expression that if we had a book in which was written all that we do not know, how big a book it would be! I used to, before I came into this work, have the opinion that I was quite a smart man—I got over it partially in the last thirty years of my practice of law—but I can remember when I left college I knew I was very smart, but I gradually lost that excessive intelligence in my own estimation until I came into this thought, and actually if a person was to hand me a book without a word in it, just plain white sheets, I could have read that book as well as I could read this book which I was then commencing to study; in other words, I knew nothing. I couldn't read the first letter, but the key which

unlocked this fountain of knowledge is God Almighty's love, all is love. The doctrine that Jesus Christ enunciated of love God and love man is all, and this is proven all the time everywhere and in every step we take. Love, and affirm that God is love, and that He does give you wisdom and spiritual understanding. Never ask for it, don't ask. I have taught you how to pray, and you never ask when you pray, but you pray by affirmation that you have it, "God does give me wisdom and spiritual understanding, and I have it, and I thank God and I praise Him for it," and the realization comes to you. One time there was a man who was studying along these lines, who had had epileptic fits for over forty years, and the truth dawned into his consciousness that he was the image and likeness of God and was a perfect child of God, and perfect as God was perfect, never thinking of himself or his body, he commenced to shout and thank God and glorify God for his perfection, and he never had another fit. You who have not been through these lectures can not understand this perfect being that I am talking about unless you have read along these lines. Here is an illustration which I made, and I will give you the thought for the benefit of some of you who have not been here, perhaps. Here, for example, is what we call man, supposed to be formed of a material and a spiritual body. That is the doctrine that we have always believed in, that man is spiritual and material. While that is not true, as a matter of fact, because it is all spirit, yet for the purpose of this illustration, I take it as it is given to us. Well, now, this physical man, we will say, has the headache, this physical man, and he comes to you as a healer and wants you to pray to God to heal him. Now, what do you do? Do you say: "Well, I am sorry for you my friend, that you have got a headache, and I think that I will get some remedy, red raven splints, or something, and we'll knock it out?" Do you acknowledge he has a headache? Not at all; not at all. You don't even see him. You just simply turn down the physical man and say, you are nothing. You just simply turn him down. And then you talk with this spiritual child that God made, through the eternal love of God, and show it, that, being created in the image and likeness of the

Father, perfect as God is perfect, it could not have a headache; not at all; there is no headache there; there is nothing there to ache; spirit can not ache. Well, along that line you argue and prove it, just as though you were arguing a case before a jury. What is the result? After you have proved your case, then follows judgment, and the physical man says to you: Here, I have not got any headache. There is the demonstration of the science. Here is the statement of the case, the scientific statement, and the proof that you have given to this spiritual man and the demonstration of the science is in the so-called healing of the physical man. You see I haven't got a headache, either, says the physical man. I am all right. Well, now, that is the science. That is an easy way to get hold of it. Now, for instance, I will give you another way by which we who are in the science can always keep healthy, because we understand always that this spiritual man is perfect. In the higher lesson courses I take it and discuss what this body is, and show that it is spiritual; but for the purpose of healing the sick this is as good as any. In our practice, that is, upon our own selves, when anything comes up and asserts "I am headache," or "I am sore throat," and wants a home, demanding an asylum, the same way any other tramp which comes along. He can't come in unless you give it a home. Now, you will understand that thoughts are things, just as much as everything you see, and they are coming around; they are seeking some place for a home. The fellows that were in the man that Jesus Christ drove out and let them go into the swine, they called them evil spirits. Well, they were evil spirits, they are evil thoughts, and thoughts are things, and things are thoughts and spirits and evil spirits, you may call them whatever you have a mind to. That is what they are. He comes to you and says, "Here, I am sore throat, and I want a home, and I am going to tackle you." I had rather a comical experience last week. A couple of ladies—neither of them in this house to-night—one of them was a stranger, I had never seen her before, and the other I had seen once. They were in my room and I was talking to them, and there came along a tramp thought and says: "I am going to settle in your

throat and give you a sore throat." Well, I regard it as a disgrace for me to be sick. Of course, it is not a disgrace for a man who doesn't understand that he should not be sick; not in the sense that he is morally responsible; I would be morally responsible, and I would regard it as a disgrace for me to be sick, and the only way these evil spirits will ever get me sick, is sometimes when I so far forget myself as to fail to ask God when I go to sleep to protect me during my sleep; they can not tackle me at any other time, and they have not touched me in my sleep for years, because I keep covered by God Almighty's love. Well, to continue this experience, this throat affection commenced to work, and work, and work, and I never wanted to get rid of any two persons so bad in my life as I did those ladies. I could not tell them that I had a sore throat commencing on me. I had a little box, a china box on my bureau that had some of these horehound drops, and I thought I will offer them some horehound candy and may be that will help me so that I can wait till they get out. Each one took a horehound drop, and so did I. Mine didn't do me a particle of good. It just kept a gouging at my throat worse and worse. In a short time the ladies went. I was so outraged and so mad to think that that villinous thought should come to me and take the advantage of me before strangers that I just walked the floor and denounced the evil spirit and I called it every kind of mean name that I knew. What was the result? In half a minute the sore throat was gone, and it never came back. If I should have said: "O yes, I have got the sore throat and I must have some salt and water, sulphur or something," I would have gone to bed and I would have had a fever in two or three hours, and I would have had a good time of it. Why? Because I gave the thought that was coming to claim a home a refuge, and whenever you take it in you will never get rid of it until you pay the uttermost farthing. Therefore, when evil thoughts come to you in any form, shape or manner, as I have showed you, don't give them a home, and remember the lesson of how to think, as I have taught you: "Never think anything of yourself or about yourself or your affairs, or your family, or your friends except that which you wish to see realized in truth." Never do it. Do

you want health? Think it: "I am healthy. Do you want happiness? Yes. Think it. Suppose I wanted health and I should meet my friend on the street, he should ask: "Well, how are you to-day, John?" I reply: "Well, I do not know; I am in bad shape. I have got the sciatic rheumatism and my stomach don't act good at all, and I tell you I believe that I am going to have the palsy. My family have all died with the palsy, and I think that I can feel the symptoms of it." For a man to give such a record of himself is, from my standpoint, just as reprehensible as horse stealing, just as bad for me as to steal a horse, and, of the two, I think I would sooner steal the horse. Would I be likely to have good health, would good health come and settle down in the body when I blackguard myself, so to speak, by acknowledging that I had everything that I should not have? No. Then, if you want health, think it, talk it, and when anything comes up and asserts anything to the contrary, denounce it as false. Here is a case comes before my mind. The thermometer under the tongue registers 106. The world says it is a fever. I say it is a lie! And when I denounce it as a lie it is killed, the so-called fever is disposed of. But if I acknowledge it as fever and give it a place in my consciousness, I can not heal it. Every manifestation of evil that ever went forth in all the world is a lie, a traveling tramp thought, and the only thing that will kill them and destroy them is to bring them in contact with the truth, and when you touch them with the truth they are not only destroyed, but annihilated. For instance, I remember a case of fever, so called, which a scientist was called to treat. I won't say who it was. It was very hot and the young man was troubled with so-called delirium. The family around him was afraid of his death, and fear everywhere was holding him down. One hour and twenty minutes of denunciation and proof that that was a lie brought that young fellow out so that when the scientist left the house the young man walked to the head of the stairs and shook hands with him and bid him good night, and the fever was annihilated and he never was sick a moment afterwards, the so-called disease was simply annihilated. Wherever you touch error with the truth it annihilates it. You take any

kind of a lie, now think of this, any kind of a lie, and touch it with the truth and you have annihilated it; there is nothing left of it. I see my time has expired.

PERPETUAL RENEWAL.

"There is absolutely no physiological reason why people who escape disease and accident should die at all. Those who gradually wear out and die of old age, succumb to a long course of food which was not exactly what their body required. Comparison of the human body with any machine serves to prove this statement. Both the body and a saw, for example, wear out by their daily work. No art can replace the particles removed from the saw, and so a time arrives when it is completely worn out. But in the body, the moment a particle of brain, nerve, or muscle is worn out, it is replaced by a perfectly new particle. As a rule, this new particle is exactly similar to, and quite as good as the old one. If this was so in every case, then our bodies would be immortal. But it is not so in every case. Now and again a defective brick replaces a sound one in the human edifice, till at length so many defective bricks are intercalated that the whole edifice collapses. * * * A healthy blood vessel is very elastic and allows the blood to flow freely through it. But in old age the vessels become hard and unyielding, their bore is diminished and the blood stream is lessened. This results from the presence in their walls of lime and the consequence is that neither brain nor muscles, liver nor lungs, receive sufficient nourishment without oil.

The calcification of the arteries occurs very slowly, for the blood has the power of absorbing the pure water only and rejecting the lime. But now and again it lets a small quantity in by accident, and a gradual accumulation occurs in all the tissues of the body.

The exact requirement for this work is a process that will separate the necessary elements from those of a deteriorating nature. The human body when under the control of a mind which is consciously expressing its natural power, is a perfect machine for this separating process. Each of us possess at the present moment the machinery

which is capable of perpetually renewing the body. An immortal body is therefore possible.

The loss of the physical body is occasioned by failure to co-operate with the forces of renewal. So ignorant has mankind been of this law, that the mind has actually resisted the process of renewal. Even those who have actually taught the fact of physical renewal have failed to realize that as a consequence of this renewal, their bodies are continually made new. In violation of all logic, they made the passing years indicate in their consciousness the age of the body.

Let a skilled hypnotist place a light burden upon the back of his subject. It may be so light that he can walk freely, scarcely conscious of its presence. Then let the operator suggest that the burden is gradually growing heavier "It is becoming very heavy—heavy like iron. You can no longer support it, but sink beneath the heavy load" suggests the operator. No actual weight is added, yet under the influence of mental suggestion, the subject can be made to sink down exhausted by the imaginary load.

Let us apply this illustration to the question of bodily age. Failing to recognize the renewed condition of the body, we suggest continually that the body is gradually growing older. This is not merely an occasional suggestion. The race consciousness is always in this attitude. What is the result of this? The inevitable result is that the vital forces sink beneath the imaginary load of an ever-aging body. Very soon the delicate equilibrium of the physical system is destroyed. New and perfect atoms fail to be substituted for the old ones. The system is then unable to dispose of those substances that clog the system and bring old age.

Through the beautiful processes of nature, we are continually made new. Were we fully conscious of this newness throughout our entire being—this complete absence of physical and mental age, our system would always be able to cast away the dross that would otherwise accumulate and clog the machinery of the body. The scavenger and the builder are at work in the body. Death, the scavenger, is removing the old and constant rebirth is building the new.

The secret of health, happiness and perpetual youth is to intelligently co-operate and thereby

harmonize with all the forces that are in operation. Ignorant resistance brings friction, wear and disease; whilst an intelligent perception of the friendliness of natural forces brings harmony, unison and health. The time is quickly coming when old age and the loss of the body will cease. The wrinkled face, the snowy hair, the dim eyes and the bent form will be known only from the history of the past. The passing of years, or even of untold centuries will not destroy the bloom of health upon the cheek, the sweet contour of youth, nor the glad energy of perfect health."—*Daily Mail, London.*

LITERARY TIPS.

As a guide to the choice of authors in any one direction the so-called "prescriptions" are invaluable:

For clearness read Macaulay.
 For logic read Burke and Bacon.
 For action read Homer and Scott.
 For conciseness read Bacon and Pope.
 For sublimity of conception read Milton.
 For vivacity read Stevenson and Kipling.
 For imagination read Shakespeare and Job.
 For elegance read Virgil, Milton and Arnold.
 For common sense read Benjamin Franklin.
 For simplicity read Burns, Whittier and Bunyan.
 For humor read Cervantes, Chaucer and Mark Twain.
 —*From Culture.*

THE FIRST DOCTOR.

"The title of 'Doctor' was invented in the twelfth century and conferred for the first time upon Inerius, of the University of Bologna," states *The Metaphysical Magazine*. "The first 'Doctor of Medicine' was Gulielmo Gordenio, who received the honor from the college of Aosti, also in Italy, in 1220."

Have to do with nothing but the true,
 The good, the eternal—and these not alone
 In the main current of the general life,
 But small experiences of every day.
 —*Robert Browning.*

A FABLE.

A man and his Shadow went forth into the field to sow, and to all the other Shadows in that Field it appeared that the Shadow sowed the Grain and afterwards reaped the Harvest, for they had as yet only the Shadow vision. But on a certain day one of the Shadows turned from his sowing and faced the Sun, and turning thus he beheld the Man. Henceforth for him there was no more a Shadow, for he beheld only the Man. So we, turning toward the Son, recognize the Man (God), who is and ever will be the Sower and the Reaper of the harvest.
 MRS. G. B. ADAMS.

All is Good! I affirm it now. I know I am one unbroken stream of vital force, of Godlike vitality. This vitality is overmastering and will put out of my nature every particle of error and discord. I am a vibrating vital force. I am not a victim of negation. I am not held in bondage by any negative thoughts or by ignorant minds. I am unlimited freedom, because I am created in the image of Omnipotence. I am in recognition of infinite power and good. Every atom of my nature vibrates to the vital tone of the Christ. All power frees. I have the freedom of God, now. All power and dominion is given unto me through the love of God. I have found in Jesus Christ my refuge, my joy, my love and my freedom. I am the spoken word of almighty power, and I now realize the will to mold my life and conditions as I will, for the glory of my own divine being. Jesus Christ is my protection and sustaining strength now and forever. I am in the stillness of the secret place of the Most High. I am under the shadow of His wing, and I praise Him for His mercies. Praises! Praises! To God the Eternal,

Ruler of spirits and Master of angels
 Forever and ever. Amen. —*Vitality.*

"The heavens themselves, the planets and this center,
 Observe degree, priority and place,
 Insisture, course, proportion, season, form,
 Office, and custom, in all line of order."

WILLINGNESS TO DO THE DIVINE WILL.

MARY BREWERTON DE WITT, IN UNITY.

Except ye become as little children, ye shall not enter into the kingdom of heaven.—Matt. xviii, 3.

Perhaps you ask what is it to become as a little child, or what is the quality of the child-like mind? The true idea of the child-like mind is one which is gentle, meek, submissive—willing to learn of others. The child is not proud nor conceited, nor does he say: "I know all about it; you can not teach me anything more." No, the true attitude of the child mind is a questioning, an eagerness to learn of others and willingness to be guided. He trusts and follows your leading in simple faith, knowing only protection, and believing in only the good.

He says: "Show me, and I will do it as you do." He believes in himself, has faith in himself, and never looks for failure. His true nature is not to know what a falsehood is. He believes all you tell him, for he has nothing to fear, as his little world is all made up of good things, good people and a good God. This is one picture of the child, fresh and sweet from the hands of God. He has nothing to unlearn. His desire is only to learn. "Teach me," he says, but he knows not that he asks you merely to develop or bring forth that which he already knows.

Let us be as the children—these bright flowers of God's fair garden. Let us open our hearts to the sun and the showers, and so grow in beauty and grace. Yes, open the heart, do not close it up and shrink away from the light. Do not hide away, for thereby you may be shutting yourself off from some blessing that you have always felt you needed. The gifts of God are here for us, always ready, waiting our reception of them, but we must be willing to receive them at the hands of God. If you think you can gain your good in some other way than by the hands of God, then you are robbing yourself, and putting away from you that very good which you most desire. You must be willing to let God's will be done; you must follow the divine voice and be obedient to the call; you must walk in the one path that is lighted at your feet. The light shines upon the

understanding, therefore think not to enter into the kingdom through false, untrue desires, for "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber." We, none of us, would be either thieves or robbers, for we all know that good gained in a false way never ends in good.

Misfortune comes to the one who will not obey divine law. Man makes his own punishment, not God. If ye enter into sin ye are punished by that sin, for sin brings corruption and disease, and disease is followed by death. Paul says: "The wages of sin is death," and this is true, for we see the evidence of this law all about us to-day. God does not punish, for God is Good, but man punishes himself, and causes his own hurt. How shall man not sin, in the question when temptation is so strong all about him. Let him guard his thoughts, and he will then not be tempted. Temptation comes only to those that conceive of sin in the heart. Think purely, for then you will speak and act purely. The true thought produces the true act. To think purely, that is, to think aright, you must follow the divine dictates of your own conscience. Do not be shut up, but be open—open your soul as the flower opens out to the pure sunshine. Be open in thought, conceal nothing from yourself, do not hide a sin so deep that you are unconscious of it, but be open and let the divine promptings be heard by you. To hear the divine, you must be open to the divine. To hear the voice of Truth, you must listen to the voice of Truth. To hear the word of God, you must be willing to obey the word of God. When God speaks you will know it, if you are willing to obey, but if you are wise in your own conceit and unwilling to follow the divine, then you will no longer be able to hear the voice of God.

There are those in the study of this Truth who are not afraid to go to God in the silence and say: "O Father, tell me, for Thou knowest all things; tell me what I shall do in this matter. Guide me in Thy own true way so that I may not be mistaken. Thou knowest all things, O God, I know," and, waiting in silence, in faith, nothing doubting, the answer comes. You will be told exactly what to do, and it has been proved that if this guidance is followed that it is all for good, and all ends well,

but if the guidance, the word of God, is disobeyed, the outcome seems unfortunate. To make more clear my meaning, I will cite an instance which came under my notice, the experience of one where there was direct disobedience to the divine voice, or guidance of spirit. After having been a few months in this thought, this one used to sit every evening spending at least half an hour in denying a certain error which she felt she would gladly rid herself of. One evening while making this denial, the voice of Truth spoke in the silence and said, very positively: "Deny fear; declare there is nothing to fear." "No," she answered, "I am making this denial now; what do I want to deny fear for? I'll do that to-morrow; I must keep on with this thought now."

For those that do not understand what it means to deny, I will say that to deny in thought is to say "No" to every false thought, by continually reminding one's self of its nothingness and its powerlessness to affect or hurt the child of God, which every one is in Truth. All are children of God. The outcome of this direct disobedience to the voice was a fear, seemingly so great as to cause this one to come under the very appearance of evil which she had been making a denial of. If this had been given up in time the error would have presented itself in such a strong way as to seemingly overcome the one who was working. Always obey, no matter what your plan may be; let God's will be done. "Not my will, but thine be done, O Lord." Make this your daily prayer, and you will find your path in life smooth and easy to the feet. By continual obedience to Truth, no matter what seems best to you, you will find all things working together for your good, not only in small ways, but in large, until your blessings will be too numerous to count, and you will find your experience of all good so unbounded that you may gladly exclaim with David: "Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Perhaps you are saying to yourself: "If all this good is for me through my becoming as a little child, why, then I am willing to become as a child, but how can it be done? What am I to say or to do?" If you are willing to say with Jesus: "I am

meek and lowly of heart," then truly are you beginning to realize the kingdom of heaven that is within you. In your willingness to serve God, or Truth, you have gained much, for willingness to serve is proof of love of Truth, and where love is, all things are made easy, for love is God. The child is willing to learn, and desirous of learning, therefore in this one point have you proved yourself to be like the child, for you, too, are willing and desirous of learning. Know then that with your strong desire to learn the Truth, the Truth will be revealed to you, not only through one, but through all; not only in individuals, but in things; not only will you hear the spoken Truth from the lips of loving friends, but you will read the Truth in symbols; you will read it in the unspoken thoughts of the flowers, in the silent rock, in the murmuring breeze, in the song of the birds, in the clouds, in the stars and in the majestic ocean. Truth is mighty and you will find it everywhere. God is all-powerful and you will find Him everywhere, for God is Truth, the only Truth. But you do not need to go to bird or friend, nor star nor sea, to find the secret of true living, for the Truth, the God you seek, is within your own soul. With every heart-beat you are proclaiming life, and life is God. There is no God save life, and life is everywhere. It is life that causes you to think and to act, therefore it is God that moves you and that lives in you, and as life is good, then Good is Good, and God can give unto you the good, for good can only give of itself good; therefore the will of God is for all good, for your good, for my good, and let us not be afraid to obey the divine will. We can not lose thereby; we can only gain. Fear not, for only good is the outcome to the obedience of Good.

In your willingness to learn you have become meek and gentle, and in your gentleness and meekness your ears are opened to the hearing of Truth, and the eyes opened to the perceiving of Truth, you will find that you are now looking at life in a new way. You will find that where before you were meeting with poverty and misfortune, you are now meeting with prosperity and happiness; in fact, you have taken off the old blue glasses and are looking at things with your own good eyes, which God has given you. You are no longer

beholding things in a glass darkly, as Paul writes, but you are beholding with divine sight, which sees truthfully. The divine sees good everywhere, for it can only behold itself.

You are now letting God look through you, that is, you are permitting the divine will to be done in you. You are putting faith and confidence in that One who is everywhere present. You are recognizing in all things the power of Good working for you and yours, for there is no power save the power of the Good. But to gain or appreciate this Good, man must recognize it everywhere as lying back of every thought, as lying back of every act. But you ask, "What if the thought and act are not good?" When thought and act are not good, they are not true, they are false. It is man's mistaken way in trying to gain good for himself; so the good was ever there, but merely shadowed. I may place an object between myself and the light, but yet the light shines. It is my mistake if I stand in my own light. My desire is for light, but my stupidity and ignorance conceal from me the very thing I most desire. If appearances are evil do not cry out and complain against God, but remember to judge not by appearances, but judge righteous judgment. God, the Good, can not behold evil, for "the eyes of the Lord are too pure to behold iniquity."

Now is the time to prove your willingness to let God work, to let Good manifest itself. Declare mentally, "God is here; I will think only of the good, no matter what seems to be," and then abide by your word. If you do this faithfully you will soon find conditions changing; all evil appearances will fade away, and good only will be made manifest. This is following, or living according to the light of Truth, and this light reveals to us that *only the good is true*. Be willing that the Good (God) should act in and through you. Resist nothing, but simply claim the good, for if you do this the false can not stay with you. To receive good you must believe in good. Resist nothing, and struggle against nothing, for by struggling and fighting and resisting you may be the means of keeping your own good from you.

Remember God is working everywhere, and the working of God is the working of Good. Good is the outcome of good. There is a wonderful depth

in the study of good. Who would not think on it, for thereby you are gaining a realization of the kingdom of heaven, the kingdom of good; and where is this kingdom? Jesus Christ hath said: "The kingdom of heaven is within you," and, "Fear not, little flock, for it is the Father's good pleasure to give you this kingdom," and "Except ye become as little children, ye shall not enter into the kingdom of heaven."

It is the Father's good pleasure, the joy of God, to give to man this kingdom, this state of happiness, for heaven is not a place, but a state of mind. The Father, your Good, has already given unto you this joy. It is within you, it is within me, it is within the heart of man. It is to the heart of man as the dewdrop is to the rose, or the blossom to the bee. As the worm finds the true life of existence to be within the butterfly, so man finds his true life, or existence, to be in heaven. But man must realize that the kingdom of heaven is within man, and that it is here and now, but to know this he must change—he must change his thoughts. Jesus said: "Except ye are *changed*, and become as a little child ye shall not enter into it." So man must cease to think of evil, and turn his thoughts to the good. He must give up believing in the false and believe only in the true, for only by so doing will he be enabled to find the heaven that is within, and this heaven, the only heaven, is that state of consciousness which is at peace with all the world. The kingdom of heaven is a realization, a beautifully and holy joy, a knowledge of the soul. The soul's knowledge is of God, and when you know what God is, you know what heaven is.

"Heaven is here, not afar;
Look not to the distant star,
But within thine own soul—
There find heaven as the whole."

When the rich young man asked the Master what he should do to obtain eternal life, and that is to say, heaven on earth—heaven that is at hand—Jesus answered him in these words: "Go sell whatsoever thou hast and give to the poor, and thou shalt have *treasure in heaven*," and "Come, follow Me." And he was sad at that saying, and went away grieved, for he had great possessions.

The young man did not know that in giving up mortal things he could lose nothing, and could not have heard that promise of treasures in heaven. Do not fear to give up old ways of thinking and doing; do not cling to old possessions, for by parting with an old garment we gain a new. With everything that is given we receive again more. Fear not, for the treasures of heaven should be worth more than these, and the treasures of heaven can never be lost nor destroyed, for they are health, strength, peace, joy, love and life everlasting. Be as a little child, for thereby ye shall enter into the kingdom, and that kingdom is within your own heart. You do not have to seek it, but you do have to realize it. There is another name for the kingdom of heaven—it is the Kingdom of Love. Who would not dwell in eternal love? And yet we are all dwelling there, but we know it not. There is much to be known and realized, for "Love is the fulfilling of the law." The will of God is love.

Love all, and love thyself, for if you do not love yourself you can not love your neighbor, and if you do not love your neighbor, you do not love God. God is in self, God is in neighbor, God is in all, for God is All. Do not deceive yourself in thinking love to self is false, for you can only love the true self, the divine self, the child of God, and in doing this you are loving God. In loving the true you are lifting yourself up into a realization of the kingdom of heaven, and in loving neighbor as self you are seeing the heaven within him, and thus you are helping him to realize the same.

Become as the little child, who knows only love and joy, for what is the kingdom of heaven made of, save of love and joy? Love and joy are one and the same, for where love is there is joy, and where joy is, there also is love. The two go hand-in-hand, and are never separated. Love your highest ideal, and lift all humanity up to it. Pour your whole being into your highest, purest thought, and see that thought, that idea, reflected in the eyes of all you meet. In other words, be willing to do the will of God. Be willing to love all. No, it is not impossible to love all, for "with God all things are possible." As we grow in the understanding of love we soon find that all love is given unto us, for like attracts like. We receive from all, and are blessed in that receiving, even

as we are blessed in the giving. Be willing to serve all; let no distinction be made, but pour out upon all, in thought, the blessing you would bestow upon the one who is nearest and dearest to you. Do not say this is too difficult to accomplish. No, not so; God, the Good within you, makes it easy.

The heaven you desire is love, pure, holy love, the love of God. Then begin by drawing on that divine essence; realize it in all things, for thereby you will become one with your thought of love. With this mighty power within your heart you are able to accomplish all things, for "the greatest thing in the world is love." If you have a friend who is more precious to you than all the world beside, then see that friend in all you meet, for thereby you look into the eyes of each and are seeing love, and say, silently, "I see here only good, for I see here the child of God." This is true love; this is divine love; this is the love that does not judge by appearances; this is the love that looks everywhere for beauty and goodness, and not only looks but finds it, for what we seek in faith we find. "Seek and ye shall find," is the promise. If you look for the good, you will draw forth the good. The good you see in others is the good within yourself, for there is only One Good. The child does not look to the future to find his good, his happiness, but realizes that happiness now. He is glad because he lives. His life is his joy, for he sees in that life only good. Appearances do not disturb him. The wind may blow and the house may rock, and unless fear has been cultivated in him, he remains undisturbed.

You are now open to the receiving Truth as the little child who is ready and willing to learn. You have put aside earthly thoughts, and have opened your divine perception to the true and the beautiful. You are afraid of nothing, for you now know that God's will is done in you on earth even as it is in heaven. "O God, how manifest are Thy mighty works; they do praise Thee all the day long. I will abide in Thy tabernacle forever. I will trust in the covert of Thy wings. Thus will I bless Thee; I will lift up my hands to Thy name." Let this prayer of David be our prayer of praise to the Almighty Presence of Good within us.

Let us go forth this day with renewed sight,

beholding all things in a new light, behold all things glorified and become new. No longer look to the future for your heaven, but realize it here and now; it is the joy that no man taketh from you; it is the blessed knowledge of the eternal presence of God; it is the exaltation of love, the love that is God. In your heart it is found. Peace, be still; and let us realize together this wonderful truth: You are uplifted, you are satisfied, you are blessed; all your cares are laid away, for now you know your dwelling place; you now know that you are forever dwelling in the kingdom of God, which is Love.

THE REAL GOOD.

"What is the real good?"
I asked in musing mood.
"Order!" said the Court.
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret:
'Kindness,' is the word."

THE NEXT WORLD.

(From Now).

This is the next world, my idea of it. I do not believe in any next world. I think the next world is here; and I think when we have our spiritualized bodies we will be freed from matter and wherever we as the image and likeness of God choose to go, we will go with the rapidity of thought; we will go as thought goes and we will meet our friends here and everywhere; we will know them and we will love them.—Colonel Sabin, of "Reform Christian Science" Church, Washington, D. C.

THOUGHTS.

Happiness is a habit and comes from within. Seize the sweetness of the moment. Let no day pass that has not had happy moments.

Yield not thy neck to fortune's yoke, but let thy dauntless mind still ride in triumph over all mischance.

People are to us what we expect them to be. Look for the best and you will get it, for we all like to live up to the good that people give us credit for.

Do not deny unpleasant experiences, but ignore them. Nothing is gained by insincerity of thought.

By the length of time you hold a thought you are benefited or harmed thereby.

The facts that stand out to us in life are important. The soul's inspiration is always right.

The most glorious thing in life is to be a Full Grown Man.

Perfect Man is attuned to the glorious Symphony of Eternal Life.

If you really aspire to be a man, fly high like the eagle. Don't be a turkey buzzard.

Man is crippled by only such limitations as he recognizes.

Harmonize the Physical and the Spiritual and you will shine forth in all the splendor of your magnificent attainments.

Enlightenment is the seed germ implanted within all life, whose harvest time comes only with the dawning of complete recognition.

Vitalize every atom of the body with the Soul force—the Eternal Life Principle—and physical death is an impossibility.—*The Path-Finder*.

Take all the advice that is offered, then act upon your own judgment.

Make no decision while the mind is partly occupied with other matters. It is impossible to angle for fish and shoot buffalo at the same time.

The power to think consecutively and deeply and clearly is an avowed deadly enemy to mistakes and blunders, superstitions, unscientific theories, irrational beliefs, unbridled enthusiasm, crankiness, fanaticism.—*Haddock*.

Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, April 27, 1902:

In this work of divine healing, or of God healing, you must always remember that everything that is done by us as healers, or by God, the First Cause, is done by exact, absolute law. The idea that we were all taught in our younger days to believe that our Saviour performed all of His miracles, so called, because He was the Son of God, that He performed them outside of the regular laws of nature, is an absolute mistake. God himself in all of His creation is governed by perfect laws, and everything goes in perfect and exact order. This earth turns once in every twenty-four hours upon its axis, and in every $365\frac{1}{4}$ days goes around the sun, held in its position by the laws of attraction and gravitation, perfectly, without variation, and if there was so much as an ounce taken out of this universal harmony, universal harmony would not exist any longer.

If God, or man through God's power, was permitted to disjoint a law of nature, to reach out and beyond it, and do anything, what would be the result? The whole universe would be topsy-turvy, helter skelter, without order and without law. Therefore, remember that everything that is done, is done in accordance with perfect law. When Jesus Christ came back, as I believe from His years of study, and went into the synagogue in His own little native town, and opened the Scriptures and commenced to read the Scriptures about Himself, and went on and discussed, His neighbors were astonished and they said, Who is this man, are not His father and His mother and His brothers and sisters with us; is He not the carpenter's son? They were offended at Him and were going to destroy Him. Our Saviour by virtue of natural law became invisible, or blinded their eyes so they could not see Him, and He passed through the midst of them and went away. He did that in accordance with natural law. I can do it, you can do it, any of God's children can do it who will study. When He told the woman at the well everything she ever did and everything she ever knew He did it by virtue of this super-conscious mind that any of you can obtain, that

any of God's children can obtain by Scientific principles through Scientific study. When He walked upon the waves, when He overcame death, when He did anything that we are wont to call miracles, He did all of those things through natural law and they are all capable of explanation and reproduction in accordance with natural principles.

Therefore, remember in all of your studies to never give anything the supernatural, when it belongs to God's natural laws. There is no supernatural, there never can be; all is natural and all is perfect.

I want to present a few thoughts this afternoon, what little time I have, along practical lines. One is, an objection comes up, always in the minds of those who are not educated in this thought like this. They will say: "I do not want you to say there is nothing the matter with me. I have this disease and I want to be cured, but you can't cure me by telling me there is nothing the matter with me." Sometimes they will almost cry, and say: "You won't say there is nothing the matter of me." They want you to tell them they are sick. I am going to explain that and tell you why we do not acknowledge evil. I am going to show you, if I can, that there is no evil, why all so-called evil is but a myth. In the first place, God is all and God is good. If God is all and God is good, then there is no room for anything but good. Another thought. If you are the image and likeness of God, which the Bible tells us you are, then you image Him in what? You image Him in what He is, in goodness, in life, in love, in power and in wisdom. If that be true, and you are the image and likeness of God, there can be no evil emanate from you, can there? Of course there can't. Now, remember this, that any religion or any philosophy, or whatever you may call it, that does not harmonize with perfect law, with perfect logic, with perfect philosophy, is false. Such a statement given a few centuries ago would have insured one being tied to a stake and burned to death. If a man had uttered such a thought, as some did, that the earth was round and circling on its axis, they would have persecuted him. Why? Because they had a book that taught the doctrine that the earth was flat. Joshua commanded the sun to stand still, and it stood still. In other words, the people were

ignorant, the authorities were ignorant, and the more ignorant they were the greater have always been the miracles. There never was a miracle except in the mind of ignorant men and ignorant women.

What is this thing called evil? Here we will say is a manifestation of evil before us. A person wants to be healed of the fever. What is the manifestation that he wants destroyed? It is called evil, it is called fever, but it is nothing of the kind. Now, I want to say this, we have evil manifestation passing here in this hall, so-called evil persons come here at every one of my lectures and attempt evil manifestations. There are people who come here every Sunday afternoon to treat me by what they term black magic, to keep me from going through with my lectures, to destroy all my efforts to teach the truth. That is a manifestation, I believe, of so-called evil. They are at it to-day. Well, now, what is this evil? It is a manifestation of material mind, and it is false, unreal and untrue, because it has no creator. There is no creator of evil, and it has no creator. God is all, and God created all that was created, and everything He created was good, and there could be nothing else but good created by God. Now, who is the father of evil? Take this so-called devil, who created the devil? The belief of the Israelites and the Mohammedans was that God created all that was created, and then He created man the last of all, and made the angels come and worship man. They all worshipped him except one that was called Iblis. Iblis would not worship man and God cursed him, and then the fable says he went off and was thereafter called devil. That is what they term the father of evil. If God created all, and everything that He created was good, is there any evil? No. How do I know that this so-called fever case is no evil? Because when we realize in our consciousness that God is good, that God is eternal life, that man is the image and likeness of God, then that manifestation goes away.

There are two personages, we will call them the physical and the the spiritual man. Suppose the physical man has the fever, the spiritual man, you will all recognize, of course, could not have the fever. Now, the physical man comes to me and says: "I want to be cured of this fever." What do

I do? Do I recognize the fever and say in my consciousness, you have the fever? Certainly not. I do not so much as take that fever into any consideration whatever. What do I do? I simply turn the material man down, have nothing to do with him or say to him at all, but I recognize that the spiritual man is perfect, as God is perfect, that he is His image and likeness and must be perfect, and that such a being as that could not have the fever, could not have any inharmony of any kind or character. What is the result? The result is when we make that realization the physical man comes up and says "I have no fever," the fever has vanished. The spiritual realization has been the healer, and nothing but that realization heals the sick.

If I had done like the people of the Christian churches do, prayed to God to heal Sister Jones of the fever, bring her back to life and give her health and perfectness, what would have been the result? I would have acknowledged this so-called evil in my consciousness, and thereby fastened it upon Mrs. Jones by this material mind, and this so-called fever would not have been healed. That is why the church prayers are not answered; they acknowledge the existence of evil. In all of this work remember never to acknowledge the existence of evil.

There is another point that I wish to speak of. Our Saviour almost, as a universal rule, when He healed anybody, would say: "Go thy way and tell no man." Go thy way and shew thyself to the priest; go and make an offering, but tell no man. That was almost the universal rule. It used to seem singular to me that He said that, but I do not think it singular now. You will notice, if you come to our Wednesday evening meetings, that none of my students ever get up and say I have been healed of this or that. I can guarantee without counting that there are at least forty people in this house to-night that have been healed. Do I ever let one of them open his mouth about what has been done to him? No. "Go thy way and tell no man." I get letters from all parts of the world. People will say in their letters that if you can cure me and do cure me, I will advertise you and get everybody in this country to come to you and be healed. I write back and tell them to tell nobody. God is the healer. Give Him the credit. There

is this thing called evil in this country which we call mortal mind, and it was the same in the days of Jesus Christ. It has power and effect until it is destroyed by the Truth. Therefore you have to be wise as serpents and harmless as doves. If I would let one of my students or one of my patients come up and tell this audience that he had been healed of this disease or that, he would be treated out and destroyed by the malicious thought in less than thirty days by persons who practice this so-called mortal mind. That is the condition in this community, and all over the United States, and almost all over the world. We have to be wise as serpents and harmless as doves for this so-called evil, until it is confronted by the Truth, is as powerful as the Truth and will destroy unless it be destroyed. Let me illustrate and you can see the nothingness of so-called evil. You can see why it is so potent and effective unless destroyed. Here comes a man who tells you that your dearest friend has been destroyed down on the street, what is the result? The news crushes you, although this news is false. In a few minutes in comes your friend, who was supposed to be killed, and tells you that that is a mistake, that he was not hurt. As long as it was believed by you, so long the report had the power and recognition of the truth. It was as destructive as the truth, but when the truth touched that lie it destroyed it, it annihilated it and it had no more effect. So with every other so-called evil, when you confront it with the truth you destroy it. The Truth that heals the sick is the Truth that God is perfect and man is His image and likeness, and when you recognize that Truth and make that spiritual realization you destroy this so-called manifestation of evil. But in the meantime, as long as we are surrounded by this so-called material mind we have to be wise as serpents and do as Jesus did. Go thy way and tell no man. This lesson was taught me through sad experience. There was an old lady down in Texas that wrote to have her leg treated. It was crooked. I treated that leg twenty days and the foot went down, the thigh bone became straight, and she wrote me a letter telling how she threw away her crutches. I thought these evil people could not treat that leg back again and make her leg crooked, so I published her letter and gave her

name, and in a few weeks the old lady wrote me that ever since you published my name in your paper I have been sick and my family have been sick, and I never had such trouble before. Of course, I knew what to do. I took up her case and family and treated against this malicious thought that was given out by these maliciously disposed people and harmony was restored. As long as we are environed round and about by this so-called malicious practice, so long as we have carnal mind to combat, we have to be wise as serpents and harmless as doves.

God in wondrous ways has protected me in my work. I believe I was taken out for a certain thing; I believe I am filling the mission that was given me to perform. I am doing work the best I can, and God is blessing me in it, and all the evils of so-called material mind can not touch me, has no power, but I have to protect my lambs wherever they are all over the world from these evil-disposed people. Therefore, be wise, and yet be innocent. Remember one other thing, that love alone is the power that heals, that love alone is the power that conquers. If you want to perform any deed, be it great or small, love is the only power that will do the work. If you are environed round by trouble, if you are environed round by evil mind, by those who would destroy you, love, love, love, is the only victorious thought that you can hold. If you engulf yourself in love, recognize the fact that God is love, that you live, move and have your being in God, therefore love covers you and no evil can touch you, and all so-called material evil goes off of you as the water from a duck's back, can't touch you, can't harm you, because you are hid in the bosom of omnipotence, in the fellowship of Jesus Christ, your Saviour. This is the thought that heals, this is the thought that conquers, this is the thought that carries the Truth that is redeeming the world, and it is the only thought that will redeem it. Here is a world going pell mell over this ditch of death; going pell mell to destruction; environed by sickness, by sorrow, troubles of every kind and character.

When this Truth takes possession of them they will turn their backs on all this evil and will march towards the only and true God, who is good and all good. That is our home, to get there is our

mission. Let us all try to scatter this Truth, broadcast it to all the world and help to redeem a dying world. God bless you.

IMMORTAL YOUTH.

(Condensed from an article by Annie Rix Militz, *in Mind*).

With most of us the love of life is innate in every normal creature that inhabits this earth; yet it is not life in the sense of succession of events, a mere existing or vegetating, but that upspringing, joyous living expressed in the exuberance of youth as it is merging into the maturity that tones it and preserves its beauty and strength, as wines are kept from century to century. This is the life that does not degenerate through selfishness, disease and ignorance, but is a perpetual epitome of the best of every epoch—the love and ideals of youth, the wisdom and practicality of middle age, the rest and assurance of advanced age; in short, the life that is happy. Happiness is life, and only the happy are really alive.

Youth is not a matter of years, but a state of mind, and the young in heart should manifest youthfulness of body, renewed eye-sight and hearing, grace of form, freedom of action and all the freshness and interest of a mind to whom the world is ever new. "He shall renew thy youth," is no idle promise, as many in the New Thought can testify.

The fountain of life after which Ponce de Leon so arduously searched does exist; but it is not an external fountain, nor are its waters a chemical combination of oxygen. Man's own inner nature is the fountain, and the living water that issues from it is Truth. The source of his youth lies in his believing—not in the "believing" that arises from sense-observation or mere "opinion," or blind "faith," but a believing that is based upon a knowledge of Principle—God. The first principle or truth for one to accept, in order to demonstrate in himself immortal youth, is that Youth is God. When we can accept the idea that youth, because universally and eternally good, is God, we are in a fair way to see that in order to be perfect, even as our Father in heaven is perfect, we must attain and perpetuate God—youthfulness in body, mind and soul.

The race outpictures the thoughts it has held about itself. How long the thought has been held that one is young only to a certain number of years, and that soon after he must begin the downward course that ends in death. He begins to provide for old age before he has reached his prime; and as the mile-posts of birthdays pass, he suggests to himself the different phases of weakness and degeneracy through which his father passed, instead of asserting himself and deciding what shall be his destiny in body as well as in affairs. But now we are changing all that. Statistics show that man's longevity increases. Youth knows no time. It lives in the eternal now. It does not dwell upon the mistakes and miseries of the past with withering remorse and bruising self-condemnation; neither is it attached to the joys of the past as if they would never come again. It knows and looks for the good of the present moment constantly, and this the secret of our quick recuperative ability.

Let us watch that no old age habits shall attach themselves to us. Truth keeps us young. Refusal to accept new presentations of Truth is degenerating, and he who would ever remain young must be tolerant toward all beliefs, and not too quick to decide as to whether he shall accept or reject what another believes to be the truth. So long as one does not show forth perfection, there is some truth which he is consciously or unconsciously rejecting. Yet it will come to him in some form for his acceptance.

As we are willing to accept the privileges that are presented us from year to year, through the discoveries and inspirations that are coming to the thinkers of our time, we shall be given more, until the whole earth shall begin to awaken from its night of unbelief, and men shall loosen their imagination from the chains of fear and ignorance, and through the power of Universal Love enter into the re-creations of the paradise of their youth, wherein there is never known old age nor death, but untold bliss forevermore.

Oh, could we but look 'neath the surface
Of lives that are rugged and bare,
We surely would find in the depths of the mind
The image of God resting there.

Nellie Dixon Hahn.

QUIZ MEETING.

Reform Christian Science Church, Wednesday evening, April 23, 1902:

Q. What is the meaning of the expression "All is Infinite Mind and its Infinite manifestation"? Does it mean that what we call matter is nothing, an illusion of the senses, or does it mean that matter is some form of spiritual manifestation?

A. O. McLaughlin. I can simply give my view of the matter. I think that there is only one substance in the universe, and I know of no better term for that than spirit. Therefore, this that we see is a manifestation of spirit, it is a form of spirit, it is flowing along, moving, because we can take science for that; it proves to us that any molecule of matter can be changed. You see it in one form and then you see it in another form. We can see the reasonableness of this. I think it is a manifestation of spirit.

Colonel Sabin. This term, "All is Infinite Mind and its Infinite manifestation," I think Mrs. Eddy's book is the only place where that is given in its broadest sense. Their theory is that all is mind. I think the better theory is that all is spirit. God is spirit. I do not know where we have authority for saying that all is mind, or that mind is spirit. God is all, God is Infinite Mind, God is spirit, infinite spirit. The meaning that all is God and His creation will cover this question.

Now, the question is, is that true. Of course it is true, because God is all, and God is spirit. Then everything is God and His spiritual manifestation. You take the human body. It is nothing but a body in name, passing on all the time. You have a body to-day. A year from now you do not have the same body; it has gone on; you have another body, and by to-morrow you will not have all the body that you have to-day. It is moving on like the river, a ceaseless flow. Creation is going on all the time. Of course it is a spiritual manifestation. All is God and His spiritual manifestation. You take the river; it is an illustration that we have given so often; it is flowing on; it is a river only in name, but it is going on. Infinite creation is going on all the time, passing out. All is God and His creations. There is no such thing as matter *per se*, in the sense that matter is something

other than a spiritual manifestation. It can't be, for God is all and His creation, spiritual manifestation is all. There is no room for so-called matter. But we term it matter in talking along this material way of speaking. We call it matter, but in reality there is no such thing as matter. That answers the question, according to my thought. Any other? No reply.

Q. The Bible tells us that God created the earth. Is it not material, matter, and is it not good?

Colonel Sabin. I think that question has been substantially answered in the question before. The earth is God's creation. But the earth itself is constantly changing. There is not anything in all the universe that is not constantly changing. Everything is in constant motion. You take the lightning's flash, and it always goes in a spiral. You take all forces, and it emanates from vibration, but it all comes from motion, from this so-called God-ether.

Q. In order to be healed what is necessary on the part of the patient?

Colonel Sabin. I would like to hear from somebody else on this.

A. O. McLaughlin. I would just state in answer to that question that it seems to me that the proper thing on the part of the patient is simply a willingness to be healed. If he simply says within his inner consciousness: "I am willing that I be perfect," realized by the power of God, I think that is all that is necessary on his part, because that is a step towards the work. Then the treatment will have its effect and will have it instantly.

Q. How would you treat a dumb animal, for instance a horse, for disease?

Colonel Sabin. That is a good question.

Mrs. McLaughlin. I should say that I would treat the horse with love, I love horses. I should recognize the power and manifestation of God in that horse, that God had made the horse, and made the horse perfect and beautiful and true, and I should expect a permanent manifestation in the horse.

Colonel Sabin. This is quite an important question, because it covers all treatments that you give to animal life. You can treat a bird, you can treat a dog, you can treat a cat, you can treat a plant, you can treat everything that has life in it. You

treat them all in the same way. It goes right back to these fundamental principles that we have been talking about, that all is good and its infinite manifestation. God is omnipresent life. Wherever you find life, it is God, for God is life. Then all life is God, and the part in your body that is called life is this breath of God; you are of that life, universal. You belong in God; you live, move and have your being in God. Therefore, if you want to treat anything that has life in it, what do you do? You declare the Truth. What is the Truth? The Truth is that that life, that spark of life, in that animal, whatever it may be, is of God and is eternal. There is no such thing as destroying life. Life can't be destroyed, not one particle of it. Life is God; and when you realize this Truth, the manifestation is shown forth in the perfection of that which you declare. Just like the healing of disease in a person. You declare life, you declare life is eternal; you realize that that life is of God and from God, what is the result? The disease, so called, is destroyed and harmony is restored. That is the manner of healing, it is the manner of healing everything that has life. There is only one way to heal, that is to heal by the omnipresent life of God, nothing but life. Eternal life makes eternal health and eternal perfection; and when you realize that, that is all there is in healing. The balance is manifested, it is the solution of your problem in Science. You state your problem and the healing, so called, is the solution.

Mrs. McLaughlin. I want to say something in regard to plants. We had during the winter in our room the roots of some wild violets, and those violets are now open. They had narrow pointed leaves, and when the leaves came out this spring, the shape of the leaves had entirely changed; they were round in form. I think that is due to the vibratory thought in the room.

Colonel Sabin. That is quite interesting.

Q. Did not God create our bodies for us? And are they not good?

Colonel Sabin. Of course God did create our bodies and our bodies are good, unless we let mortal mind dominate them, and then they are not very good for us. They will come up and say they are sick, and by and by they will want to die, pass out.

Q. Is everything that is good immortal?

Colonel Sabin. There is not but one thing that is good, and that is God. Our Saviour says that. Of course God is immortal. That is a short answer.

Q. If it be true that matter is nothing, can that fact be reduced to practice now? If not now, when?

Colonel Sabin. I think that has been given pretty well in the first answer. There is no matter. All is God and His creation. God is spirit. Everything that is created is spiritual manifestation. There is no such thing as matter in the sense that it is separate and apart from God. Any other answers to this?

Q. Is instantaneous healing possible?

Colonel Sabin. Now let us hear some experiences on that.

A. O. McLaughlin. I think there is no doubt that there has been enough testimony adduced in these various meetings here from time to time to prove that thoroughly. In many instances that have actually transpired the healing has been instantaneous. I remember one that directed my attention most strongly to this thought. That was several years ago, when I was student in a Western town. I became interested in meetings like this. There were a few people that had come out of the old thought and I met with them. In these meetings there were only about half a dozen in attendance. There was a lady came that had consumption. She wanted me to treat her. I did not know much about it, and I rather demurred. She insisted and I gave her a few treatments of perhaps a minute or two. I never saw the lady afterwards, but others told me that she desired very much to see me, that she had been cured of consumption. That was a fact that astonished me most, because I had no thought that it would affect anything. That impressed me most strongly. That is one instance that I know of.

Mrs. McLaughlin. I have had instances of instantaneous healing where the healing took place so quickly that it did not seem to me that I had time to form the healing thought. Oftener the healing has taken some little time to accomplish.

Colonel Sabin. Our Saviour has settled this question. He did it. He did it time and again. Whatever He did He said we could do. I sup-

pose I could recount hundreds of instances of instantaneous healings, some as quick as you could snap your finger, others in a few minutes. It is nothing unusual to have instantaneous healings. But instantaneous healings are the exception to the rule, apparently.

Now, I have found this to be true in my experience. Where a person has a disease that has been a long time coming on, according to material thought, it takes more time to destroy it, as a rule. There are exceptions to this rule. Sometimes they are healed at the first treatment, but those are the exceptions.

The first case that I remember of instantaneous healing was bringing a man to from a sunstroke down the river here, near Washington. He was healed within fifteen minutes. I remember a little child that was healed of the croup almost as quick as you could give him the thought; he turned over and was well. I knew a young man that was healed of erysipelas in a prayer perhaps two or three minutes long. I can recount hundreds of instances of instantaneous healings, and I think the time is coming when we will heal that way. But it seems that our Saviour could not do that all the time, nor the apostles. I think they all worked along the same general law that we do. I do not think that our Saviour ever did anything except by natural law. I do not think that the changing of the operations of nature was ever effected by Him or anybody else. I think that would be impossible. I think they are fixed laws. God works through fixed laws; they are unchangeable, and can't be changed. But you never will see how Scientific was everything our Saviour did until you have studied this Science. Then you will see more and more the Science of His work, and you will see how perfect it is. In the old way we thought He did everything He did because He was the Son of God and could do things that other people could not do, and that He gave this power to His disciples and that was the end of it. That is not true, in the sense that nobody else can do these things. Everybody can do them who will prepare themselves, because Jesus Christ told us so. He healed everything and raised the dead. I think the time is coming when we will raise the dead.

The way to overcome death, however, is not by

raising the dead. Death is as much a sin as fever; it is error. Succumbing to death is succumbing to error. They go down in sin because mortal mind says they have to die. Mortal mind is killing the world. The way we will overcome death is not by raising the dead, but by turning back towards eternal life. That is what Jesus Christ came to show us.

Captain Walker. I will tell an experience I had a few weeks ago of instantaneous healing. I used to be troubled very much with cramps in my feet and legs. I got cured of that by treating myself, and had not had it for a good many years. Here a few weeks ago I woke up in the night, and it seemed as if knives were running through my ankles and feet. It was so severe that I thought I could not stand it, and I just said "Go away," and it went away in less time than I spoke it. I just said "Go away," and that was the end of it, and I have not had anything of the kind since.

Q. Please explain how to demonstrate to get good sound sleep.

Colonel Sabin. This will be the last question to-night. It is a very pretty question and very practical.

Mrs. McLaughlin. I would demonstrate by sleeping. That is, I would go to sleep feeling that I was absolutely at rest in God, perfectly, and that there is no danger can possibly come near me during the night, that I have no danger, no sickness, no trouble, nor worry, or anything of that kind, and I can't help but sleep.

Colonel Sabin. Who else will answer? No response. I think I will give a little prayer on how to put yourself to sleep. When you lie down let this prayer go through your mind: "God does give me beautiful, healthful, restful, happy sleep. God does protect me and keep all so-called evil from me during the silent hours of the night, and I thank Him and I praise Him for this in the name of Jesus Christ, my Lord. Amen."

Now, I can lie down almost anywhere and say that little prayer, day or night, and go right to sleep. That is a good example. Try it. I think that we will close the questions to-night unless there are some others who want to talk.

Mrs. Norton. When I first came into this thought I was bothered in getting sleep. The

thought which I used was, "God covers me. He hides me as the waters cover the sea." In a few nights I could sleep soundly, and now there is nothing disturbs me.

Colonel Sabin. Get your mind on the thought that God covers you.

A gentleman. I have a notion which I wish to explain. My idea of death is that it is not an error, but a deliverance of the spirit from the body, the separation of the spirit from the body, and that it must come. A great many people look forward to that as a happy event, a relief, when they will be free from this body. Perhaps that is an opinion that many entertain besides myself. It may be in conflict with your ideas.

Colonel Sabin. It is in conflict with my ideas, but it is the general thought. I think the next NEWS LETTER will have that question pretty thoroughly answered. It will be out next Sunday. But we have not time to go into it here to-night. I do not believe that the road to eternal life is through this thing called death, right the opposite. I think if you want to go to God, God is eternal life, you have to turn around and go towards God, turn your back on the antipode. The antipode is death. If you want to go to a fire to warm your hands, you do not go out and face a cold blizzard. If you wanted darkness you would not go towards the sun to reach it. If you wanted light you would not go into a cellar and hide yourself. You have to have logic, you have to have common sense. The idea that you have to go through the hell of death to reach eternal life, is absurd. All you have to do is to understand these things. I do not believe in the necessity of death at all, and I never will until I see some common sense in it. God never created death. God is eternal life. He could not create anything opposite to Himself. Death is no part or parcel of God's creation. Death is nothing but a belief in mortal sickness. The apostle tells us that the last enemy that shall be destroyed is death. It is an error, a sin. I think it is a capital crime. It gets the most of us, any way. I do not intend for it to get me unless it has a hard tussle. I am going to be on the other side.

FUNDAMENTAL, BUDDHISTIC BELIEFS.

Formulated by Col. Henry S. Olcott, official head of the Theosophical Society, and approved on behalf of the Buddhists of Burmah, Ceylon and Chittagong, and accepted by those of Japan, are "included within the body of Northern Buddhism."

1. Buddhists are taught to show the same forbearance, toleration and brotherly love to all men without distinction, and an unswerving kindness towards the members of the animal kingdom.

2. The universe was evolved, not created; and its functions according to law, not according to the caprice of any god.

3. The truths upon which Buddhism are founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated Beings called Buddhas; the name Buddha signifying enlightenment.

4. The fourth teacher in the present kalpas was Sakya Muni or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historic personage, and his name was Siddarta Gautama.

5. Sakya Muni taught that ignorance produces desire; unsatisfied desire is the cause of re-birth, and re-birth the cause of sorrow. So to get rid of sorrow, therefore, it is necessary to escape re-birth, and to extinguish desire, it is necessary to destroy ignorance.

6. Ignorance fosters the belief that re-birth is a necessary thing. When ignorance is destroyed, the worthlessness of every re-birth, considered as an end in itself, is perceived as well as the paramount need of adopting a course of life by which the necessity of such repeated re-births can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

7. The dispensation of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought and destruction of desire for the lowest personal pleasures.

8. The desire to live being the cause of re-births, when that is extinguished, re-births cease, and the perfected individual attains by meditation the high-

est state of peace called Nirvana.

9. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four noble Truths, namely:

(a) The miseries of existence.
(b) The cause productive of miseries, which is the desire, ever renewed, of satisfying one's self without being able ever to secure that end.

(c) The destruction of that desire, or the estranging of one's self from it.

(d) The means of obtaining the destruction of desire. The means which he pointed out is called the Noble-Eight-fold Path, namely: Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Exertion, Right Remembrances, Right Meditation.

10. Right Meditation leads to spiritual enlightenment, or that development of the Buddha-like faculty which is latent in every man.

11. The essence of Buddhism as summed up by the Tathagata (Buddha) himself is:

To cease from sin.

To get virtue.

To purify the heart.

12. The universe is subject to a natural condition known as "Karma." The merits and demerits of a belief in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

13. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism, namely:

(a) Kill not.
(b) Steal not.
(c) Indulge in no forbidden pleasure.
(d) Lie not.
(e) Take no intoxicating or stupefying drug or liquor.

Five other precepts which are not here enumerated, should be observed by those who would attain, more quickly than the average layman, the release from misery and re-birth.

14. Buddhism discourages superstitious credulity. Gautama-Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should

believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accorded with reason.

In a dim-litten room

I saw a weaver plying at his loom

That ran as swiftly as an itinerant rhyme;

And lo! the workman at the loom was Time

Weaving the web of life.

'Twas parti-colored, wrought of Peace and Strife;

And through the warp thereof

Shot little golden threads of Joy and Love.

And one stood by whose eyes were brimmed with tears,

Poising the mighty shears

Wherewith, when seemed the weaver's will at ebb,

He cut the wondrous web.

Time weaves and weaves, and his dark brother, he

Will one day cut the web for you and me.

—Clinton Scollard in the Independent.

TAMPA, FLA., April 27, 1902.

Col. Oliver C. Sabin,

1800 Belmont avenue, Washington, D. C.

LOVING FRIEND: I have been a Christian from early childhood, but continually falling from grace and repenting as Christians of the old thought do; dissatisfied with myself and feeling within myself a divine something and which no church could explain to the satisfaction of my soul, I took up science, occult, and dabbled with everything on the market whereby to be enlightened, and my soul suffered much for want of the true light. While I learned from these books the laws governing all things, it did not give me the spirit as I desired; I rejected all, but in your book, "Christology," I find what I have been seeking for and my spirit is now at rest. God bless you and yours.

In love.

The earth is not the prison-house of a race condemned to be circumscribed during the first stage of its immortal career by the fearful curse of God, but it is the beautiful and appropriate scene of human endeavor and trial, of human aspiration and success, on which we are fully persuaded that the tenderest blessing of God's parental love is ever resting.—Charles C. Coe.

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In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

During the past month remarkable progress has been made in the way of circulating this Truth. Many thousands of leaflets have gone out, and also extra NEWS LETTERS, and the little book, "Christian Science, What It is and What It Does," has been liberally called for and sent out. We have one or two thousand copies on hand, and they should soon be exhausted. Let them go on their way and do the work.

The price of the leaflets is barely enough to cover the expenses of the postage, thirty-five cents a hundred, which makes them free to anybody who wants them, provided the one ordering them will pay the postage. We have an unlimited supply of the No. 5; the others are pretty well exhausted.

The price of the little book, "Christian Science, What It Is, and What It Does," is five cents a copy. If ordered to be sent to foreign countries two cents additional should be inclosed to pay the extra postage.

THE GERMAN BOOK.

The German book, at this writing, May 15, is all set up and in the hands of the proof reader, who will doubtless have it completed within a couple of days, and then it goes to the printer again for correction, the proofs will be sent to me for final correction; then the book will be electrotyped and ready for the press. Thereafter the work of turning them off will be very rapid. I presume it is safe to say that by the time this paper reaches the reader the German book will be ready for distribution.

The first edition will consist of ten thousand copies. This edition I want to see exhausted within a very short time. Those who have the means, and are so disposed, can send me ten cents a copy for the book, and that will pay for it to all places in the United States and Canada. If it is to be sent to other foreign countries two cents additional for postage should be added. Those who are unable to pay this, or any part of it, may send me the names of German families, who read German, either in this country or in foreign countries, and we will have the books sent to each address given, free of charge. That is a gift on our part and is to be paid for from the bounty which God gives to us for that purpose. Remember, that all should help all they can; this for their own good. I do not think it will make me any poorer if I send out ten thousand or twenty thousand copies of this book. I think God will give me additional money to pay for the expense of sending out the books and bless me besides. But I do not wish to have all the good things. I want others to enjoy these blessings, for as you sow you reap. Those who go into a church and throw into the basket a copper cent or a nickle when the expense requires them to put in ten cents, or twenty-five cents, do not know that they are simply dwarfing and destroying themselves. As you sow you reap. If you hand out niggardly, give out nig-

gardless, you will reap that kind of a crop, sure, always sure. Therefore, let every one do what they can. Remember that the widow's mite was even more acceptable than those who gave of their bounty, because it was all she had, and God blessed her in the giving. So it is with us. Let us give as our means justify, and not with a niggardly hand, but with a free, open, generous thought and God will return our blessings as we give.

THE BOOK CHRISTOLOGY.

The book "Christology" is now in its fifth edition, and is going out for the time of year quite rapidly, and if we consider that the book has been published less than a year, and consider the number of thousands of copies that have already been sent to every part of the earth, we can see that God's hand is in the circulation of the work. It is plain, it is comprehensive, it is very simple, it brings the Truth within the comprehension of all and teaches how to heal the sick from the study of this book. The price of the book has been reduced to one dollar. Any person can send one dollar and the book will be sent to them to any place within the United States or Canada. Those ordering the book sent to other foreign countries should add twelve cents for each book for additional postage.

Persons who wish to give these books away and help to Unchain the Truth, and want to do so without paying profit to anybody, can have ten books or their multiple, upon the following terms:

\$6.60 for each ten copies,

and I will pay the postage, or freight, or express charges, whichever may be the better way, and send them to any part of the earth, that is, to all countries within the postal union. In all parts of the United States I send them by express, where an express is in existence.

THE LAST COMMAND.

Remember what our Saviour told us in His last command. It was in substance, Preach my gospel to all the world, take it into all foreign places and countries and there teach it to all mankind, proclaim this blessed Truth and "these signs shall follow them that believe." The same command is upon us to-day. But with the power of printing we have the power to preach the gospel to every country on the face of the earth. Those who wish to help preach this gospel can send out these mediums of Truth and help broadcast it, throw out the life-line and let the world be redeemed from the error that is now engulfing it. God will bless us all as we live up to and enjoy the privileges which He has given us.

THE COMING VACATION.

The coming vacation is right here, will be upon you very soon after receiving this paper, and we ought to do all we can in this work before the hot season sets in. Let every one make a special effort to broadcast this Truth, and help to circulate this literature.

CLASS INSTRUCTION BY CORRESPONDENCE.

A large number have taken class instruction by correspondence during the last month, a larger number, perhaps, than in any month since its first introduction. None can take the higher work in this study of metaphysics except those who have taken the first course. It would be impossible to teach one the science of mathematics without first teaching him the multiplication table. If one should come to you to be taught mathematics, and you should set them to work in algebra, or geometry, or trigonometry to commence, it would be seen how absurd such an attempt would be. It is

just so in this metaphysical study. The underlying principles must be understood, you must understand how to heal the sick; and when you have been taught that and have received the realization, or the understanding of the Truth, as you will be asked to study and be supplied with full directions, then you are ready for the higher work.

It must be remembered always that the aim and object of all of God's communications through Jesus Christ, His Son, is to redeem man. He came to save man; to save him from the sins of past generations; to save him from death; from sorrow and turn him back to eternal life, to God the Father. That is the object and aim, TO FREE THE MAN. Our Saviour tells us, Ye shall know the truth, and the truth shall make you free. It is the Truth only which gives you freedom. Without the knowledge of the Truth you are always a slave; you are a slave to fear; you are a slave to want; you are a slave to disease; you are a slave to suffering; you are a slave to sorrow; you are nothing but a slave. And when you understand the Truth you are manumitted, as our precious Saviour says, Ye shall know the Truth and the Truth shall make you free.

It is to teach this Truth in the higher lessons that I am writing a book which is now almost ready for the press that enables one to march up this stairway of knowledge until we can reach the chambers of God Almighty's infinite love, but without the foundation work first taught along the primary lessons, one can't take that step, nor study the higher lessons. You can't go on; you will simply stay behind, for you can't do anything else.

We put the cost of this lesson course down to the limit of expense—five dollars for the entire course—simply to pay the clerical and other expenses. We thus are enabled to broadcast this truth and place it so that none shall be debarred from this blessed thought. Therefore, dear readers, those of you who have not yet taken this cor-

respondence course, this fundamental work of healing the sick, should immediately send for it, send to the Dean of the University, Prof. T. M. Cook, whose advertisement appears in this paper, and all things will be given to you properly.

God in His goodness does bless us all and give us wisdom and spiritual understanding; He broadens and widens our minds, and gives us more and more righteousness, and more and more holiness.

Lovingly,

Oliver E. Sabini

It is quite fair to say that one of the greatest of the greatest hindrances to the progress of Christianity, a sign of unfaith whenever it has appeared, has been the inhospitality of the church to the Christian idea in its fullness. There has seemed to be an inability, perhaps more than an unwillingness, to accept the gospel in its universality. The gospel has been obliged to force its way from age to age through some limitation or restriction, now of dogma, now of ecclesiasticism, now of mere tradition. I doubt not that at certain times narrowness of conception has resulted in intensity of but just reached the position, not yet established action. But the fact remains that the church has in the confessions, but a position from which it seems impossible to recede, namely, that of the acknowledgment of the absolute and equal right of every human being in the gospel of Jesus Christ. * * * It is doubtful if the church of any generation has allowed so large a section of the various Christianized communities to fall out of its grasp and away from its influence as the church of this generation has allowed. The estrangement, if not alienation, of the labor population of the Christian nations is chargeable in no slight degree to the unfaith of the church. Its action in this regard has shown no marks of timeliness, but has been slowly, unsympathetic and unbelieving. And the result of it is the transmission to another generation of a work of recovery, to be wrought out only in patience, in sympathy and in an enduring faith.—*President Tucker, in the Congregationalist.*

THE PROBLEM OF GOOD AND EVIL.

BY JANE W. YARNALL.

The question of the reality of evil has been, and still is one of the most stubbornly disputed claims of the orthodox world against the reasoning along metaphysical lines, ever since the dawn of the "New Thought" teaching.

In the older views regarding the problem of human existence, evil has been held as the greatest power over the lives and destiny of the race, and the greatest obstacle to a permanent reign of righteousness. The race belief in an evil power, and the orthodox dogma of a personal devil, have made such deep impressions upon the minds of the race, that much reasoning, discipline and perseverance are necessary to obliterate the falsity. How can it be accomplished, is the question? Surely no one *wishes* to believe that we as a race are under the dominion of an evil power that can bring only discord, distress, disease and disaster.

The *real* desire of every soul is for good, and good only; and by the study of principles that are eternal and Godly, and a consistent loyalty to such principles, we find that the power of evil is made null and void, and never *had* been endowed with power, only as man believed in and accepted its *seeming* reign as inevitable.

By using our God-derived reasoning powers in conjunction with the pure Gospel of the Christ (not the garbled teachings that have established so many man-made creeds, which are so varied and contradictory), but by carefully searching out the true spirit of the gospels, regardless of human opinion.

To begin the search with earnest, candid aspiration to *know*, and begin with the fundamental basis of man's being and origin as the perfect expression of the creative principle, which is God; and reason logically from cause to effect, and from effect to the secondary effect, we find the origin of that seeming power we call evil to be the work of the carnal nature of man in the Adam consciousness which sees only what is manifest on the objective plane, without any conception whatever of the higher spiritual plane on which no

such thing as evil is known. The Adam nature is the beginning of the soul's unfoldment.

When the breath of life was breathed into the form of flesh Adam became a living soul, in possession of a physical body by which he was able to express the exact degree of the soul's growth or unfoldment. His experience on the earth plane was to be his only teacher, according to the allegory, and he judged everything by the limitation of the senses; the sight, hearing, touch, taste, etc.

It should be understood that the story of Adam, of the creation and of the events that follow in the history of the race is but a type of man's experience in general; not only in the beginning, but through subsequent ages man has judged all things by sense evidence until he reaches a conception of a divine law that proves the senses unreliable until the human nature is born into the knowledge of the higher law.

Why are the senses unreliable? Because when uncontrolled by the understanding of a higher law, the individual soul judges solely by the changeable things on the objective plane, with no conception of principles that are eternal, from which the unchangeable law proceeds; and until the human soul perceives the higher law of being he gropes his way in ignorance and limitation, believing in more evil than good. He has no conception of the dominion bestowed upon him in his real higher spiritual self, which dominion the Adam nature *needs* to recognize before he can make it serve him to the utmost.

It must be remembered that dominion was not bestowed upon the man Adam by the creative power we call God, but was bestowed upon spiritual man, the image of God, which is the LORD God of the second chapter of Genesis; and the LORD God, or the law of First Cause forms a man out of the elements of earth and breathes into his nostrils the breath of life, and he becomes a living soul.

Life is God, and the breath of life is the God nature bestowed upon the living soul by the law of First Cause, or Lord God; and that living soul is left to acquire knowledge of all things by experience; and in his ignorance of his true self as the image and offspring of God the promptings of his higher nature or true self is generally unheeded until unfoldment begins.

Let us see what is possible for this living soul, which we are to understand is a type of every soul born into the objective world.

Notice: The image of God, the Genus Man, with a capital M, named the the Lord God, is endowed with every aspect and every power that is in God, or First Cause; and the representative man or living soul is endowed with *possibilities* to enjoy and manifest the same by unfoldment; and the unfoldment is slow or rapid in proportion to the states of consciousness and the aspiration of the soul to know truth.

Now, all the foregoing is but the prelude to what we desire to set forth regarding the origin or unreality of evil.

The imaging faculty of the soul is responsible for many appearances that we call evil. Very little has been said, written or known regarding the imaging faculty of man. The imagination has been given a place among the non-essentials, or even worse, the useless; meriting only contempt or ridicule, which is one of the greatest of mistakes. The imaging faculty of the soul is one of the grandest powers bestowed upon man; but it has not *always* been wisely exercised; and to the *unwise* exercise of that imaging power is due the origin of evil, as understood.

We read in Genesis that "The imaginations of the human heart are evil *continually*." Again it says: "The imagination of man is evil from his youth," and by the practice of this image-building process afflictions come upon them.

The human souls had for hundreds of years imagined all things to correspond to the limitations of the senses, and as a result of their ignorance their imaginings brought forth sorrow, misfortune and death. In their ignorance of the law of *Cause and Effect* they continued to imagine vain things until they were drowned in the great flood of error.

A great deal is said in the scriptures about the imaginations of the human heart. In Proverbs we read that "Deceit is in the heart of them that imagine evil." Are we not deceived continually by the imaginations of evil?

While one is ignorant of the *building quality* of the imaging faculty, he little dreams of the result of his imaginings, nor the harm he may do, nor

of the good he *might* do by training the imaging faculty to cultivate images of harmony.

What would one be with no power of imagination? Simply a cypher. The artist builds his most wonderful masterpieces in his inner consciousness first, often in the darkness, or with closed eyes. By his imagination he sees his grand conception in every detail of color and design, more perfectly, perhaps, than he will be able to produce it in visibility. So it is with the sculptor. His statue is clearly conceived in mind before he attempts to use a chisel upon it. The architect builds his massive temple in every detail, both interior and exterior, *mentally* before he even makes a drawing of his plan. So it is with the inventor. Every invention is a thing of the imagination before it is externalized; and what shall we say of those who imagine disease and danger on every hand and in every move? Surely the imagination of the heart is evil in such cases, and when the evil imaginings are manifest we call the evil a reality, but have no idea of it originating in our own mentality. We make a magnet of ourselves by our habits of thinking, and thus attract the invisible forces that produce such conditions, as correspond with our thinking.

One who depreciates his ability to accomplish the desire of his heart and gives voice as well as thought to the statement, "*I can't,*" or "*I don't know,*" will very likely fail. He images forth his failure in advance of his effort. One who believes he is born to misfortunes, and keeps the mental picture of misfortune and disaster in mind will rarely be disappointed. So it is with thoughts of poverty. To think and talk of being poor invites poverty. You fellowship with poverty every time you admit it. You fellowship with sickness every time you admit it. You fellowship with sickness whenever you admit its power to affect you. Little children are made restless, nervous and irritable by the unwise anxiety of the mother. No matter how well-meant the anxious care may be, it is no less detrimental to the child, as well as harrowing to the mother. We often hear it said that "*Thoughts are things.*" Perhaps it would be more logical to say *thoughts are forces*, which is a fact we are proving daily. It has been very wisely said that we "*miscreate our own evils.*" Another

says: "All that we are is the result of what we have thought," but we better modify that statement by adding, or by allowing ourselves to become negative to outer influences. Even then we are responsible in the fact that we have not made Truth our refuge.

We must understand that ignorance is no protection against results.

We base our argument against the reality of evil upon the fact that it has no principle back of it; and we destroy it and its effect by hurling the truth that is born of the eternal principle Good upon it. TRUTH is our only weapon of warfare, and TRUTH is indestructible. TRUTH is not a carnal weapon, but as Paul said: "It is mighty to the pulling down of strongholds."

Supposing that we in our ignorance have been in the habit of creating mental images that have brought forth pain, disease, poverty, discord and death, what are we to do about it? Repent, of course. To repent means to turn about, forsake the false and unrighteous way, and know that by so doing the kingdom of harmony is at hand right here. The result will be an undoing of the evil, and establishing harmony in its place.

The image building faculty (or imagination, if you choose) is far more potent in results when turned in the right direction than in its contemplation of evil and disaster; besides which, it is a faculty all possess. To refuse to recognize the immoral and depraved habits in friend and neighbor, and enlarge upon the better traits, both mentally and by voicing the better side, is to soon or late cause the unrighteous one to forsake his unrighteousness. The Prophet Isaiah has said: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The ways of mortality are error ways and are the ways of death, while the way of the law (Lord) is the way of life and peace.

The self idea is the important item for all to set out with. As long as man believes himself to be flesh and blood, the imaginations of his heart will be evil continually; but let him forsake that un-

righteous thought and know that he is not flesh and blood, and that all are children of the Most High in their essential being, and he will cease to imagine evil. The soul that knows himself will know that he is the offspring of the one creative power that could never create anything that is not good; and the law that proceeds from that creative principle is of necessity good, and only good continually; ever in action, and ever ready to make manifest the good conditions we image forth in thought and meditation.

We can image forth health by dwelling upon the thought that health is omnipresent until it becomes a reality. Health is God, and because God is omnipresent, health is omnipresent, of course. Whatever we desire to realize and make manifest that is of God, think of it and try to realize that it is omnipresent; imagine it as a present reality.

The Master said: "What things soever ye desire when ye pray, believe ye have them and ye shall have them." Let it be wisdom, love, peace, joy, health, strength, ability, judgment or Life, Life, Life; believe you have it, for all are omnipresent; all are included in the various and numerous aspects that constitute the eternal creative principle we call God; and all we have to do is to realize it, live in harmony with it and claim it as our inheritance.

Are we afraid to claim it? Not if we have ceased to imagine evil.

A thread of Law runs through thy prayer,
Stronger than iron cables are.
And Love and Longing, towards its goal,
Are pilots sweet to guide the Soul.

—D. A. Wasson...

"Each act is destined to be felt sooner or later by the individual from whom it went forth, either agreeably or painfully, according to the motive which prompted it."—Exchange.

Recreation is intended for the mind as whetting is to the scythe. He, therefore, that spends his whole time in recreation is ever whetting, never mowing; and he that always toils and never recreates is always mowing, never whetting.

—Bishop Hall.

IMMORTALITY.

FRANCIS E. MASON.

"Is immortality conditional?" is a question often asked, and to which we reply:

If immortality is a fact, it is a fact for every creature, irrespective of what occurs in that individual's life. If immortality is a natural law, nothing can ever vitiate that law, and hence all must be immortal.

There are those who contend that immortality is a question of attainment; that immortality belongs only to those who win it.

Assuming that the physical life is in opposition to the divine, it might seem that it is necessary to lay hold of some of the divine elements or attributes in order to secure the right to live under a divine sense of being. But, on the other hand, it can not be assumed that man is a totally physical creature, with no degree of spiritual nature. If it were so, I would agree that immortality is absolutely an attainment.

Man is by nature divine, irrespective of the overwhelming testimony to his physical character. So we must agree that even though the divine element in man is reduced to the minimum, by the preponderance of a physical estimation of life, still that divine spark must be subject to divine law, and could never be totally smothered. If there is one iota of divinity in man, the individual could in no wise be deprived of his inherent right to all that obtains under divine law. Hence his fundamental right to immortality.

In point of fact, all creatures and all things are divine, for there is but one legitimate basis of life and of being. The human physical sense of life is not a part of the divine plan of life, but purely an innovation upon the divine, existing only so long as the human sense of life obtains in the individual. In other words, the physical sense of life obtains merely because the divine does not. When the divine is developed, the human sense of life disappears.

As to how long a person might live under a physical sense of life, that is conditioned by the tenacity of the human estimation of life or human thought; for the human thought is the creative

agent of human things. So long as a person agrees with himself that he is a physical creature, so long *must* the physical force of life be kept up, be it one year or one million years; for neither time nor evolution has aught to do with the working out of man's salvation. Time is merely the measure of man's ignorance, and evolution is the record of his failure. The cosmic law that like produces like carries out the logic that so long as a man believes he is physical, that length of time will he manifest a physical expression. Physicality leaves off only when spirituality commences.

There is a legitimate way of overcoming the flesh, but there is no way of getting off the physical basis by any of the methods now employed by man. You can not get rid of the flesh by dying, for the flesh is the result of fleshly thought, and so long as the nature obtains the flesh will continue to exist; for things must conform to the thought that is back of them, or else external nature would not be in accord with the internal life. There can be no conflict between the outward and the inward—phenomenon and noumenon. It is imperative that they must be compatible. Thought and things must agree.

Paul distinctly says: "Ye are not in the flesh *if* so be the Spirit of God dwell in you," clearly proving that the only antidote for the flesh is the Spirit of God; and for this reason some contend that the one who has not the Spirit of God, when he dies, is not entitled to immortality, hence he suffers annihilation. The physical dependence being withdrawn, and there being no divine relation, the individual is simply blotted out.

Now this is good logic, providing an individual could be utterly destitute of divinity; but this is not so. And it would be true if the individual actually died; but there is no death. Life can not end in non-life, or the opposite of itself. If life could end in the exact opposite to itself, where would be the stability of the universe? What dependence could we place upon anything in the vast universe?

There is no logic on this earth that could make death a fact, for things must stand sponsor for themselves; and life ends only in life. In life there can be no elements save those of life. Life means life, and nothing but life. You might as

well argue that nadir could ultimately become the zenith, as to assume that life can reach its opposite conclusion.

This argument can not be denied, and ought to forever settle the fact that because a man lives he will always live.

Immortality is a cosmic fact, for logic bears it out. It needs no proof, for it is a self-evident proposition, and you can not get back of logic. It is the only criterion of truth. It is not necessary to live through eternity to prove immortality. Every individual must ever live, from the predictive fact that he is alive. If life could end in other than life, it would be a kingdom divided against itself.

So of the fact of immortality there is no question. Because we do live, we shall continue to live forever.

But this fact does not decide how or where we shall live; it merely proves immortality of individuality.

What shall be the state of our environment and with what kind of bodies shall we be identified?

Man is not a phantom, and the world is not chimerical. Both are facts. Man will always have a body, and he will always live in a world of tangible phenomena.

The condition of his body and the state of his environment will be exactly in accord with the status of his thoughts. As a man thinketh concerning himself, so must he always be.

No one sets the limit to man's excellency of embodiment. Nature has never interpreted man. She never will. She makes a God standard for every creature who is capable of interpreting it in his own person. The one who does not, necessarily takes a subordinate position thereto, and is a lesser creature. But it is not nature's fault, but lack of ability in the individual. God is always a myth until He is a man.

To the individual who has the God elements within himself, nature has bequeathed the right to pose as the God of the universe. But she does not object to man being a savage if he thinks he is one. The individual himself elects, nature merely equips.

Something must forever support and sustain every individual. In this life we have to be sup-

ported and sustained. Clothes, food, shelter, are imperative demands made upon us, and if we lack these things, we suffer accordingly.

In this world it seems to be the common law that each should support himself under penalty of misery, woe and humiliation; so we all hustle in our respective ways to defeat the ravages of these unwelcome things. Money is the recognized medium through which we defend ourselves against these discords. Money represents our concentrated efforts. It is the measure of our labor, and we must have it in order to live comfortably in this world; the one who has not it, is in distress and want and misery.

There is a *condition*, you see, to the enjoyment of life here—to the harmony of life here. Comfort comes with money. Misery comes without it. I don't say that happiness always comes with money, but comfort certainly does.

Now mark you: Money goes in this world only, or in this phase of life, and it stands to reason if a person departs from this life, where money is the main agent of comfort, and enters upon another phase of life, he must have something to sustain himself there, to insure his comfort and peace. You have to change your legal tender if you go to Europe.

In the spiritual domain money does not obtain, but its equivalent must. There must be something genuine of which money is the human counterfeit. There must be some universal legal tender to take the place of the physical, local legal tender we call money. Jesus knew this when He said: "What shall a man give in exchange for his soul?" "Though he gain the whole world, what shall it profit him?" And He meant just what we mean, and what we are trying to show—that the man in this life whose whole dependence is based upon money, when he enters into another phase of existence, will have nothing to sustain him. There is but one conclusion, and that is he will find himself in a state of utter impoverishment. He will be a pauper, for he will have no means of support, and that is what constitutes a pauper. From this standpoint, immortality is not desirable, or at least it will be a hard thing to endure, until the individual sees his error and spiritually redeems himself.

It is a mistake to suppose there is some being up in the sky patiently waiting for us to die in order to spiritually support us. He isn't doing it now, and He won't hereafter. The individual must work out his own salvation. God helps those who help themselves. You can rest assured that God is not foolish enough to give us by free grant that which we are too shiftless or ignorant to possess. To do so would be to place a premium on ignorance.

Unless every individual lays hold of some of the higher legal tenders which belong to the spiritual domain, he will find himself a pauper somewhere. Knowing this, Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." He knew that where dependence on money was the magnet of the soul, it would be hard to divert the thought to dependence upon other and higher resources, such as the divine and spiritual.

Money is purely of local value, and the fashion of this world passeth away. There are universal values, and it is imperative that we lay hold of some of them, or we shall find ourselves in a state of destitution some time. Now while immortality is a fact, the nature of our future life is conditioned by the character of our thoughts. We can not go into our pockets in the spiritual life, for we shall have no pockets; so we shall be obliged to go into our minds; and if the mind is empty, what shall we do? When all the physical supports are removed, upon what shall we depend? A mind destitute of spiritual attributes could project no kingdom of heaven.

The figures of Adam and Jesus tell the story better than I can. Adam had an Eden and couldn't keep it, and he became an exile and a nomad. He lost his paradise.

Jesus was a man of sorrows and acquainted with grief, yet He overcame them all to inherit the joy of God. He ascended above them all to forever live a life of peace and perfection, for when He withdrew from this nether world, He severed all His relations therewith, and has never and will never return again. He simply rose above it.

Now there was something in Adam's life that prevented him from keeping his Eden when he had it; and there was something in Jesus' life that

enabled Him to conquer the world, the flesh and the devil. I say "something" in the lives of each that wrought the changes. Some will contend that it was the hand of God in both cases; that God caused the banishment of Adam and consummated the resurrection of Jesus. If this is true, God was the special friend of Jesus and the particular foe of Adam. He hindered Adam and assisted Jesus, which is neither just nor generous, and would unfit Him to be God.

If the only object God had was to show to the world a perfect man, and if God alone had the manipulation of man, He could just as well have made Adam His viceregent or spiritual ambassador, as to have waited four thousand years to crown the Galilean. He could have had no logical cause for waiting. We see at once that it was personal effort that made the man Jesus what He was, and not a divine manipulation, or else the Nazarene was merely an automaton.

Now, the fact is, Adam represents a man—*any man* who fails to lay hold of the divine legal tenders, and who, because he has them not, can not sustain his right to Eden, hence is compelled to let go of it and become a wanderer. Adam was stripped and naked, figuratively, because he had none of the divine ideas with which to clothe himself.

Jesus became a spiritual king, crowned with power and glory, because He possessed the universal legal tenders which passed current everywhere. He laid up no treasures on earth, but in heaven, and they served Him when and where the earthly legal tenders were of no avail.

The Eden of God's celestial kingdom is the omnipresent bounty of Spirit. Because we do not possess the divine legal tenders, we are exiled from this Eden. And to prove this assumption, we even now reckon ourselves the progeny of Adam. We must be in the Adam state, because we are in exile from that Eden of spiritual paradise. Jesus Christ is the way out of this maze of flesh. We must lay hold of the spiritual treasures, that we may enjoy the right to enter into the spiritual domain of happiness. The treasury of the Lord and the treasury of the world are different. One is local, the other universal. The scope of one is finite, the other infinite.

I hold that every one will live forever, but life in the future must be conditioned by the mental status of the individual.

Money secures comfort, or purchases it here in a measure. But the legal tenders of God (and they pass here, as well as hereafter) are love, kindness, goodness, purity; and the one who fails to possess these will live in a state of impoverishment until he changes his thoughts and seeks the kingdom of God.

While immortality is a cosmic fact, the harmony and peace of hereafter are contingent upon securing those elements of divinity which defend the individual against the trespass of everything of a disagreeable nature.

Progressive sanctification is the order of life. There will never come a time when the individual will be denied the chance to improve, and what we do not gain here we will gain hereafter, but it is folly to postpone the transformation, for so long as we ignore the higher we shall suffer the penalty in pain, discord and death. It is only in the kingdom of God that these things do not obtain.—*Dominion*.

I wish to express through the columns of THE NEWS LETTER my thanks for the many expressions of kindly appreciation of my contributions to that periodical, from the friends and readers of the magazine, as the demands upon my time are such as to make it quite out of the question to acknowledge all such letters individually, as much as I appreciate them; therefore, I trust each one will accept this as a personal acknowledgment.

JANE W. MARNALL.

Thoughts of strength both build from within and attract from without. Thoughts of weakness actualize weakness from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure.—*Trine*.

Rev. Francis E. Mason touches on a tender spot in this theory when he says: "The nearer you are to the cause, the more vivid the effect. If God is the cause of sickness and pain, evil and grief, the nearer to God you are, the sicker you will be."

AN INFORMAL PRAYER.

"The proper way for man to pray,"

Said Deacon Lemuel Keys,

"And the only proper attitude,

Is down upon his knees."

"No; I should say the way to pray,"

Said Reverend Doctor Wise,

"Is standing straight, with outstretched arms,

And rapt and upturned eyes."

"Oh, no, no, no," said Elder Slow;

"Such posture is too proud.

"A man should pray with eyes fast closed

And head contritely bowed."

"It seems to me his hands should be

Austerely clasped in front,

With both thumbs pointed towards the ground."

Said Reverend Doctor Hunt.

"Last year I fell in Hodgkin's well

Head first," said Cyrus Brown,—

"With both my heels a-sticking up,

My head a-pintin' down;

And I made a prayer right then and there—

Best prayer I ever said—

The prayinest prayer I ever prayed,

A-standin' on my head." —*Anon.*

If you want to live, take life with you wherever you go; if you want to live young, dwell in the harmonies of every place and sing this little song for every inharmony that appears in your line of vision: Pass it by. Pass by every inharmony in every place and send out a thought of just the reverse, or any harmony you may please. Then you will surround yourself with a magnetic aura of joy and peace, and make yourself a non-conductor of every kind of ill. He that heareth the word of truth and knoweth it cometh from Infinite Love, is "passed from death unto life; hath everlasting life." And everlasting life is everlasting youth.—*Mabel Gifford, in Occult Review.*

It is the life of every day from which elements of a better life must come. There is not a thought or feeling, not an act of beauty or utility, whereof man is capable, but will find complete expression in the simplest, most ordinary life.

—*Maurice Maeterlinck.*

Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, May 11, 1902.

These lectures, I will state for the benefit of any strangers that may be with us, have been a series of teachings how to heal the sick and have been continued for the last fourteen or fifteen weeks. We naturally take up the threads here and there this afternoon that have been dropped on account of time, a filling out, as it were, giving some of the practical ideas which all ought to know. The wondrous fact is true that God does heal the sick in answer to the prayer of man through and in the name of Jesus Christ. That is our religious belief, that is our philosophy, that is our practice, and that is what we are demonstrating. It is a source of inexpressible pleasure to me to know that hundreds have been taught how to heal the sick in this city through these lectures. As singular as it may be, this is the only organization that I know of in all the world that gives this doctrine free to all mankind. Jesus Christ came preaching His gospel, He taught it free, and it went out free to all the world. But wherever man has attempted to corner a religion for purposes either of power, or honor, or money have always developed selfishness, cruelty unspeakable, and a dissipated condition of morals. You will find that true universally wherever you find the history of any person or persons who claim to dominate a religion, or who set up for themselves more power than belongs to their fellow. Such claimants have always invariably gone back to one plan or plane, that is of selfishness, cruelty, wickedness and debauchery. It is not necessary for me to go on and give the details of what churches the world has known, or what religions have been developed along these lines. The historian can very readily recall them.

We are teaching a religion that is free. God created all of us equal. The humblest one of His children had the same power, the same dominion as the greatest, and if they had or did improve their opportunities, each one would have the same power as his brother. If one to-day is a better healer than another it is because he has studied his lesson better. You must ever bear in mind that all of this religion of God and His intercourse with

man comes through scientific—absolutely scientific methods—scientific rules, because God is a fixture. For all eternity, from the beginning that never was to the end that never will be, there never could be an iota of change in the great God our Father. Therefore everything that He ever did to man has come through fixed, invariable and unchangeable rules; and if God ever did, through man, heal the sick, that law and that principle is the same to-day as it was when such healing was done.

The only reason why the church lost its power to heal during the days of Constantine was that he married, so to speak, the church and state, and wherever religion is mixed up with the carnal affairs of life, in which the scramble for offices is had through material mind, religion always gets the worst of it, and carnal mind gets into the saddle. Then was dissipated this simplicity of religion. Here was the pagan world, Constantine introduced pagan rites and pagan ceremonies into the Christian Church, in order to make the people take up with Christianity more readily, as he thought necessary in that day and age; that is the reason we have so many relics of paganism in certain churches to-day.

I do not say there is any harm in them, but where the form is worshipped instead of the spirit, of course there is no religion in that. I say we must ever keep these things in our minds, and never forget for a moment that all that God does, He does in accordance with scientific rules and fixed laws.

I thought this afternoon that I would take up a few practical questions that will be necessary for you to know, that is, those of you who are healing the sick, and you all will be healing the sick by and by, and not only you, but all the Christian people of this whole world. If it be a fact that God does heal the sick through His own methods, and has given that method to man, then it will be but a very short time until all the Christian churches will take it up; they have to do it. They will gladly do it, when they are convinced. The ministerial associations are the slowest to adopt anything of this kind, because they all have their confessions of faith blocked out and they have to follow in the lines laid down in them. There was a very excellent Methodist preacher in this city told me that

he would not believe in this divine healing if he knew it was so. I have a very dear lady acquaintance who lives in the West. She wrote me that she did not know, God might heal the sick, but she believed it was wrong for people to try to be healed in that way. The idea is prevalent that God chasteneth those whom He loves. What an absurd theory that is! Suppose that I have a child and I love it better than anything else in the world, and in order to show my love for that child I get a club and beat him regularly every day, what kind of a brutal idea is that? God comes down, according to the theory of theology, and swoops the babe from the mother's arms and carries it off to death. God gets the credit of robbing that mother of her child because He loves the mother. Now, that is all wrong. You must know forever and ever that God is love, God is unchangeable love. Furthermore, God is life, God is unchangeable life; and all death and all misery and all sin, are but the fruits of man's own conduct, absolutely. God is life, and if we were made in His image and likeness, as the Bible tells us, we should be life, should not we? Then if we want to go to God, do we have to go through death to reach Him? We go towards life, if we want to go to God. Keep these thoughts in view and know that whenever there is anything wrong, or anything is sorrowful, or anything is out of harmony with perfect love, know that God is not the Author of that, but that God is good, and all good comes from the Father.

Often I am asked the question what one can pray for. I reply that you can pray for all that is good, and all that is good is yours. So you do not have to question what to pray for. Pray for everything that is good, and everything that is good is yours.

The question comes up often in our healing and intercourse with people: "Why can't you heal the sick as Jesus Christ did, instantaneously and by speaking the word?" We do sometimes. But you must remember that Jesus Christ was the perfect Son of God, who never sinned. He was perfect and His realization was absolute. We heal precisely as He did; the rule that He healed by is exactly the rule that we heal by, but He had the perfect realization; and when He spoke the Word it went forth with the perfect understanding, and

He had instantaneous results. We are told, however, that when He went down to His own place He did not do many mighty works, because of the general unbelief in the community. Now, I will illustrate that. Suppose one of our prominent men here in Washington is taken sick. They will employ from three to ten doctors. They will hold a consultation over him two or three times a day, take his temperature and feel of his pulse, and look at his tongue, go out and write a statement: "Very low;" the doctors do not give any hope of final recovery. He may not have anything the matter of him to start with. I will make it as strong as that, but let the doctors' bulletins become bluer and bluer, and what is the result? All the world can't save that man, because everybody's thought is that he must die.

You have all read the details of this case in France during the French Revolution, when some students got a criminal, or a person condemned as a criminal under the sentence of death to execute in the interests of science. They took the person into a room, the students assembled together and discussed what the different modes of death and the kind of death they would put him to. It was finally decided by a vote to bleed him to death. They then tied a bandage around the condemned one's eyes, so that he could not see, put him on a chair and strapped him down, scratched a place in his neck, they had a little blood warm water right there, it ran down over and from his neck: he heard it running down, trickling into the basin below him. Every once in a while they would feel off his pulse, and say he was getting weaker and could not last much longer. They kept on that way until the man actually died, showing that the effect of the mortal mind upon the mind of another is conclusive. They killed him as quick as actually bleeding him to death. That is one reason why we can't always have instantaneous healings, that is one reason why we do not heal sometimes at all. You take President McKinley's case. He passed out in spite of everything Science could do, because everybody's mind said that gangrene was certain death, and when they found that he had gangrene they thought that that was the end. Material mind pronounced death and he collapsed. Before that there never was a person recovered

more rapidly, but when the thought of gangrene had permeated the public mind and everybody thought there was no help for him, he died, and he died very quick.

This week my butler came to me. He had cut his finger. It was bleeding quite seriously, he thought. I gave him the thought and the word, the bleeding stopped and the finger never was sore. I have done that time and again, but you can't do it always. I can't. I think the time will come when we will do it always. I can never speak the word unless I am moved by the inner consciousness that it must be spoken, and when it is spoken there never has been a time that it failed to heal. I have no doubt but that this is the experience of all of you who have been practicing this healing, to have cases of instantaneous healing time and again. It may not have been a serious case; it may have been nothing but a headache; it may have been nothing but a fall from a chair, and they thought that the head was broken or the back was broken. I know of a lady who was standing on a box at a window, trying to fix something and she forgot that she was standing on a box, and she stepped back and fell. Her first thought was that she was killed, her next thought was that she was not hurt, that God was her life and her strength, and that realization destroyed the in-harmony. Whenever the Truth confronts error it destroys it. If you can confront it perfectly, then you have no more trouble with it; it destroys it.

The next thought I want to mention this afternoon is that there must be absolute honesty, not only on the part of the divine operator, or healer, or whatever you may call him, but also on the part of the patient. The patient must be honest in this, that he must desire to be healed, willing that God shall heal him. I am often asked, and I expect my experience is the experience of every one: "Is it necessary for me to have faith before I can be cured?" Certainly not. How could you have faith in anything that you did not know anything about? It would be just as sensible for me to say, if you came to me and wanted to study mathematics, and I should say you have got to understand geometry before I take you up. In other words, I have got to make you a past master in mathematics before I commence to teach you the

multiplication table. Would not that be absurd? Perfectly absurd? The patient must be anxious to be healed and willing that God shall do the work. My experience in this is doubtless the experience of a number in this audience. Wives will come to us and want us to reclaim a drunken husband, or a mother a wayward son, who does not believe in this God-healing and will not have anything to do with it. The wife or mother believe in it and are anxious to extend this helping hand. Now, if a person is able to make up his mind and consent to this healing, my practice is that I will take the case, if he consents. But if he does not consent, I will have nothing to do with it, for two reasons. The first is, you will fail as often, if not oftener than you succeed; in the second place, those who do not want God to heal them, I do not want to have anything to do with, in the matter of healing. Throw out your life line, and if they grab it let them have the buoy, and if there are those who won't reach out the hand and take hold, you have done your duty—throw out the life line—let them go. That is all; we can't do any other way.

Now, as to the honesty of the healer. You must remember that God never works with impure instruments, and when you come into this thought: you have everything that induces you to live a pure, righteous and upright life, everything. You have health, you have happiness, you have perfect harmony surrounding you, perfect harmony, perfect peace from the morning to the night, not only in your spiritual affairs, but in your physical affairs and affairs of the world. In other words, you are emancipated, relieved from all care and worry, all sickness, if you live the life. If you stumble and fall and commit a sin, you go down, because there never was a sin committed but what it must be punished. Sin is the punisher of its own self. As you sow you reap. Now, suppose, for instance, some man would come to me to put up a scheme, say: "We have a chance here to go into speculation; we can get some stock that is worth three cents on the dollar; we can run it up to one dollar and a half." What kind of a Christian would I be to go into a scheme like that, to sell stocks for one dollar and fifty cents when they were worth only three cents? What would be the result? In-

stead of God filling my coffers with everything that I want in every conceivable way, I would be back on the material plane. I would begin to scheme and work and strive, I would begin to sweat for what? For bread. The beautiful thought that Jesus gave was consider the birds. They do not worry. You never heard a bird talking and saying, "I do not know what I am going to do for to-morrow, and really I am afraid next winter is going to be a hard, cold winter, and I will get nothing to eat." Do you think any of God's birds talk that way? They are the examples you are to follow. If you have enough now, thank God for it; if you have not enough, know that God does give it to you, and it will surely come, as sure as you live. You must live the life, be honest and upright and pure in heart. Let love dominate you. You remember our brother reading that beautiful chapter on loving your brother and loving God. Let love dominate your life.

Now, there is one thought more that I want to give you a few points on. That is this question of fear. Of all the tyrants in all the world fear is the greatest. The fear of sickness, the fear of sin, the fear of inharmonies of every kind and character, is what destroys the race. The fear of death is the cause of every one's dying. Fear of sickness is the universal cause of all sickness.

Remember that there is only one thing that cures fear. **PERFECT LOVE CASTETH OUT FEAR.** God Almighty's love is the panacea. If you have an enemy that wants your life, that wants your property, that wants to destroy you, that wants to slander you or abuse you in any form or manner, instead of being afraid, love him, sit down in your consciousness, affirm in your consciousness that I do love him. Suppose that John Smith, that much abused and much praised man, was to get mad at me and wanted to hurt me or injure me, would I go to a justice of the peace and swear out a warrant for him? Not at all. Would I go to him and threaten him: "If you do this, I will take a revolver and shoot you?" No. Would I go to him and threaten if he did so and so I would lick him? Not at all. What would I do? I would sit down in my room or home, my consciousness, go into my closet, inner communion, and would affirm that in my heart "I love John Smith; I love him; I

love him; he is God's perfect child; he lives, moves and has his being in God, and nothing but perfect love controls him, and he loves me. God knows you do love me, and you can't do anything except with love." What is the result? If John Smith does not come to see you he will hunt for you and the next time he sees you he will say, "Here is my hand." That is the way to conquer John Smith. The beautiful love of God is the conqueror of this material mind.

Here is a vicious dog, that wants to bite you, and you have not but an instant, throw the love at him; affirm, "You are God's dog, your love is direct from God, and your heart is filled with love; I love you and you love me; and you can't hurt me." What is the result? The dog will love you; he will kiss your hand, instead of wanting to bite you.

If you have a balky horse, instead of pounding him with clubs and sticks and ropes and chains, as we often see, affirm that God is love, God's love dominates you, you love to work, and you can't help it. What will be the result? The horse will pull the load up the hill and never object.

Remember that love drives out fear; it is the only thing that does destroy it. When your heart is filled with love, a thousand can fall at your side and ten thousand at your right hand, but no harm can come to you. You dwell in the secret place of the Most High and abide under the shadow of the Almighty. God is your refuge and your fortress, and you can have no fear. You simply trust, trust perfectly, your trust is perfect, and then you can't sin, because you do not want to sin, you can't afford to sin. The only thing that makes people sin is because they think they can afford to sin. People who are led by carnal mind will say, Let us go out and have a good time, and they are ready to do the works of mortal mind, they are ready to do whatever comes up; they suffer, for they reap as they sow. Have your mind filled with love and it will lead back to God, from whence you came.

One other subject, which is so intensely practical that I want to give you an idea on it, that is, how to treat a baby. Now, for instance, Sallie Smith has a baby. I was woke up last night to receive a telegram from the mother of a baby out in a West-

ern state that was sick with pneumonia. How did I treat that baby? I treated the baby through the mind of the mother. Treat a baby in this way. You, Sallie Smith, must know that you are the image and likeness of God, that you and your baby both live in God, have your beings in God, therefore you are perfect in God. Affirm through the mother the baby's perfection in God Almighty's love. Always treat a baby through the mother. I make that practice for all children under the age of ten years. If a person is an imbecile, a *non compos mentis*, I treat the same way.

A young fellow out in California about twenty-seven years old was supposed by mortal mind to be an imbecile. His mother was poor, I did not have anybody to hire to treat him. So I treated him myself. In six or seven months she wrote to me that he had got so that he could read my NEWS LETTER and my books, and that he treated himself twice a day regularly, and I was happy to hear it.

God's power heals everything. But in order to reach these *non compos*, or infants, treat them through the one having control. If the grandmother has control, treat through her. If the father, or any body else, has control, treat through him. You must treat through the one having control, who usually is the mother.

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude; in scorn
For miserable aims that end with self;
In thoughts sublime that pierce the night like stars,
And in their mild persistence urge man's search
To vaster issues.

—George Elliot.

It is not enough to shut out all discouraging, worrying, devitalizing thought, to control the pessimistic outbursts that poison the system, to cease speaking of our ailments, real or imaginary; we must get on to a new plane of thought. We must believe in happiness and health, not for others only, but for ourselves as well. If we live in this belief, if we think health and happiness, and talk them, we shall make them ours.

MENTAL ATMOSPHERES.

(Rev. Henry Frank, in *The Metaphysical Magazine*).

Guard the atmosphere that envelopes you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive we control the currents and suffer such only to enter into our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enervates and discourages. Each sound thrummed upon the great Harp of Life—the jangling voices of the street, the whirl of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of earth—emits a vibration that polarizes the forces which constitute and quicken the essence of our being. Shun those influences that deplete, welcome those that conserve. Avoid the Growler and the Grumbler as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whosoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path. Cultivate whatsoever inspires confidence and courage and spreads confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee what belittles and demeans you as you would the fang of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong, cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day vibrating with electric energy.

THE PATH TER GLORY.

QUIZ MEETING.

Ole Josiah wuz a Millerite, he thought the world
 had run
 Its race clear ter the finish—the end it sure had
 come.
 So he spent his time a prayin', an' fittin' on o'
 robes,
 Ter go skootin' up ter glory with the Millerites in
 droves.

While Josiah was a prayin', his neighbors made
 their hay.
 While he was tryin' snow-white robes, they rolled
 mortgages away.
 But Josiah said the time ter reap, the time ter
 plant an' sow
 Had passed away forever, an' upward he would
 go.

The day thet they had figgered on, it came ter pass
 at last.
 Josiah dressed like a Greccian of days thet long
 have past.
 Paraded 'fore the people, with a wise look on his
 face;
 An' reminded us of Noah, an' they who missed
 God's grace.

The appointed hour grew nigher, an' foolish ole
 Josiah
 Mounted on an ole tree stump, listened fer the
 celestial choir.
 But Gabriel's trump failed ter blow, an' ther
 laughin' crowd below
 Jeered an' howled, an' cried: "Oh! Ho! Josiah,
 we told yer so."

Ther's a moral ter this story, one thet all of us can
 use;
 We can't travel up ter heaven on superstitions of
 ther Jews.
 The straightest path ter glory runs directly through
 yer heart,
 For yourself an' heaven an' glory er not an inch
 apart.
 —Sam.

Reform Christian Science Church, Wednesday
 evening, May 7, 1902.

Q. What are the necessary requisites of a
 healer of the sick, and are some more effective in
 the work than others?

Colonel Sabin. This question was sent by a
 lady living in the far northwest, who has been
 reading the reports of the quiz meetings as they
 are published in THE NEWS LETTER, and she sent
 this question to be answered; and I think it well
 that it should be answered, as briefly, of couse, as
 it can be. But it is a very important question.

In the first place, the question is to be divided.
 The first of it is, What are the necessary requisites
 of a healer? To this I reply that the healer must
 have the spiritual understanding, his or her heart
 must be open to the Truth, filled with the Truth,
 and, to be effective as healers, one must have had
 the new birth. Except ye be born again ye can not
 enter into the kingdom of heaven, I think is some-
 thing of the thought that we have been taught.
 What the new birth means is a turning and going
 the other way. If you have been tramping down
 the road of material thought after the illusions of
 the five senses, stop, and go back toward the
 spiritual. Let spiritual thoughts and spiritual
 love dominate your actions. In doing that you
 will naturally lead a life that fits you for God's
 work. God never uses an impure weapon, an im-
 pure instrument, never; and the person whose
 mind is not surcharged with the love of God and
 perfect purity, can never heal the sick. God does
 not handle impure material. When you have this
 new birth, when your heart is on fire, and you are
 hungering and thirsting after righteousness, you
 will always have pure thoughts and your life will
 always be a pure life, and you can never have an
 impure thought cross your mind. This perfection
 comes by degrees, but it is not only possible, but
 it is perfectly practicable for every person to have
 it, who strives and will seek, ask and knock.

Another requisite which is absolutely necessary
 for a good healer, is that the heart of the healer
 must be filled with love. Jesus Christ says you
 shall know my followers because they love one
 another. A new command I give unto thee, love

one another. Love God with all your heart, with all your strength and with all your soul, and love your neighbor as yourself; and upon these hang all the law and the prophets. These are the thoughts that dominate; and I, speaking from experience along this line, will say that I never knew what love was until I came into this work, a love that is sweeter than tongue can express, as pure as the love of God flowing through my consciousness and through my heart, poured out upon the consciousness of those for whom you are praying for God's mercy and blessings, and you will find your heart filled, gushing full. I do not believe anybody can heal the sick whose heart is not filled with love. You have to follow in the footsteps of our Savior, love one another.

I had this morning a very high compliment paid me by a person who thought they were finding fault. They said that I did not understand this Science at all, that I had never gone any farther than love. I thought that was the most beautiful compliment ever passed upon anybody. I hope I may never get beyond it. If there is something beyond love, I do not want to know it. God is love, God's love covers us as the waters do the fishes in the sea, engulfs us; and if there is something beyond love, some cold philosophy, or whatever it may be, may the Lord deliver me from it. I want to stop right in the realm of love, and I know that I am on the side that God is on. I know that Jesus Christ taught that He is love. That is the central thought; and if I have not gone deeper into this philosophy than to love my brother as I do myself, and love dominates my whole life, I thank God that I have gone that far, and I do not want to go after these other fellows for fear they may be tintured with material mind.

To the second part of this question, "Are some more effective than others?" I should say no, everything being equal, that God thinks just as much of one of us as any other. He loves each one of us as much as He does another. We all have God's blessings equally if we accept of them; and in the degree that a person is enabled to fill their minds and hearts full of the understanding, letting this divine love dominate their entire actions, in that degree are they good, better, or best as healers; and the goal that we want to strive to

attain "is perfect understanding, surrounded and engulfed with God Almighty's beautiful love;" and if we reach that, in the degree that we do, we will heal the sick and destroy all inharmonies.

Q. When you say that God is all, do you mean that all is good?

A. O. McLoughlin replied: This is a question that has been touched upon in various ways. Who will answer? (No reply.) I would certainly say that God is all, and we are told that all that was created God created, and that He created it perfect. Therefore, all that is has been created by God, and therefore is perfect; and as a logical consequence it follows that all is good. We know in the inner experience of our nature when we come in contact with the divine essence that God is sending forth and sending down through the universe; we know in that contact that all is good; no matter what comes to us, we see in that beautiful lesson that all is good. God created us perfect, and it therefore follows out the line of progression. It all depends on the way in which our faces are turned whether we receive or approach more closely in this love of God, then we will see more and more of this perfection. It is only when our minds and hearts are turned in the opposite direction, that we see apparently inharmonies and inconsistencies. I do not know when we will be able to sound the heights and depths of love, because God is love. When you come to the inmost understanding of this, you will know as God knows. We can approach that and always will approach it; we can go farther and farther and farther and our minds and hearts will be opened more and more to this God essence, and we know that all is good.

Colonel Sabin. I will just say a word in regard to this doctrine of eternal punishment, etc. It is a very broad subject. There have been a great many thousands of volumes written upon it. Whether God is changeable or whether He is not, is an open question in the Bible. In one place it tells us that He is unchangeable, without variation or shadow of turning; in another place it tells us that God did repent Him that He had made man, and that He sent a flood and drowned them all but eight persons. These things we do not understand, and I think the less said about them the

better. The doctrine that Jesus Christ taught is the doctrine that we have to follow. It demonstrates itself, proves itself by the signs following. But this thought that God has a hell, created either by Himself or the devil, in which the larger portion of mankind are broiled for all eternity, is the cause of every crime that the world ever saw, every bit of sickness, every bit of sorrow; it is the father of evil in the human family, and it is simply a lie on its face. I do not think there is any Christian church to-day that is civilized that believes in it; they are fast getting out of that thought. God is love and God is good, and all that God created was good, and He created all; therefore all that is, is good, that is real.

Here is material mind, or the five senses, that come up and say I am this or I am that, it is unreal, it passes out, it does not belong to the circle of eternity; it belongs to the straight line of time; it belongs to the material senses, unreal and untrue. Now we say that all is good. Of course, we take into that the thought that all is spiritual, for God is spirit and God is all. Here comes a horse thief, or a man who abuses his children or his wife, or any character of that kind, he belongs to the realm of the material. Every sin will destroy itself. Every sin is its own destroyer. It is just like fire, a building is caught on fire. There are two ways of putting out that fire. One way is to let it alone; it will go out of itself; it will go out when there is nothing else to burn. In the other we use artificial means and the fire is destroyed. Here is a person going down through material mind, rushing pell mell over the precipice of death into the jaws of hades, so to speak. Now there are two ways to destroy that. In the first place, if you will let him alone, he will run his course and pass out, and that is the last of him as far as we can see here. The next way is to touch him with the Truth and bring him back in the ways of righteousness as Jesus Christ did. These sins are unreal in the sense that they are not spiritual; they are not real as God is real; they destroy themselves; they are temporal. That is the only sense in which we can look at these things and harmonize them with the thought that God created all, and all is good.

Dr. Whyte said: I am new in this line of spiritual healing. I feel that I have not gotten very

far. Sir Isaac Newton said late in life in answer to a question that he felt like a child playing upon the sand by the sea picking up now and then a brighter shell or a pebble brighter than usual, while the great depths of the ocean lay unfathomed before him. I feel that way in regard to this great subject of divine interposition in man's behalf and healing every kind of disease. But there are some things that I think I know. God is good, but I am not sure that I know that everything is good. I confess that I do not see my way clear to accept that statement that all is good in the light of the teaching that the Colonel gives us from time to time. For instance, there are some that are not fitted for healing; they are not spiritual; they are carnal; they are impure in thought; and God does not handle that kind of material. Now, then, is not that while it exists, is not that evil? Here is a man who is not spiritual; he is carnal, he is subject to evil passions; he does that which we always condemn from day to day; he is in the road that leads down to hell. Before he gets there is he not a bad man, is not he real, and therefore is not that evil? I say that because I want information. There are evil men in the world; they are not all good; there are murderers, liars, thieves, men of the worst kind, who bring impurity into homes, destroy human character and human life, are they good? These are the facts with which we are confronted. Are they good? I do not know, I do not see that they are.

And then a corollary of the statement that God is all, is that all is God. Consequently, the liar is God, the libertine is God, the tree is God, the animal is God, the atom is God. Well, now, we do not believe, you do not believe that God created Himself. In the beginning God created the heavens and the earth. He did not create Himself, He was the Creator; He created them and they are god. Well, now, it does not follow that if there is a change in that output of the divine Mind, that God has created responsible beings capable of developing character, capable of coming into fellowship with God, and if, after He has brought such into being and given them liberty, which makes them responsible, some of them become bad, it does not follow that that is good, but it follows that the output of Divine Mind, which, in the be-

g'inning was good, has become evil for the time being. It may get over it, I do not say, I can not see over the line into the darkness. It may be corrected; I do not know that.

God is a person. He has personality. God is spiritual, goodness, power and love. These are not properties of matter; they are properties of mind; they inhere in God; they are not God. We can not conceive of them except they inhere in something. Can we conceive of color as existing except in that in which it inheres? God is spirit. His properties are not the properties of matter. Our bodies in a certain sense are the output of our minds. If our minds are good the whole man is good; but if the mind is evil, the whole man is evil, and how can we regard the man as good? That is my question.

Colonel Sabin. I love my brother very dearly; he is an excellent man, but he has not got what we term a realization of the Truth, not yet; he is coming on the right road. Any Science that is not susceptible of demonstration is a false science. I think you will agree on that.

Dr. Whyte. Certainly.

Colonel Sabin. Suppose I take now the theory that you present; it is not new; I tried to go over the same road—that there is evil. For instance, here is a person comes to you to be healed. You recognize that the fever that the person has is real and is evil. If you recognize it, what have you done? You have put up the bars in front of you and you can't heal that fever any more than if you were in the Fiji Islands and never heard of civilization or Christianity. Fever is a lie, and a lie is nothing. Here comes a report to a certain man in this audience that a certain friend of his has been severely injured on the street. It strikes him first in his mentality, and then in his body, because he believes it to be true. Soon another report comes in that the first report is false. The last report is true. What does it do, what is the result? This second report kills the first report. It was false, but it was very real to him while he believed it.

Dr. Whyte. Suppose it had been true?

Colonel Sabin. I am talking on the theory that it was false. If it had been true it would have been a different matter. But here comes another story and annihilates it, kills it; it is nothing. When

you get this spiritual realization and spiritual understanding, which you will get by and by, then you will see that God's child is a spiritual being, created in His image and in His likeness, and when you get that spiritual realization you will find that that child can't have the fever. You will not even think of that fever, you will only think of the perfect child that God made. What is the result? The fever leaves that body; it goes away; it is annihilated. Now you can take the same thought in all the realm of so-called evil and when you touch it with the Truth it is destroyed.

Now, mind you, I am not trying to argue the nothingness of matter, as a license for men to go out and whip their wives on this material plane, that would be suicide. But when you touch these material things with the Truth, you reform these men. Every sin that is committed along this material plane must be punished. There never was a sin committed that did not carry its punishment with it. That sin must be purged and the soul will come out whiter than wool, but never until it is purified. Not that God punishes it, but by virtue of God's law it is punished, and God's laws are unchangeable. If you walk in the paths of sin it will destroy you; but if you acknowledge evil, it is real to you, and then you have put up the bars against your ever being able to destroy it. It is when you see above and beyond, dwell with the Father, live, move and have your being in God, hid with Christ in God, that you can ever destroy sin and inharmony of any kind or character. Mind you, when you do that, you demonstrate your science, but until you can demonstrate your science, you must not make up your mind that it can not be demonstrated.

Dr. Whyte. Until the fever is killed, is it not a real thing?

Colonel Sabin. It never had an existence on earth.

Dr. Whyte. I saw a man some time ago that had a large carbuncle on the back of his head.

Colonel Sabin. They never had existence.

Dr. Whyte. Then our senses deceive us.

Colonel Sabin. They are lies from start to finish.

Mr. Burnham. Everything looks more or less mysterious to me. In studying this Science, I find

that it embraces all other sciences, they are surrounded by this Science called Christian Science. In mechanical sciences, or anything like that, in studying that out we find the same difficulties. In inventing or getting up any kind of a machine to do a certain work, if the inventor can see anything except that perfect machine, he could never invent the machine, could never bring out a scientific machine. You can work for years over the most simple thing, get the best and most perfect steel you can and make it as perfect as possible for skill to do it, and when you get it to running nicely, the next day it is imperfect. That has been admitted in all the scientific papers that I remember. It was a great mystery to me, but in studying this Science that became very simple. Everything is changeable. That piece of steel we find out now is changeable. It is constantly changing; they can see changes in it the next day. That proves that there is no substance in matter. In building machines we have to see the perfect machine, then we won't produce anything else. The study of this Science has made all this look very simple to me, which only a short time ago, four years ago, was a mystery. While I am not high enough in it to see everything perfect, I believe with a little study and work I can see everything perfect. That is the view I take of the matter.

Colonel Sabin. Just let me say one word more. I think I can illustrate. For instance, there was an old lady up in Milwaukee, who fell and broke her hip. The physicians were called and they decided that if they gave her anæsthetics and set the hip the old lady would die from the effects of the operation. They told her that the only thing for her to do was to lie in bed and be as easy as she could; she would never be able to walk any more, but she could lie in bed the rest of her life; she would not live long, anyway. This was belief in the reality of matter. They telegraphed to me for Scientific treatment. We treated her about two months. God set the hip, the limbs are now the same length and she is now walking around. We did that work through the realization of the perfectness of the child that God made. We never thought of that hip very much; I didn't; I do not suppose anybody else did. We made the spiritual realization and the physical body responded to the

spiritual thought. I could give a great many illustrations of physical healings of the same character. Were they not real?

One old lady had her left leg thrown away out, walked with a crutch, was healed by the same thought. A little boy in central New York had a rake tooth run through his foot, was healed by the realization that there was no foot to have a rake tooth run through, that God Almighty's child was a spiritual being, living, moving and having its being in God, and was perfect. There was a woman in Chicago took enough arsenic to kill fifty people; through the realization that all was spirit and all was good, God healed her in seven hours' treatment.

You can take these things along and the Science will demonstrate itself. You can't heal anything in your line on your theory. The belief in the reality of matter is the thought that is killing the world; and any science, as I said, that will not demonstrate itself is not worth anything. If you realize the reality of sickness, or of sin, you can't heal anything, therefore the science of matter is false. I am glad that this came out as strong as it has.

Dr. Whyte. I have no trouble at all about the child as it comes from the Divine Hand, being complete, perfect, the image and likeness of the Divine Being Himself, but the trouble is after the man has left God's hand and fell into sickness and sin. That seems to be there.

Colonel Sabin. It is in the senses.

Dr. Whyte. It must be that we have a real body; it seems to me that we live in a physical world, and if you take your own statement that a science that will not demonstrate itself is worth nothing, there is the fault which it seems to me that your Science has. The light has not come to me which will enable me to demonstrate it.

Colonel Sabin. You are young in the work. You will come all right by and by. Just keep on working.

Dr. Whyte. We come here to this Hall of the Ancients to meet the Colonel and these good people. Don't we come to the same place? Is not this a hall? Is not this a building? Don't we come in at the same door that we went out at last Sunday? Don't we see the same picture? Are we all

deceived in regard to them? Don't we see a picture there? Is there not any Washington?

Colonel Sabin. One word more and we will close. I do not think this discussion hurts anything. It is something that comes up before us every day, and I am glad to see our friend and brother discuss this question. But I will tell you what I did in my studies in coming into this thought. I now know that the five senses are absolutely unreal and untrue, nothing in them. But I did not know this when first studying this subject. When I came to a question that I did not understand, I did not set down my pegs and say, I do not believe it; if your theory is true the sick could be healed through it, but anybody that believes, as you say, can not heal anything. Why? Because they have surrendered. They are like the man that goes into court and pleads guilty, expecting to be acquitted. He has given up his case; he can not be acquitted. When you have put the reality of evil into existence you have lost your power to destroy it; as I say, this thing can be proven only by demonstration. It seems to be unreal; it turns over everything that we thought we knew; and when we come into this higher thought we will understand that this body is a body only in name. To-day is the beginning; the heavens and the earth are being created; there never was a commencement, and there never will be an ending. There never was any time only now. It is always an eternal now. This idea that there was a certain time when this earth was involved in chaos, I do not believe, and I have a better idea than those who hold to it. This reminds me of the old darkey who said that the "sun do move," because he saw it; he had a dead shot on it.

These criticisms are given in love to our brother. He is a magnificent man, and he is studying this thought and will get where we are by and by. I have traveled his road for months, but the light from God came into my consciousness, and I saw the Truth, the beautiful Truth which comes with healing on its wings.

If you are seeking to grow in the spiritual life, remember that there are various planes of consciousness, and that sometimes the mind becomes clouded so that the spiritual vision is not clear.

APHORISMS.

CHARLES M. STIMSON.

The law of success is to expect success.

Work out your own salvation.

Be cheerful! be thankful! don't worry and prosperity is yours.

When you don't know what to do, don't do it.

If thy circumstances be not to thy mind, suit thy mind to thy circumstances.

Heaven never helps a man who will not act.

God gives us much that we may make it more.

Obeys divine law and you will always be in the current of progress and prosperity.

The more we are in ourselves the more we may mean to God.

God's law understood and obeyed brings peace.

Ability brings responsibility. Ability is abused when not used.

Sweetness is strength, and strength is sweetness.

Make friends with circumstances; never quarrel with fate.

Life is given to be glad in. Joy is for all men.

A cheerful heart doeth good to everybody.

Only the true is good, and only the good is true.

Seek only the good, and only the good will come to you.

Read Isaiah xxvi, 3, 4.

Patience and perseverance accomplish all righteous desires.

Patience is not a virtue when it whines.

God makes our sunshine, we make our own clouds.

They who hunt for peace and happiness generally find it.

They who hunt for trouble soon find it.

Bring yourself into harmony with your surroundings.

Talk happiness! The world is sad enough without our woes.

Be strong with the strength of the Spirit.

There is no place too lowly for the display of high qualities.

Now open my eyes that I may behold the wondrous workings of thy law.

It is the understanding of truth that heals.

Where hearts are true, few words will do.

A thing thought is a thing created.

One truth openeth the way to another.

Providence is at both ends and at all crossings.

Teach them to observe all things whatsoever I have commanded you: Lo, I am with you alway, even unto the end of the world. Amen.—Matt. xxviii, 20.

A promise once made is a debt to be paid.

Stay with God in thy closet, for thou shalt not find so great peace anywhere else.

The City of God is within ourselves.

Consider the brightness and joy of living to-day, for there may be many to-morrows, but never but this one to-day.

Learn to laugh; a good laugh is better than medicine.

A laugh is worth more than a hundred groans in any market.

To live in the Spirit is supreme delight.

"God is life and life surronuds me, and in that life I safely dwell."

The sea that hath pearls hath perils.

When you live for others, you live in the best way for yourself.

Love of money is worse than lack of money.

Happiness is a spiritual state. Live in the Spirit.

Let us feed on happiness.

POINTS ON ABSENT TREATMENT.

(From Freedom).

IN THE WASHINGTON NEWS LETTER for April, Col. Oliver C. Sabin expresses various ideas in regard to absent treatment that are of general interest. He is a Reform Christian Scientist, and the reason he left the Eddy school "was very largely because they eliminated the divinity of Jesus Christ." In his opinion, "any religion and any system that attempts to heal the sick except in and through the name of Jesus Christ, are walking up the back way, as the Bible tells us. There is only one name through whom we have any power. The members of this Church have their power in and through the name of Jesus Christ. Every word that Jesus Christ ever said is true. When you go away from Him you are leaving the light and are going down the road to death. When

you see a road that does not lead to the foot of the cross, leave it."

This would seem to locate the Colonel within the confines of a belief in a personal God. "We have God's promise," he says. But he also seems to come within the opposite category, for he says: "Whatever life is, that is God. God has no form. We do not know what God is. God is omnipresent life; that is, life everywhere. God is infinite, and the Universe is infinite, and everywhere the Universe is, is God. God is spirit or mind."

In taking up the subject of the prayer that heals, he divides it under the headings of the introduction, the denials, the affirmations and the praise. He is a strong believer in the efficacy of denials, although he admits that healing may be accomplished with affirmations alone. But he believes in commencing with denials, and finds that these are often sufficient by themselves. It may be remarked that those who deal with affirmations alone find that denials are unnecessary. These facts, of themselves, however, do not prove or even suggest the inadequacy of either form of treatment, but rather that there is merit in both forms. And yet one may have an advantage over another. Because one tool suffices for a given work is no argument against using a better one.

On the subject of healing others without their consent, he lays it down as a general rule that this is not permissible. "Suppose I am treating my brother here against belief of disease, and he has a neighbor that is doing something to him that he does not like, has a wish to hurt him. I have no right to treat that neighbor under ordinary circumstances, without that neighbor wants me to treat him. But if that neighbor's conduct is interfering with my brother who is under my care, then I have the right to declare that the purposes of that third party can have no effect on him." * * * "Now mind you, see the line of demarkation. I do not say anything to that third party except good things. I affirm that he is honest, filled with love, happiness and perfect integrity; that he loves his neighbor and has not aught against him. But if I were to sit down and commence to treat him, and say: Here, you are a rascal; you want to hurt my neighbor, and you can't do it; God will smite you, and go on with that kind of thought, it

would be absolutely wicked, because it would destroy his mentality and work against him." * * * "Always be careful when you are sending thoughts to a third person to never send a thought unless it is a good thought. Then you help them."

But where in the world did the Colonel find a form of "treatment" commencing with, "You are a rascal"? And again, where did he ascertain that this form of treatment would "destroy the mentality" of another?

The Colonel commends "cumulative treatment," especially in serious cases. "Sometimes as high as seven of us have been treating a death case at the same time. Suppose I get a telegram to-night to treat some desperate case. We put every healer in the house on the case and we treat at the same time. I always try to keep as many as five in my house, and we keep that treatment up for hour after hour. The result is that that kind of work heals the sick.

"The way I was taught was that if you had more than one person to treat a case, it would have a tendency to confuse the sick one's mind. But there is not a word of truth in it. I have demonstrated this cumulative treatment to be practical. I have never known such healings as have been done by this cumulative system." * * * "We instruct each one who is treating a case the kind of thought to hold. For instance, if the so-called sick one has nervousness, we treat against that belief. If the heart is about to stop beating we instruct them in regard to that."

These ideas were developed at the "Quiz Meetings," as they are called; and it is just such meetings that are eminently calculated to bring out practical points of general interest.

GOD.

MRS. ALIDA MORSS D'ISAY, IN UNITY.

"The veil is rending, and the voices of the day
Are heard across the voices of the dark."

From the twilight dawn of history "man has been feeling after God, if haply he might find Him." Few races, if any, have ever been known which did not recognize an unseen force or power

greater than human. Primitive man worshipped nature, and its great deity, and to it human sacrifices were offered. Manifest forces he "personified as great beings, which were to be contended with," or appeased.

Among various races the sun was regarded as a Ancestor worship has been indulged in by tribes and nations, and the spirits of the departed were invested with supernatural power, and we were supposed to participate in human affairs. The wildest tribes and the people most highly cultivated and æsthetic, alike, multiplied their deities until they found a great company; and polytheism prevailed for long eras of time, for gods they must have. A recognition of superhuman power, an acknowledging of a force unseen, a something or some one beyond or above the material, seems indispensable to the race-thought.

The conception of the divine was crude, and "overlaid and encrusted" with many foolish fables of mythology, and priestly rites and ceremonies. But beneath all there existed the germ-thought, which slowly through the ages developed into the idea of one God. From polytheism to monotheism was a great step forward. Thousands of years ago the Chinese, as well as the Jews, believed in the one Supreme Being. The Jews conceived of Him as enthroned in the heavens administering justice; governing through fear, the great and mighty King, the ruler of His people. "King of kings; Lord of lords." "A God above all gods." This last assertion indicates that polytheism was extinct at that time, and its influence was felt among this "peculiar people." To this Supreme Being was attributed human passions, although several of the old Jewish writers affirm: "God is not a man."—Numbers xxiii, 19; Job xxxiii, 12; Hosea xi, 9.

This conception of the one God evolved slowly. Yet down through the ages have been heard the voices of seer and prophet, crying out amidst the darkness of superstition and false beliefs which surrounded them: "There is only one God." and not only have those of exalted thought and great spiritual illuminations affirmed that this one God is a Spirit, but the wild savage of our own land, as "Great Spirit."

But it is not the province of this paper to enter

into or follow the "various modifications which the idea of God has undergone in the past." The vital question to-day is, "What is God to us?" What is revealed to our consciousness as we speak or think that world? Scholars do not all agree as to the word "God" being another form of the word "*good*." Be it as it may, it matters not whether He is known as Zeus, Jupiter, Jehovah, Good, or God, it is that which is conveyed to consciousness when deity is referred to, that is of *primal* and supreme importance.

It was reserved for the era in which we live to have revealed to it, at its beginning, the manifestation of the God-power in man. There came one among us who in humility and gentleness and love, yet with power, demonstrated the all-sufficiency of the unseen forces we call divine, because not apprehended by the material senses. Yet He was rejected by the multitude. Through the teachings and works of Jesus, the Christ, was God made manifest. His life was the expression of the divine, proving the relation of mankind to God. This was the great object lesson, by means of which humanity might apprehend the nature of Him who had been ignorantly worshipped. Yet the race learns but slowly. The inner vision has been long obscured.

Around the pure and simple yet mighty teachings of Jesus gathered much of form and ceremony and worldliness, concealing or covering over for long ages at times but partially, at others almost completely, the fundamental thought upon which they rested. There were times when the religious atmosphere would be clarified, and strong souls would arise with lucid insight into spiritual truth, and their voices "would be heard across the voices of the dark." And to-day the veil is rending, and clearer and more distinct is being revealed to consciousness the true conception of God. As children we were taught, "God is a Spirit, infinite, eternal, unchangeable in His being; wisdom, power, holiness, justice, goodness and truth." To-day we say, "God is Spirit," omitting the *a*. But what is Spirit? One definition is, "Life, or living substance considered independent of corporeal existence, an intelligence conceived of apart from any physical organization or embodiment; vital essence, force or energy as distinct from matter."

Locke says: "Spirit is a substance, in which thinking, knowing, doubting and a power of moving do subsist."

God is Spirit, then, and Spirit is life—"the animating principle of the universe," which underlies all manifestations of nature. Not that nature should be worshipped as deity; it is *but one form of expression of a part of God*—the life or energy. This is "the power which is disclosed in every throb of the mighty rhythmic life of the universe," and in every pulsation and throb of this so-called physical being of man—the highest manifestation known. Thus it is the source from which all things animate are not only derived, but are continually sustained.

Physical scientists lead us back through all the gradations of matter to a First Cause, but they can not define that First Cause. The spiritual can not be apprehended by the material. So they reach the limit of their investigations, for they recognize only matter. But the universe is filled with vibratory movement produced by this vital essence or power, and its thrill may be felt through our entire being. By its cognizance we may stimulate and increase its power, realizing it is the Spirit within us seeking expression.

When we say, God is Spirit, it embraces the statement, God is Principle, for this latter is defined as "Source or origin, fundamental substance or energy, primordial substance;" and Spirit is all this, and more. In the definition of Spirit we also find it to be "an intelligence conceived of apart from any physical organization or embodiment." This intelligence is great universal Mind, the store-house of all wisdom from which the finite is continually drawing for supply, but if we receive, or obtain, we must come in humility, denying away all testimony of the senses, and shutting out all mortal beliefs. This infinite Mind, this divine Intelligence, is the basic principle, the great foundation stone upon which all that is true and good and eternal rests. In that Mind man exists as an idea. In that Mind dwell, also, the laws which are unchangeable and immutable; the laws of man's relation with the Infinite, or the Science of Being, and these laws, so long latent, are to-day being recognized as never before, and the Science of Being unfolded and demonstrated.

Yet analysis of the nature of God is incomplete. It seems so limited to the intellectual plane. Spencer conceives of Him as "the infinite and eternal energy from which all things proceed," and many prominent scientists and scholars limit Him to a scientific abstraction. But to meet the requirements and longings of the depths of being, and satisfy the cravings of spiritual desire and aspiration, God must be known as an ever-present, loving Presence, the Substance which surrounds, enfolds and dwells within us, and in which "we live, move and have our being." This substance "wells up in ourselves under the form of consciousness." That God is Love, omnipotent and omnipresent, is the dominant note of the Christ teaching. Through Jesus was the Fatherhood of God revealed.

We have glimpses of this conception of God struggling through the darkness, even in the time of Moses, who said, "Do ye thus requite the Lord, O foolish people, and unwise? is not He thy *Father* that hath bought thee?" And again in Malachi the universal Fatherhood of God is expressed in the text, "Have we not all one Father? hath not one God created us?" But Jesus demonstrated the thought, proving the relationship. Philips Brooks says, "To reassert the fatherhood and childhood as an unlost truth, and to re-establish its power as the central fact of life; to tell men that they were, and make them *actually be* the sons of God—that was the purpose of the coming of Jesus, and the shaping power of His life."

This great force, or power which has forever existed, this great life-principle manifest throughout the universe, this Infinite Mind, the inexhaustible reservoir of all that is, this controlling intelligence, this indwelling consciousness expressed by the two words, "I Am," is then our Father—a presence which is cognizable only to Spirit, for to flesh and blood it is not revealed. Closely affiliated then does man become to the great and mighty force which is ruler of all things, which is master of all conditions; the mighty Father, with whom all things are possible, the tender loving Father, who heals and comforts, and wipes away all tears; boundless in love, for He is Love; limitless in power and strength, for He is Power and Strength.

Realizing in the depths of consciousness that we are *one with Him*, what a vista of possibilities open up to us!

But it is a very shadowy conception most of us have of the relationship. As illustrative of the complete and perfect abandonment, we should know of all barriers our mentality so easily suggests as existing between God and us, I will give the following incident, which is recalled as I write: Several years ago a dear little girl was visiting relatives with her mamma in a distant town, the papa remaining at home. One evening a sensational article was read aloud, prophesying that the world was to come to an end on a certain date, then near at hand. The children were greatly excited, talked of little else, though the grown-ups of course gave it no attention. The day on which it was to occur arrived, as did also the little girl's papa, and he was no sooner seated than he climbed into his lap, and his strong, loving arms embraced her, while her head rested on his bosom, and her little hand sought his. Her expression was one of perfect content and peace. Smiling and happy she knew no more fear, and in the little diary she kept, she afterwards wrote: "I was rather afraid, and got in papa's arms, and then felt safe." Her faith was so strong in the father-love that she put no limitations to his power. She did not question or argue; she simply *knew* that love was hers, and in it she rested and trusted, though worlds should be destroyed.

The absence of anger and worry is an evidence of strength, not weakness—ever so-called righteous anger is a weakness in the presence of judicial calm. Without anger and worry one is stronger to ward off a blow, administer a correction, or protect a principle.

'Tis hard at first to see it all aright;
In vain Faith bows her trump to summon back
Her scattered troop; yet, through the clouded
glass
Of our own bitter tears, we learn to look
Undazzled on the kindness of God's face,
Earth is too dark and heaven is shining through.

—James Russell Lowell.

THINKETH NO EVIL.

(From *The Palladium*).

When we seek the hidden motives, from which all
our actions spring,
Resolving with deep purpose to destroy everything
Which hinders growth of spirit, be it great or be it
small,
We shall find that thinking evil is the parent of
them all.

For we know that every action is preceded by a
thought,
We must keep this fountain pure, to be living as
we ought,
To find this truth eternal, we will not have far to
seek,
He that never thinketh evil, will no evil speak.

If we're searching in our brother, for nothing but
the good,
Then, not any of his actions will be misunderstood,
If we think our every sister incorruptible and pure,
We are building on foundations that will evermore
endure.

If the lives of other people were as dear as our
own,
There would never be a murder, or war be ever
known,
The assassin's fatal bullet would never have been
sent
To end the precious life of our beloved President.

If we always thought our brothers were honest to
the core,
And would never take advantage of each other any
more,
Then trickery would vanish and cheating be un-
known,
And the Master's golden rule would be seated on
the throne.

Let us then be ever watchful, we who truly wish to
grow
In the gospel of the spirit, and be happy here be-
low,

That not one thought of evil be permitted e'er to
spring
Which will poison all our living with its terrible
sting.

SUNSHINE.

STRENGTHEN THE WILL.

One of the most encouraging revelations of the
Higher Science is that people need not cease to be
young as they grow older in years. That they need
not cease to develop and grow and expand in a
great many ways. It is now considered more the
force of habit than necessity that with increasing
years faculties become impaired and "wrinkles and
rheumatism appear." By systematically strength-
ening the will, which is in a large measure the mas-
ter of the body, many of the ill effects of increasing
years may be overcome and prevented. Henry
Harrison Brown, the well-known writer, says in
The Mystic:

"All that is necessary is that you do not direct
the energy which in this case is Life, into manifes-
tations that destroy. So direct Life that it is con-
stantly building. For your body is not a machine,
but an organism. Organisms grow. Machines are
made. You grow your body. You grow it into
any manifestation you desire. Can cultivate it as
all other organisms are. Take lessons from the
florist and stockman. Realize as you look upon the
growing organisms that they are pliable, sus-
ceptible and amenable to change by cultivation, and
then decide what your body shall be and change it,
right thinking, to suit.

"Here comes the legitimate use of Will. Will
the body into conditions by holding by the Will the
Picture you have made.

"Then prevent the uncontrolled expenditure of
energy. Self-control is the mastery of conditions.
To be self-controlled is to have the Will a ready
servant. It is to have a Will that will hold chosen
thoughts until they are realized in the environment.

"Therefore guard all bodily movements and see
that the Will directs them. If you will notice
yourself and the people with whom you mingle,
you will see a restlessness and uneasiness called
nervousness. This causes a variety of movements.
These movements are thoughtless and pur-

poseless. There is a fumbling of watch fobs, or gloves, drumming with fingers, wiggling feet, twirling of hands, motions of head, constant movements of body, frequent change of posture and place and hundreds of others. They are all made by uncontrolled will. For we make no motion that is not willed. In these the will runs riot, without any judgment or decision on the part of the individual. No choice is exercised. When this condition reaches a climax it becomes St. Vitus dance, or similar disease, or insanity.

"One great cause of the misery in this world is the habit most people have of brooding over the past and worrying about the future. This is about the most useless and absolutely harmful mental work that one can do. It poisons the system, ruins the health and assists in bringing to you the very misfortunes you fear. You never saw a person thus given to worrying who was not in poor health and what you might term unlucky in business affairs. The habit of cheerfulness and hope can be cultivated to a surprising degree. If your past has been unfortunate, strive to forget it—keep on trying—and, our word for it, you will succeed and be pleased with the result. Make up your mind that there is lots of good fortune and happiness in store for you in this life, and the chances are a hundred to one that you will realize what you hope for. I am getting several hundred per cent. more real fun and enjoyment out of this life now than I did a few years ago, and owe it all to the change in habits of thought—looking forward and upward instead of backward and downward—seeking the sunshine instead of moping in the shadows. Try it, you hypochondriacs."—*Psychic and Occult Views and Reviews*.

'Tis the coward who stops at misfortune;
'Tis the knave who changes each day;
'Tis the fool who wins half the battle,
Then throws all his chances away.

There's little in life but labor,
And to-morrow may prove but a dream—
Success is the bride of Endeavor,
And luck but a meteor's gleam.

—Success.

THE LAW OF POLARITY.

BY J. GOULD WAIT.

The word "polarity" is a term that expresses the state of consciousness which a person has achieved.

That we are bound by rigid laws, there is no need to tell thinking or reasoning beings, nor that these laws—which, although unseen and unwritten—are perfect in their action and unerring in their results. There is no need of juries to name the penalty, or for judges and other officers to inflict punishment, for vengeance is mine, saith the Lord—and every law violated brings its own just penalty and punishment.

And of course the converse of this must be true; every law of the Supreme, Omniscient Creator that is obeyed and followed, must bring with it reward and compensation, and also in ratio to the clearness of the perception of the laws by the one seeking to know and follow them.

Emerson says: "Every substance is negatively electric to that which stands above it in the chemical tables positively to that which stands below it."

A writer has said that "thoughts are things." Now, no matter whether you agree with this writer or not, it is perfectly evident that thought precedes all action, and that action has produced all the varied productions and things we have, and are possessed of in material realm. Thought is the First Cause, or logos, that called this world into being and gave it form and motion. If thought is nothing more than a vibration of that ethereal substance called Divine Mind, or Spirit, which pervades the whole universe it is still a mighty force, which can either build or tear down the temple in which we dwell.

Those who understand Divine Science do not mean when they deny the existence of matter that it is nothing, but that it is impermanent, transitory in its nature and inseparable from spirit, or only another form of this elemental substance. This substance, spirit, certainly stands above all other substances in purity, and hence is positively electric to every other substance. In other words, no other substance can enter into or affect it. The electric needle is a piece of iron magnetized, or en-

dowed with certain rates of vibration, and when suspended by a thread or placed upon a pivot, it turns unerringly to the north. All substances of lower vibrations, take stone, lead, wood, or unmagnetized iron, have no effect upon it, because, as Emerson says, it stands above them all in the chemical tables, or in the scale of being.

Herein the law of polarity is manifested and in the human being it is correctly manifested when he concentrates his mind intently upon the truth of his being and relation to the Divine First Cause.

He who is possessed of an understanding of life, and who perceives the wisdom and love of God in all things, is polarized positively and the inharmonies of life can not affect or cause him to alter his course—in other words they can not destroy his polarity. If failures come he does not change his opinion, but knows that they are blessings in disguise, and for the purpose of teaching him a lesson, and that he himself was to blame—not the law. There is a great deal of difference between the perception of the truths of Divine Science and their realization. There are many of us who can see the narrow way and gate, but can not yet reach up and take hold of the latch and open the gate to enter in. There are many who repeat the affirmations and denials, like little children do the multiplication table, and as they do not realize their truth hence they receive no benefit from them.

The realization that God is all in all, omnipresent, and that we are individualized images or portraits of this omnipresent Being that lies behind all manifestation—will render our minds positive—will give us courage to do and to dare, and will finally enable us to rebuild the temple—not built with human hands—and the body, into a symmetrical, beautiful and harmonious whole.

Thought is the power behind the throne—it is the power that builds the inner temple, of which the outer is but a material picture.

We are what we are because of our thoughts, and because of the thoughts of those with whom we have been brought up, which have sunk into our consciousness and helped to shape our destiny. The great work of our lives is to shake off this incubus of dependence upon the authority of some person or persons whom we have been taught to

believe were infallible and look to the truth alone for authority and guidance.

The truth will free us, and, when we behold its light and seek it steadfastly, we will become like the magnetic needle—polarized, so that undesirable conditions will fall away and shun us.

Every time we allow a fit of "the blues" to overcome us, or become melancholy and despondent over any cause whatever, we depolarize ourselves and invite conditions and forces into our consciousness that will bring about disaster. This is a sort of intemperance that a great many persons are guilty of who do not understand the destructive effect of such thoughts. How many of us are there who do not at times hope against hope, or feel that the struggle is useless, and that we can not attain the heights of spirituality? How many of us are there who do not show by the failure of our eyesight, or by the turning of our hair, or by the wrinkles upon our faces the error thoughts of previous years? How many are there to whom the struggle is easy, to whom the road is smooth on the way to the realization of the Higher Thought? There are but few to whom the realization of the truths of Divine Science are easy or axiomatic. It is only by study and hard work that the best results are achieved in any line of endeavor, and it is well that it is so, for that which comes easy is not appreciated like that which costs us dear.

Healthy, natural growth is never rapid, but is a gradual unfolding and development that can not be forced. There are some exceptions, but this is the rule, and our growth is in proportion to the steadfastness of our purpose and the concentration of our minds, or thoughts upon the end desired. Christ said we must be born again to understand the truths He uttered, and He rebuked the one who took His meaning literally.

We must be born again into a new state of consciousness. We must be awakened from our sleep, and our eyes opened to the truth if we would grow and unfold to the highest that is within us.

We must understand the truth of this Science. We must know why it is true, and then we can go forward without a shadow of turning, knowing that if we keep in the right road we shall advance, even though it be slow.

The law that as we sow so also shall we reap, is

axiomatically perceived by the lowest intellect in regard to the material elements, corn, wheat or rye, but the Savior did not speak of this law, but of the spiritual law, that as you sow good or evil in the realm of the spiritual, so shall you reap.

Good thoughts are upbuilding; and like the flowers, their emanations or fragrance gives joy and pleasure to all who come within range of their vibrations. Such thoughts are positive and will result in polarizing the person holding them and will bring him into harmonious accord with the divine law.

The opposite kind of thoughts are destructive and will ultimately destroy the one keeping them within his consciousness. The law is as true as the law of mathematics and we are free to choose which master we will serve. As every one desires happiness, so we know that it is only ignorance which causes people to take the wrong road, and prejudice that keeps them from studying the true science of life.

I leave to God, to-morrow's where and how,
And do concern myself but with the now.
That little word, through half the future's length,
Well used, holds twice its meaning and its strength.
Like one blindfolded, groping out his way
I will not try to touch beyond to-day.

—ELLA WHEELER WILCOX.

"If we work upon marble, it will perish; if upon brass, efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just love of God, and love of our fellow man—we engrave on those tablets something that will brighten through all eternity."—*Daniel Webster*.

HOW CHARACTER IS BUILT.

To build up a noble character for ourselves is our highest aim. We do not need to study books for this. A man must learn to think. He must know that when a thing is done, that is not the end of it. Our every thought makes an undying impression. Our thoughts encircle the world. Our

lives are ours to do with as we choose. If we choose to build up a character, fine and grand, we must direct our thoughts in that way. The body obeys the dictates of the mind. Every pure, uplifting thought, every noble aspiration, every unselfish feeling, leaves its impress on the fact. The constant repetition of good thoughts and purposes creates a habit of them. When a habit is formed, the mind and body easily follow the beaten way, with little or no effort of the will. It is little by little, day by day, that we build up such characters.

It is our life work. What is it to be great, or powerful, if we are not also good? It is noble to be good. We are each making an impression on the world. Our influence goes out, whether we will or not. We can not know where or how far it reaches. It sometimes comes to us that something we have said or done has borne fruit in the most unexpected place and way. We know only a small part of what we do. We are daily helping to form the character of those within our influence. How are we doing it? What are we doing for ourselves and others? Do we think what our actions mean? Let us round out our characters in the beauty of goodness. Let our lives be in harmony with the truest and best. If we make of ourselves the best that in us lies, we are then doing the best possible for all else.

It is not the part that one takes, it is how you act that part. "Act well your part, there all the honor lies." A fine actor will make an impression in a part of a single sentence. The few words will be spoken in such a way as to show its bearing on the whole. There is no unimportant part in a play. It needs that the least be well performed, in order to give to the whole the proper effect. There is no unimportant work or person in life. Each work well done, each person with true character, is needed to fill a place in the whole plan. No person is without some purpose in the great scheme of life. It is Josh Billings who says: "Every one who does the best he can is a hero."—*Human Faculty*.

A great many people are trying to *make* peace. But that has already been done. God has not left it for us to do; all that we have to do is to enter into it.—*Moody*.

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Washington, D. C.

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ALL INVITED.

WASHINGTON NEWS LETTER



GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN
HEART FOR THEY SHALL
SEE GOD.

• UNCHAIN THE TRUTH. IT SHALL BE FREE.

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Washington News Letter

VOL. 7.

WASHINGTON, D. C., JULY, 1902.

No. 10.

The Healing of the Sick.

BY OLIVER C. SABIN.

The people at large want testimonials that God does heal the sick. They want facts; they want the names of people and their addresses, which would be all proper were it not for the reason that if we should give these facts in detail it would bring down unfriendly thought upon our patients in such a way that it would be an injury to them. We remember that our Savior almost always gave the command, Go thy way and tell no man. Evidently the same condition of affairs existed in that day as does to-day. Yet we are blamed for not giving more in detail of the great healing work that is being done.

As far as I can comply with this desire without injury to any of our friends, I am willing to do so, but I am unwilling to go further.

I will quote from a few letters, of which I have a great many.

The first letter I call attention to is from a little town in Illinois, near Chicago. A lady wrote who had been suffering with various diseases and a broken-down constitution. After two or three weeks' treatment she says: "I think you may discontinue treatment. I feel that I am well. I never worked harder than last week with so little fatigue. I shall try and study and keep well. Thanking you very sincerely," etc.

(Signed)

The next letter is from a town in Maine. I quote from the letter as follows: "I am very anxious to inform you of the result of Reform Christian Science. Only one week ago to-day I wrote you of my mental condition, which was hell to me. I knew if there was anything in Christian Science that I should feel better soon. I felt better immediately after your treatment commenced and continue to improve in my mind, and I have passed

the happiest week that I have lived for these years. It is a pleasure now to wake up and see the morning sun and hail it with joy, instead of cursing it because I had lived through the night to behold it again. Oh, how hard I will try to demonstrate over this terrible insanity! I received your kind letter, for which I am truly thankful. You have lifted me out of this slough of despond, and you have encouraged me to keep out.

"Your book was promptly received and I follow it. I shall study it faithfully, with a view to understand it and enjoy the beautiful Truth that it contains."

I quote from a letter received from a lady living at Greytown, South Africa, or near there. I quote:

"Dear Brother: I often think when you have so many healers, why don't a few of them come to Africa, because the people here know nothing about this new way that you have got, that Truth that is to be set free, and they seem to avoid us, because we have taken to it. It was my husband that suggested to Mrs. Moritz to cable to you in June last. She was very bad of an internal cancer; a large lump could be felt in her side. The doctors were going to operate on her, the lawyer was there to make the will, and the children were weeping. When they came to us for your address I reckoned that it would reach you about 5 o'clock that afternoon. That very night she slept well, and the next morning when the doctor came and examined her he said: 'Where is the lump, Mrs. Moritz?' She said: 'God has taken it away.' So he said: 'Nonsense! It is my medicine,' and was angry.

"A Mrs. Botha also cabled to you about the same time, and I hear that she is well."

(I might add that the first case was one for incurable cancer, and the last case was for incurable diseases for mother and son, both of whom were healed.—Ed.)

The next is a letter from Massachusetts. A lady

was suffering from rheumatism of the heart; was being attended by a professional nurse, and the nurse caught the disease as well, and we treated them both. After treating them about three weeks I received a letter from the daughter, saying that her mother was so much improved that treatment could be stopped, and that the nurse was well. I have heard nothing further to indicate that there was any setback. "They both send thanks to you for your kind help in time of need, and I join with them in wishing you great success with your work in the future, as it has been in the past."

The next was a letter received from a lady in Washington, D. C. Her husband came Sunday night for treatment for his wife. She had very severe pains in her face, accompanied by swelling, etc., and had been unable to sleep, as I remember, for more than a week. I quote from her letter, written the very next morning after treatment commenced:

"MR. SABIN.

Dear Sir:—I am entirely relieved of the pain in my face, the swelling remains in part yet, but it is gradually subsiding. We will see you as soon as possible."

(I saw the lady at church afterwards; she was perfectly well, and said that the treatment had immediate effect.—Ed.)

I quote from a letter received from a lady in a Western State. The family of children all had the measles; were taken one by one. She telegraphed and treatment was given them. She says: "Every day I have intended writing to you since Tuesday, and each day error would in some way prevent it. Baby is all right now. Her fever left her three or four hours after telegraphing. It was the measles in belief of mortal mind."

(Without quoting from her letter at length, her children were all treated and all got along beautifully without any unfavorable after results.—Ed.)

A lady in Ohio writes, who had quite a complication of diseases, which we treated for a short time, I do not remember exactly how long, perhaps a week or two. She says: "You can stop treatment, as everything is working remarkably good. May God bless you and yours.

"Yours in Love and Truth,

(Signed)

A lady writing from Illinois had a daughter who had been grievously lame, and also troubled with severe rupture, suffering great pain. After one week's treatment she says: "My daughter, after the week's treatment, is feeling much better. The pain in the groin, limb and ankle joint is greatly relieved. She walks with more ease and comfort, in fact, feels better in every way. You will please stop the treatment."

A lady from Oklahoma writes. She had been suffering with a combination of very unpleasant ailments. After treatment for two or three weeks she writes: "I am very much better and think I can fight my way through now by the help of God. Dear brother, you do not know how thankful I feel to you. May the Lord bless you forever is my prayer every night," etc.

We received a letter from a lady living in an Eastern State that her daughter, who had been a fine musician, was suffering from some inability and could not sing without great effort. After treatment for a short time, the daughter writes:

"DEAR MR. SABIN: I want to express to you the gratitude of my heart for the great benefit I have received from your efforts. I have been studying music for some years, and during the past three or four years I have been conscious of an abnormal growth in my head, and it has given me no small amount of trouble. I suffered headache every Sabbath after church, which increased from week to week, until I began to feel that I must submit to a painful surgical operation, which might result in the entire loss of my voice. Through the advice of a friend I put myself under your treatment for Divine Healing, and after ten days' treatment I was entirely well. It has been several months and I have not had the least trouble.

"Certainly no one who has had the experience that I have can doubt the effectiveness of your work. May God's blessing continue with you.

"Yours in Love and Truth."

We received a letter from a lady in Massachusetts who had been suffering from a stroke of paralysis. After treating her some little time she writes: "The trouble in my limbs is entirely gone except the numbness, and I think the circulation has so much improved that it will be all right to stop now. If I do not get along all right I will

commence again. My general health is very much improved. I feel very thankful to you and my Father in heaven. I am,

"Yours sincerely in Love and Truth."

A few weeks ago I received a telegram from a town in Minnesota asking for treatment for a child which was dying. There was considerable anxiety for fear that the child would be dead before the telegram could be received by me, but it was not. We commenced the heroic treatment, five of us at once took up the case and treated at one time. The result was that the child rallied and the next morning was well.

Near the same time I received a telegram from Ohio which stated that a gentleman of more or less prominence was passing out. The doctors were then in the house, and the man was pronounced beyond hope. The treatment commenced and within ten days he was well. His trouble was typhoid fever, and he was suffering from hemorrhages from the bowels, and also from the stomach, and the doctors' medicine could have no effect on him. The hemorrhages stopped when the treatment commenced and he immediately commenced to respond to the Truth.

Another quite serious case was the case of a young boy who had been operated on by the physicians for appendicitis. The boy lived in Illinois. It was thought that in performing the surgical operation the bowel had been cut so that the contents of the bowels came out in the cavity, and it was thought that the only thing that would save his life was another operation, if that would. The mother telegraphed. After about two week's treatment she wrote that treatment could stop; that the child was well.

A lady writing from Indiana after a long series of treatment for crooked back, being bedridden, etc., says:

"Dear Brother Sabin: 'I am perfectly well, straight in back just the same.

"Yours in Love and Truth."

A lady in the city of Washington who had writer for treatment for roaring in ears, etc., writes after a few days' treatment, also in regard to neu-

ralgic pains: "They seemed to be almost unendurable and kept me denying constantly, but they have gone to their native nothingness. My head is much better, as I had a cold and cough, which before would have hurt my head very much. It does not hurt at all. Praise God, the all-powerful God and ever present Love, for His mercy is everlasting and His goodness endureth forever. I thank you all for your perseverance.

"Your sister in Truth."

We received a letter from a Western State from a lady who wrote, after being treated for some time, as follows:

"I can say to you as a God's Truth that I am perfectly healed after five years of misery, a good portion of the time confined to my bed. When you commenced to treat me I only weighed 80 pounds; now I weigh 137. I feel all good. I was treated by the Eddyites a long time before you, and the last one left me and said I would die, but I didn't. Thanks be to God and you, his agent, through whom I am a well woman again. May God ever bless you, as I know He will.

"I am fifty-six years old and feel younger than I did twelve years ago. My hair was white; now it is getting quite dark. God is still giving me his blessings. God guide and keep you is my prayer."

A letter from a lady in a Western State reads as follows:

"Dear Brother: The month of treatment for my son which expired on the 17th inst., has been of great benefit to him in every way. We feel that he does not need any more treatment. We know that we have our work to do here continually, and we will keep it up. I know it was some one treating him to injure him which caused his illness. I smiled when I read that statement in your letter. The Truth revealed it to me who it was. To know that one of the highest Scientists here and a friend was the instrument through which error was getting at him, overcame me with fear, and I think I must have felt something as Elijah did when he received Queen Jezebel's message, 'like fleeing,' but I said, Where can we flee from mind? Then I remembered that the dear Reform Christian Scientists in Washington would save and protect us through God.

"The pen fails to express my gratitude for the help which has come to him, and for Reform Christian Science. I live in gratitude to the Father for this new way, and for His protection.

Thanking you and those who assisted you in this case, I will close with gratitude."

(I will state regarding this case that it was one of those cases where the symptoms showed that the patient was being treated by the practitioners of this so-called black magic. They were apparently endeavoring to destroy him, but they failed. God saved him.—Ed.)

I received a letter from a lady up in New Hampshire which tells its own story:

"Dear Colonel Sabin: I write to tell you that the trouble I asked treatment for, the piles, two weeks ago, is entirely gone. I am very grateful. I am more a believer now than ever. Your book, 'Christology,' received. I have wanted it so much.

"Your picture and Mrs. Sabin's did me a world of good. I had imagined from your talks that you were elderly people, but you seem to have found the fabled fountain of eternal youth."

A lady came to me asking for treatment, she knew not for what. She had accidentally got hold of a copy of a leaflet that we had issued, and felt that if she could come to Washington that God would show her the way to perfect health. She was at my home when I came in from a trip down to the city, and had her baggage with her. Said she had come to see me, but wanted me to direct her to where she could get board. I talked with her a few minutes, and took in the situation at once. I then told her that she should stay in my house that night, and we would talk about the boarding place to-morrow if necessary. I gave her treatment that night and also the next morning and sent her right back home and told her that she would be all right, and she went. She was insane when she came.

I will quote from her letter, which is quite long, enough to show her condition of mind, which is perfect, and has been ever since she left my house. She says:

"My Dear Brother: My prayer is that you may live until the Millennium dawns. God is with you and success will follow your every effort for good. Can I find words that will express the joy, the

peace, the happiness that has come to me in the place of blank despair? Whereas I was blind, now I see. Hell to heaven. That is the condition. I believe God will give me days of gladness for every moment of agony I have endured.

"Tell your dear wife that I have said 'Love, love, love,' till God has sent the blessing, of which she told me. I think you must feel the thrill of joy in Washington this morning. Jesus gives His peace to me, wonderful peace. I would not give the joy and peace this morning for all the gold in the universe. I do not worry any more at all. I simply trust in God.

"Yours in Love and Truth."

A lady writes for treatment, and after she was treated for some little time, she writes:

"Kind Friend: I am glad to tell you I have been relieved of my claim of Bright's disease; am better other ways. My foot is better, too. I believe that I will soon be entirely relieved of all the claims.

"Trustingly yours."

A lady from a Western State wrote for treatment for her mother. This is her last letter:

"Mr. Oliver C. Sabin: Words are inadequate to express my thanks to you. I am more than glad to say that my mother is all right. She says to me to say for her that she does not think she will need any further treatment after this week. God be with you and bless you always."

A lady writing from Wisconsin says: "On November 7 I wrote you for treatment. On the night of the 10th I began to improve, and on the morning of the 11th I was surprised that I felt so strong and peaceful, the bad symptoms disappearing, and I have been on the gain since.

"I thank you and your co-workers for what you have done, and now thank God for His present help. And I know now for myself and not for another, and hope to go on my way rejoicing. God's truth will prevail. Enclosed you will find check for treatment.

"Yours in the faith."

I received a request to treat a little boy in British Columbia away in the Far West. After treating some little time we received this letter from

the lady who had him in charge: "You can stop treatment for inflammation of the lungs. The little fellow is completely cured, not the slightest cough remaining. His father does not believe in God-healing, or anything else, for that matter. So you see how it is. I can't have everything my own way. As soon as possible I will send you some money to pay for the work. Thanking you very much I remain,

"Your sincere friend."

A lady in an Eastern State who had been confined to her bed a long time and very sick with many diseases, writes: "I was astonished on awaking this morning and trying to rise to find myself entirely free from lameness, feeling so much stronger than on any previous day. For a moment I could not understand it. Then wonder gave place to gratitude and thanksgiving to my Heavenly Father for the great change that had taken place. The improvement continues, and now I am feeling better than ever.

"It has been a source of gratitude and hope to me that during these past weeks so many were holding me in thought and working in my behalf. I thank you all more than I can express.

"Most cordially yours."

(The "many" that she refers to are those who were assisting in the heroic treatment. All serious cases we treat heroically.—Ed.)

THE NEWS LETTER could be filled every month with similar letters, but it is not necessary that this should be. The only object in the world that we have in publishing any kind of testimonials is that people may be convinced that God through man does answer our prayers and heal our sick; that is, all healing is done in and through the name of Jesus Christ, and without His name, and without His help and His aid, we have no promise.

It is true that healing is done to a greater or less extent through hypnotism, mesmerism, massage, medicine, and I may admit, through Eddyism; but the healing is always imperfect unless it is performed in and through the name of Jesus Christ. The reason why the Reform Church people have met with such wonderful success I attribute to that one cause. We take as our guide our blessed Savior and walk in the footsteps which He had trod,

take Him as our guide and pattern, the way, the Truth and the Life.

These examples ought to be enough to show to the world and to those who are not conversant with these truths that there is something in this work sufficient to study it. God will heal the sick for one as well as for another. All you have to do is to ask with the spirit of understanding, and God's promises are sure, and the healing will be perfect.

This is the Truth which our Savior has told us that we shall know and it shall make us free.

MAY 19, 1902.

Colonel Sabin, Washington, D. C.

DEAR FRIEND AND BROTHER: You will be surprised to learn I am in bed with my ankle. It is broken, so I sent for a surgeon, who, after examining it, told me I would have to have the ankle broken over before he could set it, for it was out of place, and would not stay. He also said I would not have any use of my foot after it was operated upon. He was to come the next morning and operate upon it. After he had gone I asked God for help, and when they came in the morning I told the doctor I had concluded not to have it broken over. I told him it did not hurt me, so he examined it and to his surprise the bone had gone back into its place and I could move my ankle. He put a plaster of paris bandage on it, and also on my knee, that was so bad, and said for me to keep my bed for five or six weeks. Now, dear brother, that is once my prayer was answered in time to save the knife, and oh how thankful I am now. Well, brother, I gave away my little "Christian Science," "what it is and what it does," and please send me another one. Also send me 50 No. 5 Leaflets as our place is small, and I will distribute them among my friends in town. Please find 25 cents for book and 25 cents for leaflets and postage, and oblige me. Your sister in Love and Truth. Think of me in your prayers, and help me to gain strength in this work, dear one.

Remember that to change our opinion, and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error—Marcus Auerlius Antonius.

ANSWERS TO SOME OBJECTIONS.

Lecture by Col. Oliver C. Sabin, before the Reform Christian Science Church, Sunday afternoon, May 18, 1902.

The lecture this afternoon is going to be a picking up, so to speak, of the objections that one hears against this Science healing. I call it a science because all of God's intercourse with man is in science, in a Scientific way in some one or other of the departments of Infinite Knowledge. This is God's mode of healing the sick. It is the practice which our Savior practiced when He was on earth. He taught us how to heal the sick. He taught His disciples, and He sent them forth with the double command to preach the gospel and heal the sick; and the very last command He gave them was to take this gospel and preach it to all the world, and these signs shall follow those who believe your preaching; they shall heal the sick, lay hands on the sick, and they shall recover; and if they drink deadly poison, it shall not hurt them; and various other powers were granted unto them because of their beliefs in the doctrine which Jesus Christ's disciples were to teach. They were to preach this gospel which He had taught them, and the signs were promised to follow all those who believed their preaching. Now, this is one proof that this healing is from God, and if it ever was from God it is here now, because God's law are all immutable and unchangeable, and without variable-ness or shadow of turning. If it be true that God through man ever healed the sick, that same power exists to-day, and can be performed in the same way and by the same methods as in former years, because there never has been, nor ever can be a change in these universal laws.

When I came into the study of this Truth, I thought it was all right to talk of present healing, that there might be some personal magnetism, or influence, that went from one mind to another that would heal the sick when in your presence; but when I heard persons talking about healing the absent, that was something that I could not understand, and something that I could not believe. That is a very prevalent objection that you will hear

against this work to-day, and even in the papers, they will say, Why do they pretend to heal the absent. Now, let us look at these matters. All of God's works are regulated by common sense. If God heals the sick, He heals them in answer to prayer, doesn't He? Then, can't you pray for a friend who is absent when you kneel down upon your knees and pray in the morning or at night, in the family worship? When you pray for your absent ones, have you any doubt that God hears you? If you want to pray for the President of the United States, you do not have to be where you can put your hands on his head and tell God this is the man you mean. You can pray for the king of England, and he may be in London, and you in the United States. You can pray for a person at the uttermost ends of the earth, and it has the same effect and the same force as if in the presence. I think that same of the most wonderful cases of healing that I have ever known anything about have been in answer to prayer where the person was absent. I recall two cases just now. There was a woman living in South Africa, near Greytown, and they cabled me for treatment, or for prayers. She had a cancer; they were making preparations to have an operation the next day. The lawyer was there to make the will, and the doctors were coming the next day, they were coming to have an operation for this cancer. Through the influence of a friend there, who was taking the WASHINGTON NEWS LETTER, they cabled me for treatment. We received the cablegram about five o'clock of their day, at that point. Four or five of us in the house went to work immediately upon the case, it was a very serious case. The result of that treatment or prayer was that in the morning when the doctors came to operate upon the cancer, there was nothing to operate upon. She was well, perfect, and has been so ever since. That is, perhaps as far a point from us as you can get on the earth. You might be at the South Pole, or a little at the other side, and it might be a little farther, but for practical purposes it is as far as any point.

Another instance was a lady living in Japan. She was afflicted with what the physicians termed a fatal malady or some affection of the head. We were cabled for treatment and before we could get

a letter to her she was perfectly well. Those are two cases.

Last Saturday night I received a telegram from the mother of a child in the far northwest, away up near the cold line, saying that the child was dying. We got a letter, written on the Tuesday morning after, saying that the child was well. I could multiply these cases by the hundreds and the thousands, but it would not make the case any stronger. If God does answer prayer in one instance, under like circumstances and conditions He will always answer it again in the same way. Therefore, when you come to understand that all healing prayers are nothing more nor less than a petition to God to heal the sick, then you can understand why you should not be prejudiced because of absent treatment, so called.

Another question which is very frequently asked us is, **MUST A PATIENT HAVE FAITH BEFORE HE CAN BE HEALED?** You will notice in almost every instance, but not always, in our Savior's history that He said Be it unto thee according to thy faith, thy faith hath made the whole, etc. He indicated that they had faith, and doubtless they did. The woman that touched the hem of his garment, she had faith, and her faith made her whole when she touched the garment. But in other instances you will find that they had no faith; that is, there was no faith required. I do not think that a person's faith has much to do with his healing. I believe the hardest cases I have ever had anything to do with, and the most difficult to heal from a human standpoint, came from a class of Christians who were as devoted in their beliefs as could be. I call to mind now three persons, I am not going to mention the details of the cases of these ladies. They were great Sunday School workers. They gave their life, so to speak, to this work, and each and every one of them seemed to be beyond reach. In other words, they were not helped. I never treated any one of them myself. They had other healers; they came to me, but I was not treating at that time, as I had not left the other church, and others were glad to do it, and I did not want to do it. I believe that the reason of the failure to touch those three women was the belief that was so engrounded in their consciousness of future punishment and future re-

wards, that God had a judgment day when they would be called up and be separated, one going one way and the other the other. In other words, that doctrine that has been taught of universal and everlasting punishment of the wicked. I do not believe in that doctrine, and persons that have that thought well grounded in their consciousness are more difficult to heal than so-called people of the world.

A person, you must understand, never rises higher than his idea of Deity. You may take any nation, and if their idea of the Deity is upon a low plane, they never can rise above it. But when you take a nation that has got the Infinity of God as their conception, there is no boundary either to the ambition or the ability of that people. What makes this Anglo-Saxon people so great to-day is because they recognize the infinity of God, and that is what makes them free.

But if one of us has an idea in our consciousness that God will allow us to burn for all eternity, we can't love Him. We can hate Him all right. You can go to the insane asylums all over the United States, and wherever this doctrine of punishment is taught you will find half of the people at least in there who are there because of the thought of universal punishment or some of its ramifications; and I say a person grounded in that belief is more difficult to heal oftentimes than others.

A patient should not be required to believe before he can receive the benefit. Our Savior told us it was the sinners who were called, and not the righteous. In other words, the sheep that is lost, the holy spirit goes out after it and brings it into the fold. Suppose, for instance, that I was in court and was trying a case, and the prosecutor would refuse to give me any testimony upon which to form a verdict, but say that I must pronounce this man innocent, and then after acquittal I could have the testimony, what kind of verdict would that be? Would that be a true verdict? Could I form a judgment on no testimony? Then after I had given out the verdict without any testimony, the testimony would come, and I would see that I was right. Such practice would be absurd. The proper way is for me to weigh all the testimony that came to me, and if it was true I could then form an intelligent opinion and make an honest ver-

dict. So in this case. Here is a sick man we will say. I go to him and say, "Now, if you believe that God still heals the sick as He did in the days of the Savior, if you believe that God will heal you, He will heal you. If you do not believe that, you will have to die." Now, a man can't force himself to believe anything. You can't force your mind to believe anything. That is absolutely impossible. You can force your mind to believe only as you are taught by testimony or experience, or whatever you are a mind to call it either written or verbal. It must come to you in the way of experience or testimony in order to convince you. You can't say I will believe this, and believe it. It is impossible. But you can convince yourself when you are taught, and when you are convinced by the testimony, then you have a mind that is made up. I will say that any idea that a person must believe before they are healed, is absurd. But the patient must be willing that God shall heal him. Must be willing, that is as far as we have a right to demand. If persons are *compos mentis*, have power to make up their mind, they must be willing that God shall heal them.

The church people at large, believe in the doctrine that the day of miracles has passed. I remember in a conversation that I had with my father when I was a boy, perhaps fifteen years old. I asked him why it was that people could not be cured now just as they were in the days of our Savior, and he said that the healing was simply a proof that our Savior came from God, and that His work was of God, and (the healing) was evidence (of those things), and that now we had the Bible, and we did not need that evidence; consequently, we could take their testimony, and that was all we needed. That is the Christian idea as a general rule to-day. There is a minister in this city who is an able man and a very sincere man, I have no doubt of that, but he is a very prejudiced man. He said that if he saw the sick healed, he would not believe that God had anything to do with it; he did not believe that God had anything to do with the healing, he said. Notwithstanding that fact, I have heard that very identical minister pray for a woman in a prayer meeting, that God would heal her; but wound up his prayer with a "Never-

theless not my will, but thine be done." I suppose this saving clause was put in that she would not be healed if he carried on his other idea. You see that you have either got to quit praying for the sick in the churches, or you must come to the conclusion that God does heal the sick in answer to prayer. That is all it is, and it is not a miracle. A miracle according to our ideas is something we would call it in the law, extra judicial, it would be something out of and beyond the regular routine of the law. We might call these miracles extra-natural. For instance, a miracle is something out of and beyond the natural rule, or natural law. If it is natural law, like water running down hill, of course anybody can heal the sick. But in order for it to be a miracle in the old way it must be something like water running up hill, something controverting the general rule. Now, I want to tell you there never was a miracle in the sense that the act was contrary to natural law in all the world. God's natural law, never was varied in the slightest degree. This earth has been whirling on its axis ever since the never was, and always will continue. It may have had a different form, but there never was a particle less here, an ounce less or an ounce more. God's fixed and perfect laws of attraction and gravitation would be destroyed, and here would be the whole universe going helter skelter. Suppose it were possible to blot this earth out of existence and its weight taken from the universe, what would be the result? Why the entire universe in all the boundless space in every direction, forever and forever, would be unhinged, there would be harmony lacking. Here is an element that holds its weight, it holds its weight in every direction, you blot it out and chaos could be the only result. Anybody who understands philosophy understands this. Therefore, any person who claims that there can be a miracle in contravention of the general fixed laws of God is claiming something that is impossible; it can't be. Whenever a religion comes up and claims an impossibility, claims something that is not in perfect harmony with God's perfect law, it is nothing except something that belongs to the ignorance of mankind, and is superstition. The more ignorant people are and the more debased

they are the more you find the so-called miracles. That is the history of the world so far as the world's history is known.

We must remember another thing in our work. That everything that we do in the way of healing must be done in and through the name of Jesus Christ. He gave us the rule; He gave us the philosophy; and He gave us the fixed laws whereby we can heal; and when you get into this thought, into this higher study, you will find these laws more perfect, you will find that you have the power to sit down upon your seat and call upon God Almighty, and His power will come down into you, and it will make you feel as though you were full of electricity. That is one way. There are other ways that have been developed by which you can bring this infinite power down into you, and it will build you up; it will take every wrinkle out of your face; it will make the hair grow on your head again; it will build you up from a decrepid, diseased old man, until you have the power and vigor of youth; and instead of being on the high road to death with galloping consumption, you will have a breast like an ox; you can breathe in all the air you can get and nothing can hurt you. In other words, it has the power to give you the mastery, if you follow the rules, that is the line to walk. But you have to learn first the groundwork, as Jesus Christ came teaching it; and when you get into this study deeper and deeper and deeper you will see how perfectly scientific were all of his works, and you will be overpowered with adoration and with love for the mighty Son of God Almighty who came to lead us back to God.

LOVE.

In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven, and heaven is love.

—Scott.

MONEY GETTING.

Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, May 25, 1902:

Subject: "How to Destroy Poverty and Demonstrate Affluence."

The subject of the lecture this afternoon is one of vital interest to all mankind, and especially to those who live in what we term civilization. The time was when the human family was controlled by family chiefs, and all exchanges among these different families was done by barter, trading a horse or a cow or a sheep or a lamb, or a boy or a girl, or a woman or a man, or whatever it might be. But as men have advanced in civilization they have adopted a system of money which finally drifted mainly into what we term the two precious metals, gold and silver; and to the extent of a nation's civilization is its system of money more perfect.

Now, money is as essential to the upbuilding and the welfare of the human family as any other one of the commodities which God has given us to live upon. It is by reason of money that we have laid at our very doors the products of China, Japan, India, Australia, Africa and the remotest part of the world. We, in turn, through this same agency of money, send our products to them; and wherever civilization goes, pushed as it is by steam and electricity, there money goes as the medium of exchange and the hand maid, so to speak, of this civilization.

Therefore it is necessary for you and for me and for every person to have money; it is necessary for us to have money as it is for us to have bread, food, clothes; they are all necessities. God in His intercourse with man has given us a certain and exact rule to obtain that which we want, be it money, be it food, be it clothing, or whatever it may be. It all belongs to us; but we must ask, seek and knock in a systematic manner, in the manner Jesus Christ; and if we do that, there is no more that is in accordance with the patterns given us by trouble to have all the money we want, and everything else that we want, than it is to have this blessed air we breathe into our lungs. The supply is infinite. It all comes from the one source, the

Heaven never helps the man who will not act.

Father of Light and of Love and of Life.

With this struggle for money, however, which we see around us in the world, we have no sympathy, and we can have none. The apostle tells us that the love of money is the root of all evil. Therefore, while it is a necessity that you should have money, you are not to love money in the sense that you are to work for it *per se*; make it your god, as we see too often the case. You do not work for air, it comes to you without work; you do not work for water; you do not work for the earth. But all these natural supplies come to us; and so with every other kind of supply. They all come from God in the same way and under the same rules.

Our Savior has given us certain rules how to control this thing called money, how to obtain it, and everything else that we want, in the chapter that was read this afternoon, the sixth chapter of Matthew, taking the last ten verses. I want to go through with these verses again and see what they really mean.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

If you are to serve God you can't worship money, and you can't worship anything else but God. God alone is the object of your worship. You have an eye single to the one thought of God, and you can't worship these material surroundings. If you do, to the exclusion of God, you lose sight of God, and consequently everything else goes with it.

Now, I am going to read these verses to you and explain them as best I may along these lines. Jesus Christ gives us an exact rule. He tells us precisely how to obtain money and everything else that we want. It is as plain and as simple as a b c, and it is as certain of fulfillment as any other of God's promises; they are all certain to be fulfilled. Heaven and earth shall pass away, but not one atom of these words shall go unfulfilled.

"Therefore I say unto you, Take no thought for you life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

This means you are not to worry, you are not to worry about fine clothes, and yet you are entitled

to wear the best clothes there are on earth. There is nothing too good for you; there is nothing you are not entitled to, but you are not to put your heart upon them. You are not to lie around and worry and say I am not going to get this, or I am not going to get that. As Easter approaches and you do not see the money in the box to buy a new bonnet, you must not go away and cry because you haven't the money to buy it. Know that the money will be there; God will give you the bonnet. You do not have to disfigure yourself; you do not have to look ugly and wear poor clothes. I remember when I was a boy out in a Western State that women were taught that they should not wear ribbons, and a woman who had the temerity to wear a ring upon her fingers or in her ears was regarded as almost equal to the anti-Christ. It was something horrible. Women, according to that religion, were required to keep their mouths hermetically sealed in church. I do not think they required them to do that at home; that was asking too much. But in church they must keep their mouths shut. They had to wear bonnets that covered their faces; they called them sun bonnets, with a great long skirt behind. Now, that was the thought of religion in those days. That is all wrong. That is not in accordance with God's way of treating us. You look at the leaves upon the trees. Did you ever take a leaf and examine it, any one of them, and see how beautiful it is, how perfect it is made. Look out through all nature, and you can see nothing but beauty where it is in a state of nature right from the hand of God, beautiful; and men and women are Godlike in the proportion, in that degree in which they are beautiful, and I do not care what you say. The beautiful is from God Almighty, and he stamps the good with beauty. You take anybody to commence with, I do not care how homely they are, I have seen transformations by the hundreds of persons who get this Truth engendered into them, and it will make the homeliest man or the homeliest woman in the world a beautiful man or a beautiful woman; it gives them that God-like beauty, and as you travel the stairs upward toward God Almighty's throne you become more beautiful as you go. Therefore, do not think that you have to think mean of yourself. Do you know what you are? You are God's children; you are

created in His image and in his likeness; you are God's heirs. Oh! But you say, "That comes to me only after I die, that heirship. I know I am God's heir, but I am not going to get any of it here; I will get it after I am dead." That would be a wonderful will. Suppose they were to pass a law in this Congress that no person should make a will of his property to another to be accepted by that person until after he died. Suppose, for instance, I had it in my heart and wanted to will my friend here some property. I go on and say, "I will and bequeath to him, my dear friend," and gush over and fill all the love into him like that, commend him to the sunshine of God's love, and all that, and "I give and bequeath to you a thousand dollars, you to become possessed of that thousand dollars the day after you die," what kind of will would that be? I do not think he would sit up nights congratulating himself on what he was going to get. Now, there is just as much sense in that kind of will as in this idea that you have got to wait until you are dead before you get any of God's blessings. These blessings belong to us; they are ours now, and we have got to come into the realization of it now.

I must go on and tell you how to treat this case. Jesus goes on further and discusses this question. He says: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Now, you look all over the world, wherever you go, what do you find? You find a scramble for dollars, people trying to lay up against some time in the indefinite future when they will have something for their wants or the wants of their children. Is not that the whole trouble? Isn't it a scramble for dollars, not for present needs, but for future emergencies? Persons come to me, well dressed, of full flesh, plenty to eat, but they are distressed about their financial affairs. They are afraid that some time they will come to want, and that fear sometimes drives them insane.

Christ says, consider these birds, they do not worry; they do not fill barns full; they never worry about to-morrow. What a silly sparrow it would be, suppose one of them was sitting out on a wire as we went out and should commence to soliloquize thus: "I am afraid I am going to be hun-

gry to-morrow. I had a good meal awhile ago, but I do not know when I will get another," and go on that way until he made himself sick or took the dyspepsia or something else. What kind of a foolish sparrow would that be? But he would not be any more foolish than the most of us who do worry. Now, remember, this is not mere talk that Jesus Christ has given us here; it is a real practical rule, and if you follow the line and do as you are told to do, you will demonstrate everything exactly as he says, and you will have everything.

"Which of you by taking thought can add one cubit unto his stature?" In other words, can you think yourself or make yourself taller? Not at all. Then, why think that way? That is the idea, that is the logical conclusion.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

Now, there is the exact rule about your clothing laid out. You are entitled to the most beautiful, and you must not worry, for God will give you all.

*"Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? * * * For your heavenly Father knoweth that you have need of all these things."* So why do you worry? Now, God knows that we need breath; He knows that we need food; He knows that we need clothing; He knows that we need money to scatter the Truth; He knows that we need money for this universal exchange; He knows all these things. Then, why do you worry? I have made this somewhat lengthy in order to come up to this next verse,—because in the next verse He states the exact rule and the remedy. If I could impress it upon you strong enough so that you could absolutely put in practice what is given to you in the next verse, you would never know what want is given to you in it would never know what want is, what worry is, and you would always have absolute plenty. Now what is the next verse? *"But seek ye first the kingdom*

of God, and His righteousness; and all these things shall be added unto you." What does that mean? You know what you want, you know you are told not to worry about reward; you are told if you will seek first the kingdom of God and His righteousness, everything you want will be given to you. Now, what is it to seek the kingdom of God and His righteousness? Does it mean that you have got to live such a life that you are everlastingly preparing yourself to die, getting ready to go to eternal Life through this hell called death? Is that what it means? Does it mean that you are to walk straight on the right hand path all the time in order to keep out of hell, in order to keep the devil from harnessing you, so to speak, and putting you into the pit and burning you? Does it mean that? Not by any means. You are now to seek the kingdom of heaven, or the kingdom of God; where are you going to seek it? Suppose you start out to seek the kingdom of God where do you go? Have you an idea that God is on a great throne somewhere, and by and by you will come to that throne to be judged, and if you have more on the credit side than you have on the debit side, you may get a chance to go with the sheep? Is that what it means? You are told to seek the kingdom of God. What is seeking the kingdom of God? How do you seek it? You seek it where it is, don't you? Suppose I start for Baltimore, Baltimore is supposed to be in one direction and I go in exactly the opposite direction. I meet a friend, "Where are you going?" "I am going to Baltimore." "You are wrong, nobody takes this way." But I say, "I am going to Baltimore this way." Would I ever get to Baltimore? If I seek the kingdom of God and His righteousness, or Eternal Life, do I seek it by going towards death, preparing to die? Not at all. But all the world is doing that. I will tell you what I would do. If I was going to seek the kingdom of God I would seek it where it is, find it right there. Where is the kingdom of God? Jesus tells us in the 17th chapter and 21st verse of Luke that the kingdom of heaven does not come by observation, by saying, Lo, here it is, or Lo, there, by observation, nobody sees it; but the kingdom of God is within you. Now, if you go to seek the kingdom of God where do you go for it? You don't go to some place that you do not know anything about;

you do not wait until you are dead to get into the kingdom of God, but you seek the kingdom of God and His righteousness within you. You seek the kingdom of God within you. God is good, and His righteousness. Let us bring it down closer. You seek within you to do good and to do right for the sake of the good and the right, not for the sake of money, clothes, position, or anything else; but you seek within your own heart to do good and to do right for the sake of the good and the right; and when you do that that is all you have to do. You do not have to worry whether you are going to be paid to-morrow for your work; not at all. Here comes up a matter before you, is it right to do it, is it good to do it. If it is, you are to do it, regarding not the consequences, regarding not anything material. Do the right and the good for the sake of the right and the good, and all these things shall be added unto you. Now, is not that easy, isn't it easy? Here comes up your brother before you. He is hungry and he wants something to eat, feed him, help him, throw out the life line, get him on the path, get him on the road to righteousness. That is one way to do good. There are a thousand other ways to do good, and you will always know that you are doing good. Then do good for the sake of the good, not for the sake of money or what somebody is going to say about you. As our Saviour said, When we pray enter into your closet, into your inner self, shut yourself from all the world, and ask God in your secret consciousness for that which you want, and He rewards you by answering your prayer, manifesting it so that all the world can see. That is the way we heal the sick.

I find I can't go on with this subject much longer this evening, but there is one thing I must tell you how to treat the situation. Many of you are my students, but have not been with me a great while, and you want to understand that. How to treat the question of poverty was one that bothered me for years, and the Truth came to me like a great many other truths, always at night between one and two o'clock. The thought was that "poverty is nothing more nor less than error, the same as any other so-called error or disease. If a person comes and says, "I have a fever, and I want to have that fever destroyed," we do not have any hesitation in knowing what to do and we do it instantly.

Here comes up a man afflicted with poverty; he has the thought of poverty in his mind; he has the disease called poverty; and that is sometimes the worst kind of disease. Take him and treat him the same as you would for any other kind of error. Deny its existence, God is good and God is all. Take him along the lines of the treatments I have given you for everything else and you will see the manifestation before you. All these things will be added unto you.

Do right in your daily life; do right for the sake of the right, and do good for the sake of the good; destroy this demon of selfishness; destroy and annihilate it; it is no part or parcel of God Almighty's creation; annihilate it; destroy it; bring into practical life the doctrine that you do love your neighbor as yourself; put yourself in his place, and go on and practice as you are told by our Savior, and you need never want, and money will come to you from the four corners of the earth. "Oh," but one says, "I am on a salary, and can God change my salary?" How silly to ask such a question! Can't God do anything? Are you obliged to stay on a salary all your life. I wish I had time to give a little personal experience. I am going to give you a few thoughts along that line. I had been losing money every day for five years, and I had lost the larger part of a goodly fortune, and it was still going, losing every day. How much my family knew of my financial affairs I do not know, because I tried to keep the skeleton out of my home, and it was finally suggested to me to ask God to help me in my business affairs, and I asked Him that night and the next morning, the first day there was a trade consummated that had been pending for some time. The parties came to me and told me that they had considered my proposition and that it was all right and had decided to accept it. From that day to this I have made money every day, and I have asked God to help me every day since. What God does for one He will do for all. He does not love me any better than He loves you. He loves us all alike; He cares for us all alike. Get yourself in tune, in touch with Infinite Love. "Seek the kingdom of God and His righteousness, and all these things shall be added unto you."

Follow the rule, the result is certain.

A LECTURE BY A. O. McLOUGHLIN.

Lecture by Albert O. McLaughlin, before the Reform Christian Science Church, Sunday afternoon, June 1, 1902.

I am sure that we all appreciate the beautiful music and that the time spent in singing taken from the lecture can be well spared. So far as I am concerned I had much rather listen to music than to listen to myself lecture.

There comes to each one of us in our travel through life a time when we grow tired of all the appearances in the external. We find that all that has pleased heretofore, business or pleasure in the external world, loses its charms, and we begin to feel that there is something else in life, that life holds for us something beyond this external exoteric. This perhaps comes to some who are young in years. They have become sedate, as it were, in appearance, and they are prepared to receive more about the real facts of life. So they begin to find the real truth, and that life is everlasting, that there is no such thing as age.

We find people who seem to get this early in their youth. Even from the first they seem to be different from other people, are not attracted by the things surrounding them so much as the neighbors; and these little ones even from the beginning seem to be inspired by something very different; that is, different from what most people gather. So they begin to grow in spiritual power and grace. I remember reading, I believe, in Samuel, where he while a little boy heard the voice of the Lord God speaking to him in his sleep. He thought it was his aged companion calling to him, and he responded on several different occasions. Finally he was told that it was the voice of God, to listen and pay attention, and do whatever the voice said. This is an instance where this power and spiritual understanding had come very early indeed in life, and this little one we find it is recorded that he grew in grace and spiritual power. Again, there are some very dilatory in getting this knowledge, but some time it will come to all, even to those who have passed beyond into another realm, they will get this the same; some time they will see the unreason of things merely external, and they will see that that which is beyond is the only reality. Jesus

spoke of it as the pearl of great price, which, when a man hath found he selleth all that he hath and goeth and buyeth that field. When we find this pearl that comes from God, this divine attribute that is within us, then we will give all of our possessions in the external and put our whole soul to get this pearl. As was read to you this afternoon, Jesus tells us when we obtain this kingdom of heaven, this pearl of great price, that all things else will be added to us; and this does not mean that we are to wholly eschew the material; it does not mean that we are to entirely get off of the earth; but it does mean to put the spiritual beyond all else, so that we are the perfect image and likeness of God, perfect in His spiritual likeness, perfect in the spiritual image; then when we have this we know that these material things are changeable; that they are merely appearances; that they are merely passing on, so they can be transmuted or translated into other things. But we know that the real thing is spiritual life, that when we have obtained this spiritual life, then our consciousness goes one everlasting, and there will be no end to it, no period at which we can say this life terminates, but ever and anon our life will flow on, even as eternity does. I doubt if in that state of existence we will be conscious of time at all. Some who have delved very deep in this say that time is a condition merely, and that those who are there are not conscious of time at all. It is said that with God a thousand years is as one day. We know that this is entirely possible; we know that when we exist from eternity until eternity, there will be nothing by which to measure time. We will do our work which falls to our lot to do with perfect equanimity, with perfect fearlessness, conscious that we have all eternity in which to do it. When we reach this state, when we begin to be conscious of the other life beside the external, then we begin to see beautiful order and harmony in all of God's laws. When we are on the earth only we see apparent inharmony and inconsistency, things apparently go wrong, and we can't understand why certain things are; but when we go further into Truth we see that all things are moving on according to certain divine purposes. This world was created for a divine purpose, then we will see order and harmony in all the beautiful external; we will see that all things created by God are perfect; that

there is no mistake; that there is no want and no lack of anything, because the universe must be perfect; it could not be otherwise. If there was anything lacking in the universe it could not be whole; and therefore could not be God's perfect creation.

We see order and harmony existing even in things external. If we look at a little plant we see that plant come up first a little bud, then a little leaf, then a flower, finally to perpetuate itself, it leaves the little remainder to go back into the earth, is covered up apparently dead and lost; but knowing the law, we know that next year that will reappear again as perfect and beautiful as ever.

If we take it into larger things we see the planets and the stars above our heads; we see that they circle in accordance with exact laws; and the astronomer who knows these laws can tell the very moment that a planet will reach a certain point in its orbit, because they move on fixed principles; there is no haphazard about it, because if there was there could be no reliability in the universe; we could not know where we stood. Therefore, knowing that God's law is perfect, as we get more and more into this law, and see more and more the perfection of it. Therefore, by seeing what little we do know, we begin to see what our condition will be for all eternity; and to that condition we will add more and more of the spiritual perfection that lies within us, planted there by God from the beginning.

Sometimes we see the term chaos spoken of, that there was once a time when everything was without beginning, as it were. Well, now we know that the apparently chaotic condition is an impossibility. It may have been relatively so, for a certain part of the universe for a time, but ever there, if we could delve into the law as God sees it we could see perfect order come out of that condition; that it, it is merely a transition, or change; but even then the perfect law of God governs and controls the universe and involves further perfection.

It is said that a certain Roman Emperor in writing the statutes for the people he would place them upon an arch high above the people's heads and wrote them in very small letters. His purpose was to make the laws difficult to be discerned, so that the people would violate them, not knowing what it was. But there is no such thing in the divine

law that God has given us. There everything is expressed plainly; we can see the law of God in everything about us; and best of all, it is planted deep in the consciousness of every individual. There is no individual in existence but has deep down in his being, knows the exact law governing his being. He knows exactly when he is pursuing the right path and when he is pursuing the opposite. Jesus I think said that the law was written in our inward parts, so that within the heart, within the depths of our being, these laws are implanted, because, being in the image of God it must necessarily be implanted within us. Therefore we see the beautiful order and harmony in creation, that this is always perfection; we know it is perfect in the interior in all times, and the outward must conform with the inward, and we must show forth in our universal expression, whatever that may be, the universal order and harmony that lies deep within our own being.

We must know the truth and the truth shall make us free. And we know this, by moving with the law the apparent inharmonies and inconsistencies in men's lives come from the fact that in some way we move against the law. Take our local statutes as an example, if we move against the law, violate it, we get within the domain of the law, we feel it, and we must pay the penalty. But if we understand the law as it is written within our being, obey that law and move with it, then we are moving with the divine law of God; we are moving in the direction that divinity moves, and there is no inconsistency or inharmony in our lives. Everything goes with perfect freedom, perfect understanding, perfect joy, and those things that we want come to us because they are ours, and the moment that we realize this law, there is no further fear; there is no further doubt; there is no further lack; but we are filled, as it were, with the divine nature.

Law emanates from the divine source and is perfect. Therefore if law comes from God it must be perfect, it must be whole; and those of us who have ascertained the perfection of this law, feel it in this perfection, and therefore have all the perfection that exists with God. We may not now feel the entirety of this in our existence. I do not think that the time will ever come when I will feel within myself that I as an individual will know all; there

will be yet heights that I have not attained; and yet in that which we are we will be perfect. While we will know that we can go from infinity to infinity, yet in that height we have attained we will be perfect. We are perfect now, perfect in all essential particulars, because our image is that of God, and our work lies in putting that forth, in manifesting it. That is what our principles do as we see it in life, put forth and manifest the perfect work.

To me this law of which I have been speaking is the law of love. It recognizes the brotherhood as ourself; it recognizes one law through the entire universe. Therefore, when I know this law I know that my own welfare, my own well being depends upon the well being of our brother. If that brother is in want, if he has not attained to the perfection to which I have attained, and I can by any means assist him, help him, then I have not attained my full need of perfection unless I do so. He must be assisted to the full extent of my power and my understanding. So then, therefore, this recognition of the brotherhood is the fulfilling of the law. You know Jesus tells us that we should love our brother as ourself; love God with all our heart, soul, mind and strength. This is the law and this is the fulfilling of it.

This one science includes all sciences. One law embraces all things. There comes this period in our history when, if we ascertain the perfect divine law of God we will understand all else, because all laws, which apparently are infinite are based upon this one law. If we understand this one science we will understand all science, and it will not be necessary for us to read books here and there; but we get the inspiration directly from the infinite source, the source of all supply, and you need never apply to others for this understanding. You know that in the Bible the time is spoken of when all shall know God from the least unto the greatest, and it will not be necessary for one to say to another, "Knowest thou God?" for all shall know him. It is also spoken of that time of peace and joy when each man shall dwell under his own vine and fig-tree. That means that each will have attained this for himself; he will know his rights; he will know his perfection, and he will know the source from which all things come. Therefore, all of this worry, and all of this fear surrounding our external re-

lations will have passed away and will be no more. It does not mean that this beautiful love is to be divorced from business, as we understand it in its every form; but it means that we are to take this into our daily life; we are to think of this all the time. That is possible, it is possible to pray all the time, even as Paul gave it. That prayer comes when we dwell in the prayer, as it were; that is, we are conscious of the divine origin at all times; we are conscious of our perfection; we are conscious of the divine influx of spiritual Truth flowing into our soul, flowing into our lives at all moments. Therefore this prayer lasts all the time, because prayer really receives at all times from the divine source; and if we cut ourselves off from this source for a moment we lack; we are in need; and this lies entirely within our own power; and we have charge of this store, as it were, that is to obtain a supply from the store; and we can turn from it and not receive it; or we can receive to our utmost capacity. Therefore, it is the part of wisdom to open our hearts and our souls to this divine influx of wisdom and understanding and life, and take and take and take. There is no end to the supply; there is no end to the amount that we can receive. But we find as we go on that each day we receive more and more, that we have the capacity to receive more and more.

May each one go on and attain this spiritual perfection. It is possible right here on the earth, and it is not necessary to leave the earth, as was supposed a number of years ago; but we can get it here and now, and show it forth in every detail of perfection with which we were created at the beginning.

"He prayeth best who loveth best.
All things both great and small,
For the dear God, who loveth us
He made and loveth all."

—*Ancient Mariner.*

A man's true wealth is the amount of good he does in the world.—Mahomet.

Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others.

MINE AND THINE.

Essay read by Mrs. Carrie D. McLaughlin before the Auxiliary Society of the Reformed Christian Science Church Association, Friday evening, June 6, 1902.

"All mine are Thine, and Thine are mine." So spake One to whose illuminated vision the truth of the unity of all life had been revealed. None are so poor or forsaken that they can live to themselves alone, for in every life each Thinker has a share.

How? Why?

Since every human being is a living dynamo, projecting Thought-force into the sensitive World-circuit, or atmosphere, each one is contributing constantly their moiety to a great composite result, and is assisting in the formation of the World-Mind, through which far-reaching effects in social, religious, industrial, and political conditions are produced. Therefore it is of the utmost importance to the World at large what quality of thought you and I are contributing to the worldly store.

If we project despondent or vindictive thought into the world supply, we contribute a chemical quality of force which helps to furnish the venom to the serpent, the poison to the plant, the destruction to the storm, the virulence to the epidemic, the stimulus to the pest, the animus to war; and in the suffering brought upon our fellows through each of these agencies, we must bear our share of responsibility. This we can not escape; for we are all members of one World-body. I may not realize that I am a part of cause, but that unconsciousness does not save me from sharing the effects none the less; for this very necessity of sharing in the sum-total of suffering awakens in me a desire to search for the cause, and lo, I find it in myself. In myself also, I find by further determined search the corrective—Truth.

Whosoever inspires and thinks Truth is a World-reformer, though his name remain forever unknown to those for whom he has rendered untold service. As he has his part in the sorrow of the world, so he has his share in the world's joy; and the vibration of his thought affects not only the immediate world in which he lives, but its emanations ascend as subtle aromas to spheres beyond the

earth, and become incorporated with the life-essences of demons or angels.

Therefore, I repeat, it is a matter of the utmost importance not only to us, but to the world, what we think; and since through our thinking we are helping to form true or false World-conditions, the first vital necessity is to know what Truth is, and how to distinguish it from fallacy.

There is a test by which gold may be distinguished from brass, however clever the counterfeit may be. Surely there should be as sure a test in a matter even more vital to the welfare of the human race than this; and there is. In order to test gold it is necessary to apply a strong acid. If in the compound under examination an alloy which is not gold be present the acid reveals it because it produces corrosion in the alloy. If we transfer this experiment to the mental plane we find in our possession a mind-acid, with which we can test the Truth in us. It is called disappointment. That in us which corrodes or re-acts under the application of this powerful agent is not Truth, and we may confidently separate it from our mental compound as an alloy. This application must be made again and again until no corrosion appears, and we find ourselves in possession of the pure gold of Truth, which is knowledge of and faith in the infinite goodness of God.

There is still another test. Truth satisfies the conscience, which is the supreme judge of Truth. An uneasy conscience is an evidence that Truth has not yet been fully apprehended, and separated from its alloys; and the process of testing must proceed until the conscience is comforted, for Truth is the only comforter known to it.

To know Truth, then, is the first step toward world-reform, to think it the second. The writer has been so situated during the greater part of her life, that it was not advisable to participate publicly in any great enterprise; but knowing the power of thought, she has consciously assisted all great public enterprises by means of this power silently exerted. So may any or all of those who feel themselves bound and hampered by their environment, and yet long for larger fields of endeavor. Their thought is power, and it is free to pass forth when and where it will, and work for the salvation of mankind—to carry sight to the blind and hearing

to the deaf, and strength and courage to the broken-hearted.

It can visit the captive in prison, whether that prison be palace or jail, for no bars nor locks nor official red tape can prevent thought from penetrating the depths of consciousness.

As a practical illustration of the power of this silent us of thought I wish to cite the reform brought about in a well-known department store in New York, in which many cash girls are still employed. The writer is personally acquainted with a lady who did much of her shopping at this place, and who felt keenly the deprivation which these children suffered in being obliged to forego the education privileges which her own daughters were enjoying. In passing about the store among them she blessed them all and proclaimed for them their rights in the name of God. To-day the proprietor of that store gives to each child the time necessary to pursue its studies, and these exercises are part of the daily routine. I understand that this was at the request of the beloved daughter of the proprietor of the store, who in dying wished her father to thus help these little ones in commemoration of her. But the Thought-germ of this reform, which bore fruit in so strange a way, was undoubtedly sown or fostered by the lady I have mentioned, and in the joy of every mother, in the enlightenment of every child, even in the satisfaction which the proprietor must feel in his beneficence, she shares. This is part of her credit account with God and humanity, into which she put principle and from which she draws interest.

No thought can be wasted, for it is working somewhere and somehow in obedience to the impulse which sent it forth, and the impelling force is always the will to think. Therefore let us all will to think Truth, which is the eternal fact of the goodness of God to every creature, and favoritism to none. This will bring about a silent, bloodless reform in social conditions such as the whole world needs to have an example of, for once in its sanguinary history, and prove that the silent Word is indeed mightier than many swords or bombs or bullets.

The greatest homage we can pay to truth is to use it.—Emerson.

QUIZZ MEETING.

Reform Christian Science Church, Wednesday evening, May 14, 1902.

Q. If the soul is the subconscious mind, what is the subconscious mind, and where located in the body? Where in the body is the spirit?

Colonel Sabin. That ought to be an easy question to answer. It reminds me of what Mark Twain said when he was defining metaphysics. He said if anybody asks you what metaphysics is you tell him that you do not know, but that you know more about it than the man who asked you.

I am of the opinion that I will have to answer this question. I do not believe anybody else here believes as I do. I take the ground that the soul is not what we term the immortal spirit. But the soul is temporary like the body. When we ordinarily speak of the soul we do not understand that we are talking of the spirit. I do not believe that is right. Mind, I do not want anybody else to believe as I believe unless they think I am right. "This day shalt thy soul be in hell!" "This day shalt thy soul be with me in Paradise." The soul can go to hell, it can be punished. Of course, when I say hell, I mean that condition of mind which is taken for hell, the same as that condition which is taken for heaven. Jesus Christ tells us where heaven is. I do not think anybody has ever located hell exactly, but a good many of us have had hell located for us. A short time ago I received a letter from a person in Milwaukee who was in a condition of mind which indicated that she was in hell. She said she was in hell, and I think she was.

My idea of the soul is that it is this subconscious mind. There is the objective mind, the subconscious mind, the spiritual mind, and the superconscious mind. There are four divisions of this one general subject. You must convince the soul of the Truth before you can control the spiritual mind. In treating disease we treat through this subconscious mind, through the soul. Our prayers from God and through God, go into the subconscious mind. I think that we are spiritual, and that we are temporal. I think that we have soul, body and spirit, and of course where this soul is, is simply where the body is, and the mind is that which is

connected with it. I do not think there is anything in that part of the question.

What the soul is is not the immortal spirit that is regarded as the soul by the majority of mankind, but the immortal spirit of the child of God is something that is sinless, perfect, and could not be anything but perfect. The soul can sin, can be lost, and is punished according to the sins of the man. This is a difficult subject, and I do not hold anybody responsible to believe as I do, but I believe I am right.

Q. What is the essence of the prayer that heals?

A. O. McLaughlin. The essence of the prayer that heals, according to my thought, is the perfect understanding and the perfect realization of man's being the image and likeness of God, perfect, whole, complete. I think if that realization is made, which might easily be termed the essence of the realization, that the work is done at that moment. It therefore constitutes the real inner form, as it were, of the prayer that heals.

Colonel Sabin. Any other answer. (No reply.) I think that answer is all right.

Q. If it be true that we are commanded to have no other gods before the Lord God, is it right for one to employ a physician to help heal the sick? If it be true that it is not right, then why should we permit physicians in a case, that is, in our healing?

Colonel Sabin. That is a question we had a few nights ago and pretty thoroughly discussed it. I would be glad to hear from anybody on this subject that wants to say something on it. (No answer.) My views on this subject are well understood. I do not think that the physician is of any especial benefit in the healing of a case, but I think it would be very unwise to say that you will not treat a case because they have a physician; and furthermore, if there is anything in materia medica, which I think there is in a great many instances where you have faith in it, a physician knows more about attending to a case than a person that does not know anything about it. But if it be true that God is the Healer, then God needs no help. But as a matter of fact we must take the world as we find it. Here is a world that is ignorant, so to speak, of this metaphysical Truth. If we say we

will not touch a case unless you drive your physician away, we array near about the whole community against us.

Now you can take this name Christian Science, it is absolutely discredited all over the country because of that one thing more than anything else, they will not allow a physician to touch a case in connection with their healing. Now, that simply raises up enemies where there is no use in it. I say, go on and treat your case as you would if there was no physician there. God's power is omnipotent. The followers of Mrs. Eddy are wrong in this.

I see we have a very distinguished physician present with us to-night. He is a good deal on the line of materia medica, but I believe him to be a fair man along this line of metaphysics, and I would like to hear what Dr. Hunter has to say on this subject.

Dr. Hunter. I will only state what has come under my observation for the last five years. I cannot state in regard to a great many cases, but I will speak of one. Two years ago I was called upon to see a gentleman in this city. He had been sick several weeks. He had a physician, and it seemed that the physician could not diagnose his case. It was something of a mystery, and his sister prevailed on me to call and see him. It was in the month of July, very hot weather. I called up in his room, he was in bed with three or four blankets wrapped around him. I took a chair in front of him. I said, "My friend, do you know me?" He said, "I do not know." He was very much emaciated and very weak. He had been taking a great deal of medicine from the physician with no avail whatever. I said, "My friend, I hear from your sister that the doctor says that you are doomed to death, that you can't rally, that you are bound to die, that it is impossible for you to live." "Yes, he said so." "Do you believe him?" "The doctor ought to know, I do not know, but I am very weak." I says, "My friend, do you know anything about faith, do you know what faith is?" "Well," he says, "I do not know what faith is." "Didn't you ever hear of faith? Didn't your father and mother ever teach you what faith is? Did you ever read the Bible. Did you ever experience faith? Did you ever experience regeneration? Were you ever born again? Have you

ever had the second birth?" He said, "I do not know." "Well," I says, "I want to talk with you about ten minutes, and then I am gone, and I want you to observe strictly what I say to you." He said that he would. I commenced to talk to him. He listened very attentively and began to throw off his blankets and said he felt better, said he felt a warm glow that he never felt before. The sister began to look at him, and says, "Brother, you are getting better?" "Yes, much better." Well, I went on and talked about ten minutes and told him I must go. He said, "Will you be so kind as to call and see my father on Sunday?" That was on Wednesday that I was there. I told him I would do so. I called about two o'clock. I rang the bell, and the old gentleman came and asked me into the parlor. I asked "How is your son?" He evaded my question. He said, "What did you do to my son the day that you were here?" "Nothing in the world, I sat down and talked to him?" "Is that all you did?" "It is all, sir." He says "About two hours after you left he got up and put on his clothes and went down and swung in his hammock. To-day he is in the hammock, well, hearty and strong."

He was sick about eight months and was confined to his bed some weeks. On Monday following he went to work and has been a well, strong, hearty man from that day to this. Will you account for that? That is all I have to say on that subject.

Colonel Sabin. You are a physician, aren't you, a regular practising physician?

Dr. Hunter. Yes, sir, I have been practising for forty years.

Colonel Sabin. You gave him mental therapeutics, in place of physical, and that healed him.

A gentleman. We ought to know the nature of the sickness.

Dr. Hunter. I suppose he had a complication of diseases.

Q. What state of mind should a person come into before treating a patient?

Colonel Sabin. That question is a little crudely worded, but it involves a thought that is worth considering. "What condition of mind should the healer be in when giving treatments, or praying to God for the healing of the sick?" Let that be the question. I want to hear that discussed. (No

answer.) I will give my opinion. In the first place the healer, so called, must be in tune or touch with infinite love. There must be no hatred, malice, selfishness, jealousy, vindictiveness, or evil of any kind or character in the mind of the healer. I do not believe that a person charged with malice, or any vindictiveness, or hatred, has any business to meddle with the minds of any other person. I believe that it will have more of a tendency to harm than it will to do good. We must always remember that we have a model before us, and that model is Jesus Christ. Love dominated His life. His theory was, love your neighbor as yourself; if a man strikes you on one cheek turn the other; and love not only your friends, but love your enemies; those who would injure you, love them. Let love dominate you. If a man should sue you at law and take away your coat let him have your cloak also, give him all. In other words, the venom of contention, the demon of contention, is destroyed, and love supreme must dominate you.

Now, when that is the condition of the mind of the healer, they can heal the sick, and to the extent that they make this perfect, with a proper realization, to that extent are they successful. That is why the youngster when he commences to heal can't heal anything except a little ordinary case. He has not the courage to take hold of a difficult case, so called. I remember when I first came into this thought, if a headache or a toothache, or something like that came up, I would take hold of it, and I gradually worked up. I remember the first case of appendicitis that I ever had. I had always been taught to believe that the surgeon's knife was the only remedy for appendicitis, and that caused death oftener than a healing. The idea occurred to me, "Oh, if that case of appendicitis would only get well, if I could only cure that." I received a telegram perhaps about eleven o'clock one day, and the woman that was treated was up and around all the same afternoon, perfectly well, healed in one treatment. They were getting ready to take her to the hospital in Chicago the next day to be operated upon, but she was healed, a wonderful thing. That case was followed by consumption, then cancers and those incurable diseases kept coming until I got stronger. If we come into the perfect realization that God is the Healer, and that you have

nothing to do with it, only to ask with the prayer of understanding that God will heal; then, of course, you see that God will heal, then of course you see that God can do everything. When you get there you are not afraid to ask God to heal anything. But you must keep your mind along this trend of thought, pure and unsullied, and to the extent that you do these things, to that extent can you be successful. I would like to hear from some others on this.

Q. Can the golden rule be applied practically?

Colonel Sabin. That is a question that we have about twelve minutes for. I suppose you all know what the golden rule is. I would like to hear from some of you gentlemen on it. Dr. Whyteman, can you give us a plan to apply the golden rule.

Rev. Dr. Whyteman. There is no trouble at all about it. Go right ahead. What is the difficulty? Do unto others as you would have others do unto you. Just do it, that is all.

Mrs. McLaughlin. The way to prove it is to apply it and see whether it can be proved or not. I have demonstrated it and I know that it can be done in my experience. That is the only thing that can bring happiness, is to apply it every day of our life.

A. B. Eaton. If by applying it you mean to enforce it, all the lawyers and all the courts in the world can't enforce it. The only way to apply it is by education. God's word is all powerful, and when people become spiritual enough, they will apply it.

Rev. Dr. Whyteman. There is a very great difficulty in it if you go to apply it to others, for you can't enforce it. But you can do it yourself. That kind of an application is a practical application, and it is possible for every man. It is possible for the whole world, but it is not possible for me to force others and not apply it myself.

Colonel Sabin. I have five dollars in my pocket, if it would not be straining a point too much to say it. But for the purpose of illustration, suppose I had five dollars. Here comes a neighbor of mine, he has not a cent and he needs something. It may be something to wear, or it may be something to eat, some necessary thing. Now, if I love him as I do myself, what would I do. I would pull that five dollars out of my pocket and go into a store and buy him what he wanted, or give him some-

thing to eat. That is what I would do for myself. These things are easy to get into our minds, love your neighbor as yourself, but how many of us are carrying that out? We begin to hedge, so to speak. A man commences to tell you how hard up he is, he wants something and really needs it, you commence to hedge on him—I am talking now from back years of experience, and I am talking the way the world does—by the time the fellow gets the request out to borrow money, you have an excuse that is insurmountable, and he does not get the money. The only way that I know to get out of helping your neighbor is like the typewriter that worked for me a few years ago. She told me that everybody was not your neighbor, that only those were your neighbors whom you wanted. That you have the right to pick out your neighbors. Now, if my friend Captain Walker comes here, and I see that I do not want him for a neighbor I turn him down, but if it suits me and it is not too hard I will help him. That is what I understand by picking your neighbors. But when you come down to the practical test and carry this doctrine out to all creatures and all tongues, you must exercise this God-love to each and every one of them, that is not a very easy thing to do. There are very few that carry it out. There are very few that can come right down and do unto your neighbor as you would unto yourself. For instance, I have a neighbor whose wife would like to have a diamond pin. Do I go out and buy her a pin? It is all my wife can do to squeeze one out of me. It is difficult from a material standpoint to carry out the golden rule fully; but we must do so. We must love our neighbors as we love ourselves. You have a right to the proper discussions as how best to carry out that doctrine, but you can not hold yourself aloof and say you will not love, if you are going to carry it out.

Now, had I but fifty cents in my pocket I would go and buy myself something to eat if I wanted it. But here is a neighbor who has not anything and wants something. You can't make a mockery of it. It is a very easy matter to say these things, but when you bring it down to a practical test, confronted as we are by selfishness, and such, it is very difficult to bring to practice. But we must use judgment.

Rev. Dr. Whyteman. I want to understand exactly what you mean, what the golden rule requires of me. If I am able to get my wife a diamond pin, I do not think I am bound to give every other man's wife a diamond pin, neither do I think it requires every man to divide equally. I do not think that it what it means. The Savior gave us an example in the case of the Good Samaritan. There was a man by the way side, that was suffering, one passed by and did not help him, another came by and did not help him, a third came along and did help him. He took him to an inn and provided for him until he was well. He did not provide for him a fortune, he provided for his necessities. It seems to me that there is no difficulty in finding out what that requires. There are practical difficulties. We can't always tell whether a man is a fraud who comes to us begging. I remember a man came to my door and said, Won't you please give me a dime to get some breakfast with. I said, Why didn't you save what you spent down the street for whiskey? I said I have no money to give to people to buy whiskey, I do not believe in whiskey, and I do not believe in you buying it. I did not give him any money. I think I did the proper thing to refuse to give him the means to indulge in dissipation. So there are difficulties along that line. There is no difficulty if a man wants to help another in distress.

No man is too poor to give the boundless wealth of a generous thought or a kind word spoken.

We take a great deal of pains to waylay and trap that which of itself will fall into our hands.—Emerson.

Increase of happiness is the sole and only purpose of Creation.

Peace on earth, good will manifested to one another, under the ruling of Christ, and to the downfall of pride, and all error; in all who value life, with mental and physical freedom, and self-control; and who seek true lasting happiness, and peace in the Kingdom of Christ, to be realized on earth, as in Heaven, in all who are willing.

QUIZZ MEETING.

Reform Christian Science Church, Wednesday evening, May 28, 1902.

Col. Sabin. The first question to-night is, "Under what condition may we expect perfect physical healing?" That is a practical question. I would like to hear some of the audience talk on this. Dr. Whyteman, can't we hear something from you to-night on this question?

Dr. Whyteman said: "Well, I think Colonel Sabin is responsible rather than myself for my taking this position to-night, and talking to you. I have not any philosophy to expound, or argument to enter into, but simply state my own personal views in regard to that question that has been read as to the conditions under which perfect healing may be expected. I do not know that you will agree with what I have to say in full. I am sure you will agree with me in part, and at any rate you will bear with me until I have finished before passing judgment upon me.

Healing is done in these days by all those who believe in the system, in the name of Christ; as I understand it, the prayer of healing is through and in the name of Christ; and the name of Christ stands for Christ; and He stands for all the forces that in the New Testament are represented in Him, in His gospel. Consequently, the healing is done in the name of the vital power which is centered personally in Jesus Christ and it may be said, therefore, when we are in such relation as we may avail ourselves of that power in the light of the promises, in the light of the commission which He has given to us to speak and act in His name; when we are in position to avail ourselves of the full measure of the Saving power of the Lord Jesus Christ, then we may make perfect healings; and that saving power is complete in Him. It is the power that is represented by His name, is the whole power of the whole Christ for the whole man, physical, intellectual and spiritual, body, soul and spirit. It is the whole power of the whole Christ, directed to the end of man's complete redemption from sin and from its consequences. In that I think you will agree with me.

When we come to look at the objective point of Christ's system it is against what is commonly called sin; it is against what is commonly called

evil; the removal of the evil as having certain effects, primary and secondary; the removal of it as the primary cause of these evil effects. You know that sin or evil is essentially first complete in the mind, as a man thinketh in his heart so is he. It is the mind that conditions the body; it is the mind that develops character. Sin or evil is first complete in the mind. Out of the heart proceed evil thoughts and all manner of sinfulness. It is first complete in the mind, in the heart; and so going back to the beginning; so far as we are concerned, I know nothing of evil outside of human nature; so far as we are concerned this evil that affects us, originated with ourselves. God is not the Author of evil. Man is, so far as it exists in his life; and it originated in the aberrations of his thoughts, his mind wandered away from God. Wrong thoughts lead to the development of wrong character and wrong results. Consequently, it was the first wrong that was the origin, the soul of all this. What is contemplated in the gospel is the restoration of man from the evil effects; and as man is threefold in his nature, body, soul and spirit, so there are three phases of the gospel, three phases of this divine system of Truth as it is embodied in the work, in the living personal work of God. Christ came in (the flesh and He became man, took His place under) the law. He became man and took His place under the law, not that He owed the law anything; He was above it; yet He took His place under the law in man's behalf, for man had transgressed the law. Christ took our place and rendered obedience. You know a criminal when he is pardoned does not become a righteous man. He is merely freed from the condemnation of the law. Christ obeyed the law for us, consequently, through the gospel we are clothed with His righteousness, so that the law has no further demand upon us. The blood of Christ cleanseth us from all sins. On the basis of that atonement God can be just and yet exercise his pardoning mercy; He can save man, and yet retain the integrity of His character and of His government. There are two things here. We are freed from condemnation, freed in that way, freed from all the infirmities that lie upon us. But even this would not restore us again, because sin has had an effect in developing character. We are sinners; consequently, there are provisions in the gospel through the Truth, through the application of di-

vine spirit, there is provision for the restoration of man, for his restoration until he will think as God thinks, so the Truth will be in him as in Jesus Christ. Get the man right in his thoughts, get him rectified in his heart, and you have restored him to the kingdom of God, the fellowship of the Divine Mind. That is the objective point of the gospel, and that is where the healing power comes in. Remove sin; it is the source of the trouble; remove it; and then you may expect a resurrection of man to that likeness which God intended he should have. You may expect the removal from him of the results of sin, for disease, sorrow, suffering, death have come from sin. If the gospel secures the deliverance of man in his spiritual nature, by relieving from sin, will it not, are we not logically and lawfully authorize to say that it will remove other effects in material nature, and he will become the perfect expression of the life that is within; be restored to fullness again; be brought again out of the condemnation in which sin placed him; be relieved from sorrow and troubles and carried into the regions where there is no suffering and no sorrow? That is the philosophy of the gospel.

The conditions under which we may expect to be realized the healing power are found in the language of the gospel of Jesus Christ. Under what conditions may we expect the healing power? Under the very conditions that the Savior imposed upon us when He sent us into the world to publish that gospel, when He said, "All power is given unto me in heaven and in earth." That is the commission and the power, and He sent them forth in His name, and that power is complete. "Go into all the world and preach the gospel to every creature, and these signs shall follow." Cast out devils; heal diseases; open the eyes of the blind; unstop the ears of the deaf. You see how these matters are connected. We can't take part of the gospel and have the gospel of Christ, the complete gospel of Christ, any more than we can take part of the elements of water and get water. You can't separate oxygen and hydrogen and get water; you must have them both. So we must have all the elements in this gospel of Christ, this water of life, of which we shall drink and live forever.

Christ said, Tarry ye in Jerusalem till you be endowed with power from on high. He was addressing those whom He had called, who believed

on Him, whose faith had been tried. He had engounded himself into their confidence; they were His disciples; and they had a faith that refused to be downed by all manner of persecutions. He says to these, "Tarry," They had faith, but they were not yet up to the standard by which they would be made effective. Tarry ye in Jerusalem; and they did stay, and while they did stay they set up an apostolic college; they put one in the place of Judas, who had left them, getting ready to go on with the work; they went daily to worship, praising God for what he had done. They put themselves in tune with the Divine, praising God in gratitude for the things that He had bestowed upon them. Then they waited, expecting they would be baptized not many days hence, as He told them. They waited one day, two days, three days; they waited on, turning their eyes toward the heavens, expecting the fulfillment of the gospel. They waited, and they were filled with the Divine spirit. Then they went and preached the gospel, the gospel of Christ and Him crucified. That is the second thing. We are commissioned to tell what Christ has done for us; commissioned to testify of the power which He has written within us, which lifts us out from sin; preach the gospel to every creature, that all should come; that He has no pleasure in the death of any. He says, "Come ye that labor and are heavy laden and I will give you rest." He sent them to the nations and commanded them that they should do these things in His name; to preach that he had brought salvation into the world, and they would find the gospel reaching beyond the heart, beyond the mind into the life, lifting men out of their physical distresses. These signs should follow them that believed; they should be recovered from their sorrows as well as from their sins; they should manifest the power that was in Christ Jesus for the furtherance of the work. This was to be done in the name of Christ; it was to be done in and through the word of God, and Lo, I am with you always. You are not to go depending on the Truth merely; you are not to go depending upon your experience merely; but you are to depend on me; and Lo, I am with you for the verification of these promises; for the verification of these results; I am with you to the end of the world. That is the glorious language upon which we rest for the accomplishment of the work. So, if that was

spoken by One who has all power, can we not expect the results? Just as certain as we expect spiritual results, just as the church expects souls to be pardoned of their sins, just so certain can we expect the gospel to reach beyond the spiritual, and bring the whole man into divine favor.

The churches preach that there is no absolute deliverance of man at once from sin, so as to make him at once absolutely whole. There are certain branches of the church that teach that, but they are few. It is a gradual work; and the work in the individual is the beginning of a gradual work in the world. We expect those results not merely in the spiritual, but in the physical also. You can understand how that is. The word of God gives the people that believe in Jesus Christ a distinctive position as the children of God, the sons and daughters of God Almighty, in the fellowship of His love, hiding ourselves under the shadow of His wing. We are the children of God, and yet we have some of the old nature now; it has dominance in our body. Right here is displaced the dominance of evil by the new spiritual life and the new being; and yet there is something of the old being; and we are exhorted to put off the old man with his deeds, which is created according to the deceitfulness of the flesh, by renewing the spirit of our minds; put off the old and put on the new, which God has created in righteousness and true holiness. Remember there can be no suffering where there is no sin, after sin is put away. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." They are freed from the condemnation of the law; they are in Christ Jesus complete in Him. Consequently, whatever suffering is, is in that old nature; we put that away; it does not belong to us; it is an old experience, belonging to the world which we have left. We take our place under the shadow of the rock, hiding under the cover which God has provided, remembering that we are His children; that we may take refuge in Him, and we come to Him saying, We are thy children, made in thy likeness; no evil shall befall us; no sickness shall take hold upon us; persecutions shall not touch us; and sin shall not smite us. These are God's promises to His people. We hide beneath those promises; and not only ourselves, but we come with our friends. You remember when Peter came to the

Savior, after he heard Him, he went and brought Andrew, his brother. Just so we may bring our loved ones here with our faith and lay them in the arms of Jesus; putting ourselves upon the basis of the word, we can expect the word to be fulfilled. He says, "If you abide in me, and my words abide in you ye shall ask what ye will, and it shall be done unto you."

My idea is when the church recovers from the aberrations into which it fell in the fourth century, when it comes into the clearer light of the living gospel, to spiritual regeneration will be added physical healing, and we will come to the time when the "New Thought" will condition man's body. When man was driven from the Garden of Eden briars and thorns sprang up along his pathway, and it became man's condemnation to make his bread by the sweat of his brow. That is a part of the fruit of sin. I believe that man will not only be regenerated physically, but the forces will go beyond and regenerate the whole earth, by reason of the power of Him who said all power is given unto me in heaven and in earth.

Colonel Sabin. I want to say but a few words on this same thought, and then we will go on to the more practical questions. When I started out in this work my object was to scatter this Truth so that the Christian people in all the churches would take it up in all the churches, so that they would see that the promises of the Bible are living promises for us to enjoy to-day, and that we do not have to wait until we pass through this hell called death. They are living promises to-day for us.

Now, our brother here is a minister of long years' standing in one of the great denominations of the day, and his talk tonight has done me more good than you can imagine. You see that the road is being opened so that every Christian who wants to and will believe His Bible can take this healing into his church and there practice it. All the churches acknowledge that God does heal in the name and through the name of Jesus Christ. That has been my platform; that has been my talk; that has been the burden of my writings; and the fruit is being ripened not only here, but all over the land. I am rejoiced, and I am rejoiced beyond measure. When it is possible to send this Truth to every person in the world, then when anyone does not know enough to heal themselves, they could

call in the elders of the church and be healed, instead of sending to an apothecary and being destroyed by drugs; when that time does come, then, as our brother says, we will have the new heaven and the new earth. The times are ripe for a change. All you have to do is to look up and see; the change is at the door. People are waking up to the Truth who a few years ago would not listen to such a thing. Churches are being reformed; they meet and change their creeds that have been standing for centuries. Why? Because the heavens are opening, and God Almighty's love is coming down to man and man is appreciating it. But I will not take up any more of your time.

Q. "Ask and you shall receive," is in the nature of a command yet we see many good Church members praying continuously, but never receiving that which is prayed for. How can we account for it?"

A. O. McLaughlin. To my mind the reason that those good people do not receive answers to their prayers is because Jesus Christ told His disciples that they should pray knowing that they had that for which they ask. That becomes a formula of prayer, and if we pray and these prayers are not answered there is no way out of it. The entire law of the universe, which Jesus understood, and which He spoke into being, we might say, is working for the fulfilment of our prayers, and if they are not answered, we must know that our realization is not sufficient.

Mrs. A. O. McLaughlin. When I desired the Truth, which I desired more than anything else. I prayed for many years before it came to me, and then I found out that the reason that I had not received that which I asked for, was because I asked amiss. I asked in this way. I did not ask for the whole Truth; I was afraid of some part of it. When I ceased to be afraid and asked God for the whole Truth and nothing but the Truth, then the prayer was answered. I found the explanation of the phenomenon afterwards by studying electricity. There I found that there can be no light until there is a whole or complete electric circuit. When I had asked earnestly and fearlessly for the whole Truth, I had completed in my mind the electric circuit, and the spiritual light which brought Truth was the result.

Colonel Sabin. The reason that people do not get answers to their prayers, to bring it down to a

plain way of talking, I am very plain in my ideas, is simply because they do not know how to pray. That is all. In saying that I do not mean that they are not sincere. The mother who takes up her child and pitches it to the crocodiles in the Ganges is certainly as sincere as any person who worships God in any other way. But sincerity is not all that is necessary. You have got to know how to pray for the prayer to be answered. Of course I can not give you a lecture to-night upon prayer; but in a nutshell, you have got to know how to pray, knowing that you have that for which you ask before you ask, and the realization comes to you. You pray for healing? How do you pray for it? Do you ask God to give you health? No, because you have health. Here is the spiritual child that God made; it must be health; it must be perfect; when you realize that what is the result? The physical man responds to this Truth. Do you want anything else? Do you want money? Do you want property? Do you want clothes? Do you want any of the necessities of life? Do you ask for them? No. Realizing that you have them all. How do you do that? You are God's heir, everything is yours; all you have to do is to come into the possession of your own. If you realize that that is yours, that it belongs to you, then comes the realization of your prayer. It is simply this: The Christian people in praying by asking, cast a doubt upon the promise which Jesus Christ has given to us all, that you have these things. What is the use to ask for something that I have? Suppose I have a pocketknife, and I have it right in my hand, what is the use of saying, "Please, Father, send me a pocketknife;" what would be the sense of that prayer? God has given me the pocketknife, and I thank Him and praise Him in the name of Jesus Christ. You do not have to see the pocketknife in your hand to make that prayer.

One other thought, how to know that you are not going to pray amiss. Our sister may not agree with me, but I undertake to say that any person who is in possession of this Truth can know exactly how to pray and not pray amiss. There are fixed rules to know what you are entitled to, and what you are not. In the first place, you want to know who you are. You are God's heir, you are entitled to all that God is. What is God? He is all that is good. Then what are you entitled to? You

are entitled to ask for all that is good. Then you are entitled to all good. If you want anything go and ask for it; affirm that you have it; and the realization will come to you. That is the rule and you can never go astray on it.

This subject of prayer is so important, it is the foundation of all Christian healing. All healing is done in response to the prayer of faith or understanding, and no healing is without it. Ask, seek, knock. Pray without ceasing, and in everything give thanks. I used to think it must be pretty hard for people to pray without ceasing. I wondered how they did this. Now, my life is so perpetually one of prayer; your life is nothing but a perpetual prayer if you live the life that you ought to live, and you do not have to have a long face to do that. Of all the persons in the world the ones that should be perfectly happy, perfectly cheerful, are the Christian people, the true followers of Jesus Christ, who understand their rights. They do not worry, because they are not going to be sick; they are not going to be poor; they are not going to have any calamities. Why? Because they have demonstrated beyond them. I can't go any further tonight.

I want to thank Dr. Whyteman for his talk. I do not see how it could be improved upon.

INDIGESTIVE CHRISTIANITY.

For the News Letter.

"She was an indigestive single woman, who called her rigidity religion, and her liver love." Dickens was a writer of great force, but I doubt if he ever wrote anything more expressive than the above.

Now how many of us are in the boat with this character. from "Great Expectations?" How many, instead of going to their higher nature, I do not say self because all mankind in themselves are the same; that is, all persons are endowed with the same higher spirit, or self, I say, instead of going to the higher, and rising above the material, seek the lower with its blighting environments.

It is a very common thing to meet the "CROSS-BEARING Christian, those kind who forget that the lips could ever have smiled, so firmly have they become imbued with the idea that the sole and only

purpose of their creation is to utter the particular complaints of their own particular person. Whenever you meet these kind you may feel assured of the truth, that it is always indigestion and liver that is speaking. That a devil, of man's own make, is using the lips in such a manner as to make them a curse to all the hearers, as well as to the speaker, instead of allowing the higher man to give utterance to healthy, happy thoughts, and to smile smiles of encouragement as the master intended he should through them.

There are a great many different kinds of indigestion; there is indigestion of the food, giving a bad feeling throughout the so-called material body; then there is indigestion of nature, which causes one to growl, "that the day is either too hot or too cold;" "that the season is backward," "there is too much rain;" then there is indigestion of thought, that makes one crabbed, contrary, and narrow-minded; and then, last and greatest, indigestion of love, that makes one dislike and distrust their neighbor, and hate and dispise onesself; renders the present dark and gloomy and gives no hope for the hereafter. Any or all of these species will destroy physical happiness, will warp and twist your manhood, will leave one a broken down, emaciated, prematurely old and gray man or woman, with no occupation save fighting the devil during all your miserable life, and no surity that he will not get you at the end.

One has but to cure the last mentioned species to be rid of all. Digest perfectly the love of God, then the love of all else will be given to you, and this arch of man-made error falls away from you as a masonry arch crumbles when the keystone is removed.

A. B. E.

Failure is only endeavor temporarily off the track. How foolish it would be to abandon it in the ditch.

I cannot, however, but think that the world would be better and brighter if our teachers would dwell on the duty of happiness, as well as on the happiness of duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—Sir John Lubbock.

QUIZZ MEETING.

Reform Christian Science Church, June 4, 1902.

Q. What is the necessity for cumulative treatment, or for more than one person to treat a sick person at the same time, and is not this kind of treatment too expensive for all persons?

Colonel Sabin. I have been requested to give an explanation of the necessity of cumulative treatments, and the compliance thereto comes in the nature of an answer to this question. There are a great many things that we do not understand. We do not understand why Jacob had to wrestle all night with the angel before he blessed him. It would have been just as easy for the angel to have blessed Jacob early in the night and let him lie down and have a good night's sleep as it was to wrestle with him all night and give him the blessing in the morning when he was tired.

We do not know why Jesus Christ could not perform the great miracles when he returned to his home at Nazareth, except that the Scriptures tell us that it was because of the unbelief there. We do not understand why God does not always answer our prayers instantaneously. Sometimes we will make a prayer and the person is instantaneously healed, it matters not what kind of disease it is, the most difficult disease as likely as the most simple. I call to mind now where a case of appendicitis was healed at one treatment; another where a case of cancer was healed at one treatment; and innumerable cases of similar kind. Why is it not always so? Why is it that you take a person who responds beautifully to the treatment, and you take another and for days, weeks and months you will work away and every particle of gain that you get in the patient you get by the hardest kind of work.

Then the question is, Why is the necessity for this cumulative treatment? All we can do is to give a theory to account for this; there is no person that knows. I recall to mind one case that I had been treating for a number of months, and when I put ten healers on to the case the lady got well in a very short time. It was a case in the last stages of consumption. I did not work any harder, never did on a case in my life, apparently, than I did on that, and the best I could do after four or five months was to get the woman out of bed so that

she could walk about the house. I treated her very thoroughly and earnestly.

Now, the result is this: This cumulative treatment is so much more effective that we rarely ever lose a single case any more. The first time I ever tried it, a gentleman came down from Pennsylvania, whose brother was about to die with locomotor ataxia. He made arrangements at home that they would telegraph him when he reached Washington if the man was dead, so that he would not come out to my house. He received no telegram, and he came to my house. As soon as he told me what was the matter I commenced to treat at once. I treated the sick man for half an hour, and then I asked my wife to take the case up another half hour; when she got through I took it up another half hour; and we kept it up alternately for three hours. Well, the result of the cumulative treatment was that the man got well, and in two or three months was working on a farm. It worked so well in that case that we used it in every case where there was apparent danger. By and by we got another healer in the family, who was an experienced worker, and then we had three on every case of seriousness; and now it is nothing uncommon for us to have from five to fifteen and sometimes eighteen people treating on one case. The result is that the sick are built up and error is annihilated.

We do not know what this process of healing is; we know that it is God that does the work, but whether it is through us by virtue of our God-given dominion, or whether it is a direct answer to prayer, there is considerable discussion in the minds of a great many. I believe that God makes no special provisions for any person or persons. I believe that he works through and only through general laws. I believe that if a person brings himself in tune, or in harmony with Infinite mind, he reaches that point where he receives that blessing. One of the commands is to "Pray without ceasing, and in everything give thanks." Pray, pray, pray, ask, seek and knock. All is answer to prayer, and that is what we get from God when healing is answer to prayer.

We all remember the instance of the little parable that the Savior told of the man who wanted some bread at night. He had some friends to come

to see him, and he went to a neighbor—I presume their neighbor had a store—he wanted to buy some bread; his friends had come and he had nothing for them to eat. He knocked at the door and the man told him that he was in bed with his children and did not want to be interrupted; but the man stayed there and clamored for bread until he got the bread. Our Savior says, not because the man wanted him to have the bread, but he got up and gave him the bread to get rid of him. That, of course, was meant for us as a lesson, to teach us that we must ask and persistently ask. The Bible is full of such sayings as this: "Be still and know that I am God." Do your part and trust God; then you have no fear of the result; the result will always be certain; but when that result may be uncertain to us. Sometimes it is immediate, at other times not.

I have a young lady in my mind whose face was covered thick with little pimples and the skin on the face was as hard as a saddle skirt, and had been that way for years. I took that case for treatment by myself. In a few weeks the change that occurred was very little. She was some better, but it was very little, very slight. I put nine workers onto the case, and we all prayed, and the result was that it was not a week before the whole thing broke and commenced to go off and the face began to get pretty. God heals in his own way.

This is another evidence in favor of the power of cumulative treatment. I think it may be explained by saying it is the constant pressure put onto the error which destroys it.

You may take a person with fever; you can treat for half an hour and you may not see any change in the fever, but keep on praying until it breaks. I never saw a fever last longer than an hour and thirty minutes when taken in the first stages. When you treat a fever keep on until it breaks, unless you have somebody else to take it up to assist you.

All we can do in answering this question is to answer it by experience. That is all we know, the experience of ourselves or of some one else.

The answer to the last part of the question as to the cost would be this: These people who are working in this work give all their time to healing; that is all they do; that is their livelihood; they have to be paid for their labor as well as anybody

else. In healing you can't sell the healing. That is the free gift of God. If you did you could not heal; but the laborer is worthy of his hire, and the more people you have on a case the more expensive it is, because more have to be paid for their time.

A. O. McLaughlin. I would say a few words, not exactly on that line, but partly. I feel it to be true, but it has not been proven. Nothing of the kind has existed. If enough people, say one half of the world, would get this Truth, get it thoroughly, I do not believe there would be a case of sickness in all the world. The thought of these people would be centered on perfect health, that would be the world's thought centered on perfect health, and that would be the grandest cumulative treatment throughout the world. Under these conditions the other half would soon fall in line, and would get nothing but health, as was intended from the beginning. That would be carrying out cumulative treatment on a large scale. We commence with a few, and as we accumulate in numbers, as that is the meaning of the word, we will go farther and farther, and more and more will come into the dominance of that thought. Up to the present time the dominance of the world's thought has been toward disease, and the result is that we have all these inharmonies.

Mr. Burnham. I might say just a word about this. This is an important question. I do not think I can really add any light. I think Colonel Sabin has answered it as far as it can be. There are so many things that we see every day that can not be explained any better than he has answered this, yet they are proven to us beyond a doubt that they are facts. For instance, that matter attracts matter; the earth attracts everything toward its center. A great many questions might be brought up that we know are facts, simple facts, and we can't explain them. We do not know why, and I do not see that it requires an explanation. We know that matter attracts matter; that is proven beyond a doubt. I do not see that there is any place really for argument. I think Colonel Sabin has proven to us beyond a doubt that his system of treatment heals, that a number of persons treating at one time heals more readily stubborn cases. That is proven to us. So I do not see but that the question is answered all it

can be. It is a fact, and that is what we want to know, is the facts.

Colonel Sabin. There is a good deal more in this question than that interrogatory brings out. There are advantages of cumulative treatment in another respect. Every person who is an experienced healer will find this true at some time or other. They will be going along with their prayer and the first thing they know their mind will slip right off; they are away off from the case. Then you bring yourself back and go on; yet the first thing you know your mind is off again, and you have to stop and treat yourself for concentration and realization before you can do good work. You are in harmony with the universal thought that heals. Now, when you have a number of persons on a case, you have always got a certain number that are perfect in their concentration and realization of thought, and there never is a chance for failure, because if one does not have a perfect concentration and realization another will; so you go right on and the work is done correctly.

Then it shows another thing—that this divine healing does not belong to any one man or any one woman. There are certain persons posing as something supernatural in these United States to-day claiming that God has made special favorites of them, and made them greater healers and greater workers than He has their fellows. These persons are either dishonest or they are laboring under a mistake. God makes no favorites. He has made all His children alike. The humblest person in this audience can heal the sick as well as the most exalted, provided he knows his lesson. You can't be a mathematician unless you know the primary principles. You can't be a reader unless you know your letters. You have to learn; you have to concentrate your thought. One of the causes of failures of persons who have taken this thought as a study is this: They do not concentrate. Nobody can do anything unless they concentrate. You get your lesson course, suppose it was written by me—it runs in a certain line—suppose it was written by someone else, it has a distinctive line. I never saw two persons who had the same experience or wanted to do work in the same way, but they all come to the same general source. All roads lead to Rome. But if a person takes my lesson course

and begins to study, then the first thing you know they have slipped off and taken somebody's else ideas. The next time I see them they are reading somebody's else, and directly they will brag about how many thoughts they have in their mind, how many books they have read. Now, I can read everything, but I did not do it at first. I concentrated my thought along a certain line. You can know whether you are right or whether you are wrong. If you heal the sick by a method you know it is right. If you have a system that brings proper results, you know that system is right, because God Almighty is blessing it. Then measure everything by your consciousness. If anything it does not agree with my consciousness it is error to me, though it might not be to the one who said it. I do not pretend to judge anybody's else thoughts. I do not recognize error, nor take it into my consciousness, it matters not who voices it. Now, I can read everything, but I could not do it when I first commenced. It is concentration and realization along a certain line that succeeds.

I have never had a person to work with me in this cumulative treatment who was not in harmony with my thought. I think you have all got to have a certain trend of thought; I may be mistaken in this; I believe that a certain harmony should run through all the work. That is what I think.

Q. If material remedies have no curative power, why did Christ put clay and spittle on the eyes of the blind man and tell him to go and wash in the pool of Siloam?

Colonel Sabin. Our medical corps is light here to-night it seems. I do not think that the clay had any effect on those eyes, not a particle. I do not think that Jesus Christ gave it for that purpose. He was surrounded, as we are surrounded, by people who believed in materiality. If a person should come to me and wanted to know if he could take a dose of calomel, what would I do? I would say take it if you want it, if you think it will help you. We have seen too many times where persons had faith in medicine and it helped them. It was simply a recognition of material mind to a certain degree around them. He made clay and put it on the eyes of the man, and said go and wash in the pool of Siloam, and he went and washed and came

seeing. But that clay had nothing to do with it, because He healed all manner of diseases without medicine and raised the dead

Naaman was told by the prophet to go and wash himself seven times in the river Jordan to get rid of the leprosy. He did not like that, because he did not want to go over to the Jordan and bathe in it. The rivers of Damascus were better than all the waters of Israel. Finally he was induced to obey and was healed.

This man was told to go and do that. Bring yourself in tune with infinite love and that will heal you. You go and bring yourself in tune, obey. I do not think faith has anything to do with a person's being healed. I think it would be a singular religion that I must have faith in a thing that I did not know anything about. When I am healed I can have faith, before I am healed I do not know anything about it. It would have been impossible for me to have believed, because I could not believe something I knew nothing about, had no information on the subject. How could I believe? You can't force yourself to believe.

I think that *materia medica* is often beneficial in its effects if a person believes in it. I can give an illustration of that. Before I came into this thought I had what was termed a homeopathic physician. About twice a year I would have what was termed bilious attacks come on, and I would go to my doctor and get some of his little pills—you could eat a barrel of them if you could have held them. If a child had got hold of his little pillbox and eaten them all it would have had no effect. One of these doctors was attending my wife, getting about \$4.50 a day out of me for his services. He was talking to me about the merits of this attenuated system, and he says: "If you drop a drop of medicine into Lake Pepin and let it percolate itself down to the mouth of the Mississippi River, then take out a glassful of river water and then pour it out, fill the glass with clear spring water; then give a spoonful every four hours to your patient, it would have a better effect than a dose of medicine as we medicate it. I thought that was too near nothing to be good, and I paid him off and quit. But that is the theory of homeopathy, and of all systems of *materia medica* in the world it is the best, because it

does no injury, like heavier medicine. Its medicine does not hurt.

I will tell you how this medicine would affect me before I came into Science. Notwithstanding I knew all, as I have said, I would go to my doctor and take out my watch and say I will give that medicine thirty minutes to cure me, and before the thirty minutes was out I would be well.

Q. How are absent treatments made effective in healing the sick?

Mrs. McLaughlin. Absent treatments are made effective by the fact that in reality and in Truth there is no absence, that every child of God is eternally in the presence of God, and the Truth manifests, no matter what the distance of the person who is treating may be from the patient.

Colonel Sabin. There is one other thought that might be added to that. Treatments are prayers. God is everywhere. God hears everything. You can pray for the President of the United States if he should happen to be over at the White House as well as if he were here with your hand on his head; and if you can pray for him at the distance of the White House, you can pray for him if he were in England. Distance in God is absolutely nothing. Time is annihilated and distance is annihilated. It is all here and now, forever and forever from the never beginning until the never ending. Time and distance are not with God, and as our sister says, there being no distance, there can be no absence.

"Nothing befalls us that is not of the nature of ourselves. None but yourself shall you meet on the highway of fate. Be false, and falsehoods will haste to you; love, and adventures will flock to you, throbbing with love."

The world is always equal to itself; the forces which uphold and pervade it are eternal. Air, water, fire, iron, gold, wheat, electricity, animal fibre, have not lost a particle of power; and no decay has crept over the spiritual force which gives bias and period to boundless nature. Bad times—what are bad times?

—Emerson.

QUIZZ MEETING.

Reform Christian Science Church, Wednesday, May 21, 1902.

Colonel Sabin. These questions are very practical to-night, the most of them, and should be answered promptly by a good many of you.

Q. How far should the patient take the healer into his or her confidence?

Colonel Sabin. That means this: When persons come to you to be healed how far should they give you the possession of their secrets, their secret life.

A. O. McLaughlin. I would answer the question by saying, just as to the ordinary physician, the patient should give into the possession of the healer just so much of the facts that are relative to the case, so that the one who is doing this work can have an idea of just what the cause of the matter is, because one can't do the best and most perfect work until he understands the underlying causes of what gives the trouble, whatever it may be. It seems to me that if one has enough confidence in one to handle his inmost being, as it were; that is, to enter into his mind and treat that, he should have enough confidence in them to be willing to give something of the inside history of his case. That does not mean to go into the whole history of his or her life, but enough to give the whole status of the case.

Colonel Sabin. I am afraid that my brother has not quite made you understand his position. If he has, he and I think different. I think we are just alike when I explain it. There is a school of Scientists, the followers of Mrs. Eddy, who, when you go to them to be healed, insist on you telling them the secrets of your life. Now, it does not necessarily follow that the Scientist to whom you may go is always true. If he was true you could tell him everything with perfect confidence; but I have known them, not in the Reform Church, but in the Eddy church, to be wolves in sheep's clothing, to obtain the secrets of the patient or sick one, and then talk about these secrets to strangers. Now, I think that is monstrous, monstrous. I think as far as the patient should go with the healer is this: He should only tell as far as is necessary for the so-called healer to understand the impression that are weighing upon the mind of the so-called patient. If he had a finger that was ach-

ing, let him state that he had a finger that was aching, and he would know how to handle that in order to destroy that belief of aching. But in order for him to know how to destroy that finger ache, it is not necessary for the patient to go back and drag up all secrets of his life, the secrets of his family, and bring everything out of the closet and show it up to the healer in order that he can treat you for that finger ache. It is simply monstrous. That is one of the iniquities that I used to combat in the other church. Allow your patient to tell you only enough to give you to understand the points desired. That is all. Go no further, and do not allow them to go further. Do not accept the secrets of anybody unless the acceptance of those secrets is necessary for you to treat the specific ailment. That is the rule, adhere to it strictly. If that is what my brother meant I agree with him. He perhaps did not have as much experience with that as I had in the other church.

A. O. McLaughlin. So far as I know my answer is exactly in line with what you state.

Colonel Sabin. There is one thing that I am utterly opposed to, and that is to following the rules laid down by the other church in that line. Accept secrets only so far as is absolutely necessary for the healing of the specific ailment which you are trying to destroy. Go no further, and do not allow them to go further. Let them keep their own secrets; they are not yours and you do not want them.

Q. Should the patient inform the healer of the the antagonistic thoughts of their family or friends. That is, where the people about them disbelieve in the applicability of Christian Science?

Mrs. McLaughlin. I find that sometimes it relieves the minds of patients very much if they do state that fact. If they are surrounded by people who are antagonistic it helps me to overcome the antagonistic feeling in my treatment. That brings us also in connection with the other question that is just answered. It seems to me that any metaphysician who understands the business thoroughly knows that if the patient will state the symptoms he can treat the case more effectively, because he knows the condition of mind that is indicated by these symptoms. If these antagonisms exist the patient should state them if he feels disposed.

Colonel Sabin. I want to supplement that reply and make it a little bit stronger than she has. Her

ideas I think are sound. Now, for instance, here is a patient in the family, all the family are opposed to Divine healing. That is what is killing the world, that is just the thought of this material mind around you that is dragging the world down over the precipice of death. It is the cause of sickness, sorrow and everything else; that is, this material mind that is opposed to the right. But I think it is very necessary that the patient should always give the healer to understand the conditions of the minds around him, and if the healer does not know the condition of the minds around the patient, he should be told the particulars so that he can treat against the fear of antagonistic thoughts of those around the patient, so that they can't hurt this patient. Now, for instance, you take a person that is very sick, everybody's mind around them is that they are going to die. The whole result of that thought is that it is depressing. Then destroy that thought by asking God to destroy it, and the healer should have his information as far as it is possible to be given. Any further answer on that?

Colonel Sabin. Here is a question that comes from the State of Michigan in a letter.

Q. Is John Jones after death John Jones to his own consciousness? Is he a spirit, or simply spirit without identity, and lost in the Universal Spirit, as some day, returned to the First Great Cause?

Colonel Sabin. Dr. Whyteman, can you give us an answer on that?

Dr. Whyteman said: I do not think anybody can answer that question. I do not think anybody knows; that is, as he intends it to be answered. I believe from the Scriptures that we are endowed with a personality which will remain with us after we pass the border line. I do not have any difficulty myself with that thought, but I do not think it is very profitable to discuss things that lie away there. There are lots of things here demanding our attention. But there may be this relation between the future life and the present life that in the future state the life there is dependent upon the life here, the life that now is which we speak of and the life that is to come. I believe that there is only one life; I believe that man retains his personal identity; I believe he retains his consciousness. The fact of the matter is if he did not in the future retain his consciousness there could be no accountability, there could be no enjoyment of life as the fruit of

victory. You remember those wonderful things in Revelation that we are told. It says, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written; to him that overcometh will I grant to sit with me in my throne. If he does not know himself, if he does not know that he is the John Jones that was struggling down here for victory, what is that to him? He does not know any relation between his existence there and his existence here. I think the result of that would be that it would utterly destroy all feeling growing out of the future; that it would take away all the stimulus that we have here to maintain high ideals, to endeavor to be helpful; that we would lose all the stimulus and spur that makes us effective in that line. I do not think we could care for the future if we were not to know ourselves.

Mrs. McLaughlin. I do not believe in any John Jones after death, because I do not believe in any death. I have been as distinctly conscious of people who were called dead as I have of people in life. From my own experience I know that there is no death, and I believe there is no future death. I believe the life of God is an eternal essence.

Dr. Whyteman. Do you mean to say that there is not anything that is called death?

Mrs. McLaughlin. I know there is something that is called death.

Dr. Whyteman. I do not believe in the reality of death any more than you do, but I believe in the event by which man passes out of this state of existence into another, and so does everybody else that will fully analyze their thoughts.

Colonel Sabin. My good friend, I am afraid I can't quite agree with you to-night, although I think it is my fate to agree with but few in that line. I will tell you we have a pattern laid out for us, the Way, the Life, the Truth. Ever remember it. Now, Jesus Christ went through what we term or call death. His resurrection overcame death, destroyed death, so that those who believe on him have passed from death unto life and shall never see death. That is the doctrine that Jesus Christ taught; that is the doctrine that I believe. The body that Jesus Christ had after death is surely the kind of body that we will have after we receive our spiritual body.

Dr. Whyteman. After death.

Colonel Sabin. I do not believe in death. I do not believe I am going to die, I refuse to believe it. But there is a thing called death. Now, God is eternal life, and in order to get to God the prevalent idea is that you have got to go right away from God, through death, whereas God is eternal life. There is no sense in that, although nearly everybody is going there, because mortal mind says you have to go through death to climb the stairs of heaven. I believe the body that Christ had is to be the body that we will have, either in this dream or after so-called death. But the so-called death is no more than if I were dictating to my stenographer in one room and I have another one in the other room working on the same subject, and I take off my coat as I go through the door and lay it on a chair and go into the other room and dictate to the other stenographer. I do not believe there is even a cessation of our work; I believe that we go on and on, and for all eternity there is no change in our work; we go on climbing, climbing, climbing. If one is wicked he does not go into this celestial room. Jesus Christ tells us that the kingdom of heaven is within. So is the kingdom of hades, the kingdom of hell. The kingdom of hell is in the mind the same as the kingdom of heaven, and until man becomes manumitted by the Truth, which makes him free, he will remain there.

Now, here is the pattern. Didn't they know Jesus Christ after the resurrection? Certainly they did. Didn't He go on with his work? Was not the last command that He ever gave given through and by that spiritual body? Certainly it was. Preach the gospel to all the world, came through Jesus Christ's spiritual body, and these signs shall follow those that believe. That was not Jesus Christ's material mind, but Jesus Christ's spiritual mind, and in a short time He was whirled up out of sight. God Almighty will spiritualize your body and you will be taken up into the clouds of glory the same as Jesus Christ was, if you can come in tune with the Infinite Mind, and you will not have to pass through death to do that. Didn't they know Jesus? Was not He a comfort to His disciples? Was He not with them forty days? Did not they rejoice with Him? We will know our friends, and we will know them forever, and we

will be happy in their associations. We will know that this thing called death is a myth. God is eternal life. Then we will all be in the Beulah land, where all is happiness and all is joy. That is my idea of the hereafter. There is nothing to me that is mysterious. I think that is a proper thing to talk about. I think it is a proper thing to understand. It removes this sting of death.

John Jones we will know there as we did here. We will know him for all eternity. I have a little girl who has passed on through this thing called death. She is going on studying her lessons, and when I become spiritual we will go hand in hand for all eternity. We will travel instantly from planet to planet, instantaneous as thought travels. The whole universe in the mind of the Infinite is yours, and you will go here and there. There is your heaven and there is your work, and God Almighty's Truth will lead us through eternal and fixed laws.

Dr. Whyteman. Didn't your little child die, and didn't mine? Is it not a fact that your people and mine have gone through?

Colonel Sabin. They have passed through this physical change called death.

Dr. Whyteman. In the passage to which you referred may He not have referred to a spiritual death?

Colonel Sabin. Nobody ever talked of a spiritual death; that is absurd. There never could be a spiritual death.

Dr. Whyteman. Did not the Savior himself after this teaching pass through death? Is it not a fact that He died after that?

Colonel Sabin. Because He came especially for that purpose.

Dr. Whyteman. I am not criticising. I want to get at your thought. I do not believe there is any difficulty in the matter except in words. I believe you believe as I do. You are going to pass through; so am I; so are the rest of us, unless Christ comes the second time. Until that time death will go on, what the world calls death, until Christ comes the second time. Then death will cease and the people of the earth will change in the twinkling of an eye; then we will meet Him in the clouds and reign with Him a thousand years; then we will have a new heaven and a new earth, and righteousness

shall prevail, and death will not exist as it does now. It is idle for us to say that there is no such thing as death, what the world calls death, when we see the funeral processions on the streets every day. They call it death. What is the use of us saying that it is not death, that it is a bugaboo, that it is something else? They say it is death. Let us say that these facts prevail in human life just as wars prevail, just as volcanoes throw out their lava and destroy living people. We cannot say that there was no volcano down in Martinique that destroyed thirty of forty thousand human lives. We discredit ourselves by going to people and saying such things. We do not deny that that is a fact. Do we deny that there is such a thing in another sense as death destroying the physical nature, as death destroying the soul?

Colonel Sabin. If we believe in Jesus Christ we believe there is no such thing as death.

Dr. Whyteman. There is such a thing as being shut out from Divine favor. As you say, the wicked will go unto their own place. They do not go into the felicities of heaven. That is one of the results of this life. When we have the mind of Christ; think as Christ thought, live as Christ lived, remember as Christ remembered; when we have the mind of Christ then the kingdom of God is perfect because that mind exists; the kingdom of heaven is perfect in that mind. We can avail ourselves of all the resources that are in Christ Jesus; then will there be deliverance from the power of evil; when we get the mind of Christ His power becomes our power. But until his second coming, death, in the sense that the world calls death, will continue. Unless He comes before that time I am sure that my funeral will take place in the next twenty-five years.

Colonel Sabin. I had a friend once who made a personal matter of this question of death. He actually got mad at me because I would not consent that I was going to die. I say there is no law against your dying. You can die if you want to. If you make up your mind that you are going to die all the world can't save you. You will die sure. But the boy that shoots at the moon always shoots higher than the fellow who shoots in the well.

Dr. Whyteman. Do you mean that a person must die spiritually because he dies physically?

Colonel Sabin. There never was a real Chris-

tian people that talked about a spiritual death. We do not die spiritually. Of course that is absurd for one to talk about spirit dying, as there is no intelligent class of people that I ever read of that believed that. Now, my good friend, the doctor here, I love him; he is coming all right, but he makes materiality a reality, too much. By and by he will see that all is spiritual, that all is God and His infinite manifestation. You take the river. You go to the river to-day and see it. You go back again, but you do not see what you saw before. It is not there, it has passed on. So with everything in nature. All is but a passing on, temporary. Your body is a body only in name. The idea of death is an absurdity. It is created only because of the sin of mankind. And so long as people will preach the necessity of death, or the certainty of death, so long will you have funerals. But if the world believed to-day as I believe, that the road to eternal life is a turning and going towards God and not toward that hell called death, there would not have to be another death.

Dr. Whyteman. I am very much surprised when you say that you never heard of anybody that believed in a spiritual death. You believe in it just as I do. You do not believe that the libertine and the thief, the man of rude life, is the spiritual image of God. He has lost the image of God by his transgressions, and he needs to be restored to that; and it is in that state that we in the old-fashioned churches call a spiritual death, when a man has lost the likeness of God, and is after the likeness of the world. Adam, it is said, after he begat certain sons, begat a son in his own likeness, after his image; he was not God's image, but of the man that was Adam; it was the Adam life. That is what we mean by a spiritual death. It is a damaged spiritual life. It does not mean that the spirit shall be annihilated, but the state of the soul is what we refer to when we speak of a spiritual death. I suppose there are people in that carnality. I suppose it is carnal mind.

Colonel Sabin. That is all it is.

Dr. Whyteman. The churches preach it and call to men to come out of that state. Christ says He that believeth on Me shall not see death, but he hath life, that is new spiritual life. I believe when a man is made over again, filled with the spirit and

clothed in the way to go forth into this work, I believe that he has life that will never pass from him. That is the life that we want to get. I want to say this in closing, that I do not believe that any body of people have the whole truth. I believe there is a good deal of truth in the churches; I believe there is a good deal of truth in this body. I believe that the weakness of the church, of all churches, is because they have not got the whole truth. I believe the whole truth is presented when the Savior says, "Tarry, do not go until you are filled with the holy ghost; wait until Pentecost and go and preach the gospel, in the name of Jesus Christ, cast out devils." That takes in the whole work; and I believe that any church that loses one of them weakens itself. It will never have the full power until it takes in both, cast out devils and heal the sick. When you do that all power in heaven and in earth is come unto you in that work, and "Lo, I am with you always, even unto the end of the earth." We can heal the sick, we can cast out devils; we can do what Christ did, but not until we accept the full commission of Christ.

Colonel Sabin. I am going to give you two or three illustrations. It is a nice thing to have a theory, but if you have got one fact it knocks all the theory in the world in the head. A theory can't stand up against facts. About twelve or fifteen days ago I received a letter from a mother in Illinois, saying that the doctor had operated upon her son for appendicitis and had left the bowel open and there was no hope of life any longer. I said we received a letter. She telegraphed us, and we commenced to treat before the letter came, and we treated along the line that there was no death, that God Almighty was eternal life, and this boy was his image and his likeness and there could be no death. I received a letter from the mother to-night that the young man was out of danger, and we need not treat any longer.

Since that time, a few days after that, I received a telegram from a lady in a town in Ohio to treat a man who was dying from typhoid fever, asking us to treat with all the force we could. I do not know how many of us treated him, perhaps twelve or fifteen. We treated along the line that there was no death; that God Almighty was eternal life, and this man was His image and likeness and could not die;

that it was impossible to die and there could be no death, and that these hemorrhages of the bowels could not exist. That is the thought that kills death. What was the result? The man got well. I could give you the names and the town, but I am not going to do it. If anybody wishes to see these letters, let them come to my house and they can see them, if they convince me of their honesty.

We received last Saturday night a week a telegram from a town in Northern Minnesota that a child was dying, asking for treatment. We treated that there was no death, that the person could not die, that all belief in death was a lie. What was the result? By Tuesday morning the baby was well. It is all right to have theories, but facts have the right of way. That is what we used to say out West. You can have all the theories you are a mind to, but when you get down to the straight facts, it knocks out your theories. That is the way we heal, and I say to you all now that when you have a friend that is about to pass through this hell called death, if you will hold the thought over him that life is eternal, that he cannot die, that there is no death, that person can not pass through that thing called death as long as you hold that thought over him. In our experience innumerable cases that are telegraphed to us that certain ones are dying, we hold the thought that there is no death, and they rally, and they rally sometimes in ten minutes after we get the telephonic message from a distant State. These things are facts, and if death was a reality, and every infamous sin in man or in nature was a reality, of course all this never would be. You would have Death. Death would be on horseback and you would be its football. The truth is that the volcano of Martinique is a lie, and it is a lie that people were killed. There is no such thing as death in all the universe, and this thing called death is but the vamping of material mind. Of course this thing called death is here to the material senses; but I say deny it, and you can overcome it. Our saviour taught us the way. Of course death and all these so-called evils go on here as long as we agree to them. You agree in your consciousness that they have power and you can't have any power over them, because you have acknowledged evil, and when you have acknowl-

edged evil in your consciousness, you have no power.

Dr. Whyteman. Do you mean that it is the healer that has power, or God?

Colonel Sabin. It is through God that the healer has power and dominion, more power than you have any idea of.

There is a woman in this city whom the doctors said had no hope of recovery. We met it by saying it was a lie. You see you have to get the thought that God is eternal life, that man is His image and likeness. But as you say, sometimes here is a man that is so besotted and wicked that you can hardly find a spark of that eternal image in him, but it is there, and where it is God will find it some time, and we will all ultimately walk in the realms where the Truth has made us free.

MY ROSARY.

ABBIE WALKER GOULD.

"Try all things—hold fast to that which is good."

I pondered o'er the text above,
From childhood's golden hour;
I knew it held the key of Love,
And kept the sword of Power,
"O'er volumes quaint of mystic lore,
I sought both night and day,
To count and string gems o'er and o'er,
On my Truth Rosary.

No matter what was said or done,
Of faith, of Life, or Love,
I only must, from sun to sun,
The power of each gem prove;
With carvings deep of grief and pain,
With simple thoughts of glee,
Still o'er and o'er I string again
My own Truth Rosary.

I strung a bead of Love Divine,
Next idols smashed in shreds,
A tiny bead of mystic power,
Went next on golden threads;
A crimson bead of Sacrifice
Watched o'er a bead dull grey,
And still I read and counted o'er
My own Truth Rosary.

And so I read, and so I string,
I know these words are true,
Until life close, and angels sing,
I must believe and do;
For God hath given to each soul
Some precious bead for me;
So, day by day, with sweet control
I count Truth's Rosary.

—*In Woman's Work.*

NEW BOOKS.

"THE QUEEN OF APPALACHIA," by Joe H. Borders, published by the Abbey Press, 114 Fifth Avenue, New York City.

This is a very interesting novel, filled with more or less "New Thought" theology. The book is entertaining and instructive, and the tendency is towards the good. The author has interwoven fiction with the "New Thought" religion in such a way that the book is intensely entertaining, as much as are the writings of J. Ryder Haggard.

* * * * *

"IN THE WORLD'S CELESTIAL," by Dr. Thomas A. Bland, published by T. A. Bland & Co., Chicago, Ill. Those who are familiar with Dr. Bland will recognize the merit which usually accompanies his writings. While we do not agree with Dr. Bland's writings, the book is well worth a perusal by any lover of true literature. It is written along the lines of Spiritualism.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—Chalmers.

Love is ever busy with his shuttle,
Is ever weaving into life's dull warp
Bright gorgeous flowers and scenes Arcadian,
Hanging our gloomy prison-house about
With tapestries, that make its walls dilate
In never-ending vistas of delight.

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SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

Unchain the Truth.

The past month has been one of marked progress in the way of scattering the Truth. Large numbers of people are sending out the written documents for this work.

THE GERMAN BOOKLET.

The German booklet has not appeared at this writing, June 16th, but the book is all electrotyped, is now on the press, and I expect will be issued to our readers before they receive this paper.

We have had a fight in the matter of getting up this book. Evil thoughts have been placed against it, demonstrating that it should not come out, and so soon as that became patent to me, I treated the situation, and the impediments gave way, and the book now is an assured success.

I wish to impress upon all persons the desire I have to scatter this book among the German people. I want the Truth broadcasted through that nationality by means of this book. Those of you who are able to pay anything can send ten cents for each book. That of course will not near pay the

cost of this first edition, but it will help to pay some of the cost and pay all the postage. Those of you who can only partially do this, do what you can in the way of recompensing for the postage and the cost of printing. But far more important than all is, that you send me the names of German-speaking families to whom this book can be sent free. God has given me money to spend in this way, and I intend to spend thousands of dollars, if necessary, to broadcast this Truth among that people, and as far as may be those who wish to help and will and do help will receive a blessing for so doing.

CLASS INSTRUCTION.

It is unnecessary for me to say that all should take the Class Course and learn how to heal the sick and become independent of any person or persons. Remember that you are not perfect until you are free, and there is but one thing which gives us freedom, and that is the knowledge of the Truth. This lesson course, teaching how to heal the sick, is the first step along this highway of freedom, and all should take it.

VACATION.

The Lecture Course ceased in the city of Washington on the fourth Sunday in June, and will not reopen again until the first Sunday in September.

During the past year advancement along the lines of the New Truth has been marked. During this past month a leading Presbyterian minister lectured from our platform adhering to the doctrine of God-healing. Another prominent divine of the same denomination, who is also a reader and student of my writings, made the remark that he believed that any system of religion which stopped short of healing the body as well as the soul, stopped short of what God intended, through Jesus Christ, that we should have. If we take the orthodox churches as a whole on this subject of God-healing, they are ready to welcome it with open arms, and all the ministry wish is but authority to do so from the councils of authority. A few

years ago I wrote a prophecy that in twenty-five years this Truth would sweep the world, and it now looks as though the fulfillment of that prophecy would be antedated and that it will not take near that length of time. The progress is wonderful, and the results are so pronounced that all fair-minded and honest people are forced to the realization of the truth that God, through man, does heal the sick. It will be remembered that I commenced on last September my mission of preaching to the churches for the purpose of disseminating this Truth among the Christian people. That course has proven during the year eminently satisfactory and wonderfully prosperous. Our lectures are now attended by hundreds of people every Sunday, anxiously and earnestly seeking to know the Truth; and it is safe to say that hundreds, if not thousands, have been taught how to heal the sick in the city of Washington alone, not only through my lectures, but through the NEWS LETTER, which has gone out through the city by thousands; and so true is this that instead of God-healing being a by-word of contempt in the mouths of the people at large, it has been made respectable because the Reform Church follows in the footsteps of Jesus Christ and He alone is our leader. Others who ignore Jesus Christ, and who follow after this or that personality, have had no success, their pathway in this city has been marked by disaster, and their work with disgrace. Their leaders have been stricken down and babes put in their places. This has all been brought about by the application of the inexorable law as you sow you reap. There was a determination on the part of these people organized and broadcasted, that the Reform Church should be destroyed, and that the workers in Washington should be stricken down, but through God's love these plots of evil thought have been destroyed. The Truth is advancing and those who would have worked ruin have but reaped the crop they sowed. So is it always. Love alone is the seed that must be sown. Let it be sown everywhere, love God

with all our hearts, minds and strength, and love our neighbor as ourselves; and we must go further we must love those who would injure us, love our enemies, do good unto them who would persecute us. Let love be the only power, the only weapon, the only shield, the love of God, pure and holy.

The NEWS LETTER will be published during the vacation the same as any other time in the year, and in the fall the lectures will be taken up, and if certain things culminate which are now incubating, if we might be permitted to use that term, there will be a surprise for the Christian world early in September, and we hope, God leading us in the direction to go, that this surprise may be one of pleasure.

Lovingly yours,

Olivia E. Sabin

PERSONAL MENTION.

Mrs. Helen Wilmans Post, of Sea Breeze, Florida, has been visiting in Washington for a number of weeks, and returned to her home during the past month.

The editor of the NEWS LETTER, together with Mrs. Sabin, called upon Mrs. Post, and found her to be an open-hearted, sincere, faithful worker along the lines in which she believes. That Mrs. Wilmans Post's philosophy has been the means of doing much good there can be and is no question among those who are competent to form opinions. While the editor of the NEWS LETTER does not agree with Mrs. Post, neither in her methods nor in her thoughts in many respects, yet we do recognize great worth in both her writings and in her treatments. We believe that any system of persecution that may be inaugurated for the purpose of harassing this woman, as appears to be the case among some people in the State of Florida, will not injure her in the slightest degree, but that ultimately she will rise to greater power and greater Truth.

SOUL FOOD.

JANE W. YARNELL.

Every department of man's being requires sustenance, nourishment, or food suited to its needs. There are many kinds of food suited to each one of the three planes of human existence; the flesh plane, the mental or intellectual plane, and the soul plane. The physical body craves that which ministers to the flesh *only*, and which is always a production of earth, and because the flesh body is of the earth earthy, it cannot be nourished or fed except by that which the earth produces.

The flesh plane considered *by itself* is simply the animal plane. One step higher is the intellectual plane which requires a very different kind of food. The intellect craves knowledge, and cannot be satisfied without the means by which it can gain knowledge. It wants to know the why and wherefore of things that are tangible to the senses. It depends upon what it sees, hears, and handles, in addition to what it obtains from outside authority in the way of teachers and books; and yet the knowledge gained by the intellect alone only satisfies the intellectual faculties; only feeds the rational nature.

Let us take for example one considered highly endowed intellectually. The majority of such thinking, reasoning souls on the intellectual plane (however talented and able they may be), find the intellect limited; there is something lacking. Study and delve as they may, the brain wearies, they are unsatisfied, and soon or later they are overtaken by a conscious certainty that perfect satisfaction cannot be obtained by what the intellect *alone* can give. Still they are *too generally* unconscious of the fact that the discovery of their limitations, and the unsatisfied state of mind is due to the soul hunger which they are trying to satisfy with intellectual food *alone*.

At this stage of man's experience the soul cries out for food that the intellect cannot supply; and man begins to realize (perhaps in a small degree at first) that he is being fed upon husks that only minister to his mental faculties; his intellect so far suggests no way to fill the void that continually reminds him of an ideal he would like to reach, and he grows more and more hungry for some-

thing higher and better than what his delving and study has brought. Finally his desire, or better still, his aspiration becomes the means of opening his eyes to see that he is something superior to flesh and blood, and if he fosters that aspiration it will bring inspiration. He will "*come to himself*." He has been the veritable prodigal represented by the parable.

The coming to himself is the recognition of his higher nature which feeds upon bread unknown on the plane of the flesh or of the intellect. He discovers that he is a living soul, instead of a flesh and blood creation; and with his discovery he begins to build character as he had never done before; but he needs to be very careful as to the kind of character he builds, if he would profit by his discovery of himself.

With his discovery that he is a living soul, he needs to understand that *as a soul* he requires different food from what was required by either the flesh or the mental plane.

Our thoughts, beliefs and ideas constitute the soul food; and by the great law of Cause and Effect the character will accord with whatever thoughts and ideas the soul feeds upon. The *self idea* is the first important factor to consider; for as a living Soul, according to the wise man of old (Solomon) "*As he thinketh in his heart, so is he.*"

His heart means the centre of consciousness, or Soul centre, and if he thinks in his heart that he is weak and limited he is feeding his soul upon a false idea that will stand as an obstacle to unfoldment just so long as he entertains that belief.

If he thinks in his heart that he is a miserable sinner, he is feeding his soul upon ideas that belittle, dwarf and retard its growth; all of which is manifest in the character he is building.

The character which is the visible or outward aspect of the soul, will manifest inferiority and unreliability by such false conceptions of what being is.

If he thinks in his heart that he is the victim of inherited disease, his soul cannot expand nor become rounded out in the perfect consciousness of its oneness with the divine self; besides which the character as well as the physical will manifest a condition of weakness and helplessness absolutely lacking in the dominant qualities inherent in the

soul. While such false ideas find encouragement by the conscious thinking individual, the soul is fed upon error, and the truth of being remains unrecognized.

We have heard much about *saving the soul* all our lives, and the saving *as taught*, has always meant to be saved from endless punishment after death; which has proved to be a very unwholesome food for the soul, and very far from what is meant by the *true* salvation taught in the gospel of the Christ.

It is true that the soul must be saved, but from what must it be saved?

It is that department of man's being that needs to be saved from error; saved from sin, as expressed by the commonly accepted teaching—but they never explain that sin means error, or "*missing the mark*." They have made us feel guilty of *we know not what*, by that false idea of inherent depravity which has been a mental poison very few have escaped. It is also responsible for unnumbered miseries suffered by the human family. The very idea that man was created wicked and depraved, has been a weight upon the souls of all who entertained that belief; and it remained for the generally ostracised skeptic to shake off such binding chains for the souls of men.

Let us understand that when the soul is saved from error and from ignorance, it will be fed upon truth, and will recognize its inseparable oneness with the eternal good.

Each generation for centuries past have given birth to *some* at least who have helped to solve the problem of man's being, and his relation to source.

Each generation has given both to souls that see deeper into principles, and that have fed the souls of men upon more wholesome doctrines, unthought of by previous generations.

The conceptions and experiences of each generation proves the advancement of human consciousness over and above former views of life and destiny, until in the later days of the 19th century, and the beginning of the 20th, it is almost universally conceded that the enlightened branch of the human race have entered upon an era of greater unfoldment than any previous age has witnessed; and yet we have not compassed the all of knowledge that waits the soul's unfoldment; not by any means.

We can not doubt that the century just entered upon will witness greater strides than we of to-day have any conception.

We feel assured that there is no place to stop and say we know it all; but aspiration will bring the inspiration in the exact proportion of its righteous character; and in truth after truth will be unfolded to the souls of all who aspire to know *only* truth. It is *knowledge* that makes for freedom, and not mere belief. Belief implies a possible doubt. While knowledge should be obtained in such manner that we *know that we know*. Such knowledge comes in response to righteous aspiration.

One who has no aspiration to know will float with the current (so to speak) until awakened by some shock that may precipitate him into another sphere where he will have to begin a new experience in life. He will take up the life that is continuous just where he took leave of it on the earth plane, and grow into knowing what he lacked in the earth life.

An old Arabian proverb says, "All mankind can be divided into four classes; the first are those who do not know, and who do not *know* that they do not know. They are foolish. Let them alone.

The second are those who do not know, and *know* that they do not know. They are ignorant. Teach them.

The third are those who know, but do not *know* that they know. They are asleep. Awaken them.

The fourth are those who *know*, and *know* that they know. They are wise. Follow them. Now it is the aim of the "New Thought" teachings of each one to not only *know*, but to know that we know. Positive knowledge of truth is soul food. We have fed our souls upon *belief* and doubt long enough. How few of us have been conscious of our inherent powers until very recently. Even such as we craved and which seemed *almost* possible we doubted our ability to compass. Even such as we believed were within our reach we had serious doubts about. We didn't *know*; and when we began to think we knew, we didn't *know* that we knew.

We were on the wavering plane, wavering between doubt and knowing; a plane on which there can be no decision. It is written: "*He that wavers is like the waves of the sea, driven with the winds*"

and tossed; let not that man expect to receive anything of the Lord." (the law).

The law is positive, and only the positive mind can give command. Could the Master have commanded the waves to cease by an uncertain wavering state of mind? Not by any means. Knowledge is power, and when we come to *know* our powers, we will be able to speak peace to troubled souls as the Master stilled the waves of the little sea of Galilee.

Water is said to correspond to the human mind, and the thoughts of the human mind very fitly correspond to the changing, drifting and surging of the restless sea; and if we can confidently believe in the promised millennial age, as prophesied by John the revelator, there will be "*no more sea.*" There will be no more restless wavering and doubt when we *know*. As before stated righteous aspiration will bring the knowledge, and the soul will be wisely fed upon that which satisfies, according to the degree of attainment.

Let us cease to complain of limitation, poverty, misfortune and discord. Let us not starve our souls by indulging in fears and doubts, and living on the plane of negations continually, as all negative is contrary to divine principle.

The fundamental basis of the metaphysical teaching is divine principle, and no truth ever disagrees or conflicts with divine principle, and whatever does conflict with it must be discarded, ignored and passed upon as false and unreliable in order to establish a wholesome condition for the soul, which is sure to be manifest upon the body.

It has not always been known that the physical body is the register upon which our thoughts and opinions are recorded, but the truth of being reveals the fact. The soul is never *truly* satisfied by false or uncertain teaching, though it may sleep in apparent contentment with ideas upon which it is fed, but which will not always bear the light.

The hunger of the soul has many times been expressed, and in various ways, by the writers of hymns, and in sermons which generally betray a lack of understanding of any way to satisfy that hunger; always seeming to look beyond the grave for satisfaction. The longing to know breaks out in such appeals as,

"Bread of heaven, Bread of heaven,
Feed me till I want no more."

Surely such honest desire and aspiration should be satisfied and would be, but for the fear of being misled by deviating from the way laid down by human opinion, and by confidence in the traditions of the past; forgetting what the man of Nazareth said to the Scribes. "Ye have made the law of God of non-effect by your traditions." Which statement applies to conditions *now*, with the same fitness that it did when the Nazarene walked and talked among the people of Judea.

In those days the souls of men were fed upon forms and ceremony until the coming of the Christ in which the spirit of truth found entrance to the souls of many. It was the "*Bread of Heaven*" to those who received it; and from that teaching has sprung all that truly ministers to the souls of men, even when so many false ideas (of human judgment only) have found credence with thousands of souls, and yet there have been many grains of truth in every creed, and those grains of truth have served to hold the fort against actual destruction in many cases.

Some day *all* shall *know* the truth of being, and the "*Breads of Heaven*" will be found to be that which feeds the souls of men upon knowledge of truth which makes for freedom.

No one can tell the unending power for good which each of us may have in our homes, among our fellow men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—Henry Wilder Foote.

In this Spiritual Age few care to say: "I don't know there is a God." All men who have eyes to see and any reasoning powers soon conclude that there is a wonderful supreme power or intelligence in or back of this marvelous universe. The day of agnosticism has gone forever.

God knows better what is good for us than we know. He knows our every need and wisely supplies what is good for us and also with love withholds what is bad.

THE STORY OF HEALING.

We publish below three letters from a lady who, if I told her name, would be known of by millions of people because of her writings. I can not give her name with propriety. The letters tell their own story.—Ed.

LETTER NO. 1.

MARCH 13, 1902.

My Dear Colonel Sabin. I have thought over your proposition, and think it will be the best thing for me to accept of it, as I am so miserable at times; I feel as if I could not bear it.

I am always much worse at night. As soon as I lie down on my pillow I seem to have so much *flatulence* in my *stomach*, which causes *belching*, and gives me the feeling of intense *burning pain*, which it is very hard to endure. The pain extends *through to my back*, my shoulder blades, and along the spine, also from above the elbow to the ends of my fingers. The pain has made my arms very weak, so that I have scarcely the strength to raise them.

I have been dieting myself. For breakfast I use nothing but milk; for dinner I have been very careful what I ate, and a rather light supper, very often nothing but milk. After several months of dieting, I have gotten very tired of it, and would like to gratify my appetite occasionally. I have been very dizzy at times in the morning, with light sparks before my eyes, and bad headaches. My eyes have been very much affected, the left one especially, so much so that I have suffered much pain, and at times can scarcely use them.

The muscles and nerves extending from my head down my back have been very sore and painful, and I have been exceedingly weak and languid. I am troubled with phlegm in my stomach mixed with pus, which causes my breath to be very offensive.

LETTER NO. 2.

MARCH 23, 1902.

My Dear Colonel Sabin: Last night almost broke the record. I think there must have been almost half a regiment of evil spirits hovering about my bed. I had such dreadful pain that I could not lie still, I was obliged to arise and walk about my room. It began in my stomach, then went to my

back into my right shoulder. The pain was excruciating. It is some better this morning, but my flesh and bones are very sore. I also had very severe pain in my arms and hands. I can scarcely hold my pen to write. I have had considerable pain in my eyes, especially the left one, accompanied by headache.

I forgot to mention it began with flatulence in my stomach. The phlegm I spoke to you of in the beginning of the treatment was much better, but that has returned, and is very annoying. I also had cramp in my limbs and feet last night.

I am so weak and languid that I can scarcely sit this morning, and if I did not feel certain that Divine Love was able to heal me I would be very much discouraged this morning.

I am still very careful of my diet, using considerable milk. Hoping you may be able to dislodge these evil spirits by Divine help and make me free from this suffering, I am very sincerely.

LETTER NO. 3.

MAY 31, 1902.

My Dear Colonel Sabin: I presume this will be the last letter you will receive from me for some time, as I think this is my last day of treatment. Words fail me to express to you the deep sense of gratitude I owe you for what you have been the means of doing for me. When I began taking treatments from you I thought I had nothing to live for, as I was too miserable to even want to live, but the thought of leaving my daughters, who are with me, made me willing to use all the means possible to recover my health. My stomach is not what I would like it to be, but I am improving all the time, and I hope it will soon be all right.

I am well enough now to enjoy life again, and feel again that life is worth living for. I know my life is in the hands of Divine Love, and whatever He does will be right.

I shall very much miss your highly appreciated and encouraging letters, they have done me so much good, as they came to me with their messages of Love and Truth.

Hoping to see you sometime again in the future, and with love to yourself and Mrs. Sabin, I am very sincerely your friend.

THINK SOME YOURSELF.

For the News Letter.

It has been said that "one of the hardest things in the world to do is to think." Many people receive impressions, and echoing them "think" they are thinking. Take yourself as an example, how many of the wonderful commonplace things do you take for granted; those little bits of things which go to make up our every day life. Have they impressed their grandeur upon your mind to the extent that you can give a clear statement of even the simplest of them. Here are a few to study over.

* * * * *

We take for granted the peace and quiet of the world in general, but yet there are a thousand and a half millions of human beings fastened by gravity to the surface of this little sphere, each one of whom is struggling for his or her individual happiness.

* * * * *

We take for granted the complicated law of God, which in its marvelous unity leads and controls all in this great universe; guiding, punctual to the second, the immense bodies of the solar system, and with the same force causing the snowflake or the feather to fall to the ground.

* * * * *

We hail with cheers, and fill the columns of our daily papers with glowing accounts of the steamer that crossed to Liverpool in six days; or the railroad train that runs sixty or seventy miles an hour. But think of the world whirling around, with an orbital velocity of eighteen and a half miles a second, one thousand one hundred and ten miles a minute, sixty-six thousand six hundred miles an hour.

* * * * *

We look upon the person who starts for the Philippines as having a long voyage ahead of him, and yet do not wink when speaking of a fixed star as being twenty trillion seven hundred and twenty billions of miles away. Think of this, you folks who buy a thousand mile ticket and call yourselves travelers; think it over and study upon the time it would take your "limited" to cover the distance to this first stop, and then recollect that after arriving there you have just started upon the journey to the

end of the universe, this broad and wide plane in which God is omnipresent, omnipotent, and omniscient.

* * * * *

Think of the many things built, of the countless deeds of man, in the many generations since the never beginning; and then look at the youth of all that we have, that is of man.

The house of your or my great grandfather is an old house and pointed at with pride, if still standing; then turn to the work of the creator, think of the age of God's house, this great universe, remember that you see the sun rise and set as did the first man, you see the vegetation burst forth into leaf and you see the leaves turning to the brown and yellow in the fall, much as Moses saw them fifteen hundred years before Christ.

On the one hand God's unchangeable law, preserving; on the other the weak punitive efforts of misguided man, fading away in a few short days.

* * * * *

All of these things, and many others, are spoken of every day, but how many of us have ever thought of them; few, too few, for the good of mankind. If more were to think, there would be a wider knowledge of the fact that God's work alone is eternal, enduring from the never beginning to the never ending; instead on all sides we see the moldering, crumbling ruins of man's efforts, the same monuments which shall be visible as long as man follows his own blind way, stumbling and falling in the darkness, instead of turning to God and receiving the heritage which is promised him—
GOD'S LIGHT, LIFE AND LOVE. A. B. E.

Swifter than arrows

The light of the truth is;

Greater than anger

Is love, and subdueth!

Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

There are brighter dreams than those of Fame,
Which are the dreams of Love!

THE BETTER VIEW.

ELLA WHEELER WILCOX.

If we talk of the good that the world contains,
And try our best to add to it,
The evil will die of neglect by and by—
'Tis the very best way to undo it.

We preach too much and we dwell too long
On sin and sorrow and trouble;
We help them to live by the thoughts we give
Their spite and might to redouble.

For the earth is fair and the people are kind,
If once you look for their kindness;
When the world seems sad and its denizens bad,
It is only your own soul's blindness.

And I say if we search for the good and pure,
And give no thought to the evil,
Our labors are worth far more to the earth
Than when we are chasing the devil.

—Selected.

HEALING AND COMMERCIALISM.

"Ready to heal—for a consideration." Every healer speaks the word for *nothing*. He can no more help speaking it than he can help breathing. The word of truth is free as air. It is *in* the air, and whosoever is ready will receive it.

The patient couldn't pay for it if he tried ever so hard. The word is not measurable by dollars and cents. It is priceless and free like the air or water. Nobody pays for air and water.

But *time is money*. If I use my time in compressing air for somebody's else use he pays me not for the air, but for my time. If I pipe water from the mountain side to the kitchen sink, you pay me not for the water, but for *my time* in piping it—to save *your* time which would otherwise be used in traveling to and from the mountainside, where the free waters flow. If I put the word of truth into books and papers you pay me not for the word, but for my time required to make the truth presentable to you as you sit with your heels toasting

at a comfortable fireside. If you come into my presence and ask me to speak the word of wholeness for you, you pay me *not* for the word, but for *my time* which *you* consume. * * *

Time is money. This is a lesson set for this age to learn. It is really a lesson in concentration and direction of energy, and a lesson we need. Starvation compels healers to charge money for time expended on each patient. This is good. *We are learning to eliminate useless statements.* If a man charges me \$25 an hour for his advice as an expert I take good care to state my needs briefly and right to the point, eliminating all useless statements. Then I listen to *his* statements and make the best of them. So with patient and healer.

The healer's charge is made primarily to protect his time from the encroachment of *those who won't be healed*; those who take up time in explaining and arguing and insisting upon *their own* point of view; those who have not learned to eliminate the useless and make time and talk *tell* toward a definite end. Such people "are not ready" to change *their* statements for the healer's and so be benefited; and they cannot pay a healer's fair price because they are not *worth* a dollar to themselves or anybody else, never having learned to make their own time tell for money. But they go away and lift their voices in useless lamentation over the "commercialism" of healers in general. *Useless lamentation* is their strong suit.

Bless your heart, God just let me grow poorer and more pinched than ever, until *all* my thought had to go into *business*. Gradually I learned that business, money, is just as "spiritual" as healing is, and that putting my soul into business prepared me for greater work than ever on the healing line. I learned that one of the "greatest things" that Jesus said others should do, was to be a great healer and at the same time *support one's self and others too*. Jesus had to be supported by his friends. That was respectable in those days, but in these days we don't like to support folks and we have very little respect for those who are willing to be supported. But it is still fashionable to band together as a church and support a preacher—more or less luxuriously.

But we unorthodox healers—we who feel "God's call in our own souls to heal and teach—we have

to hustle for a living. There are no rich friends or churches to support us. Schlatter healed on the streets of Denver and then wandered out into the mountain and starved to death. Others are starving to death on "free will offering." We who have gumption, seeing there are not churches to look after our "material wants," make up our minds to survive by making our collections. And between you and me, we have a lot more self-respect than has the preacher who is supported by the church; for he holds up every Tom, Dick and Harry in the neighborhood, regardless of whether or not he is helped, whilst we free-lances hold up nobody but the man who *asks* for our time and effort.

Blessed is the healer who supports himself. Self-supporters alone are free men.

Blessed is the man who *pays cheerfully* for the time and attention he asks, for verily he maintains his self-respect and freedom.

Money is only a kindergarten plaything by the use of which we are learning the great lesson of JUSTICE, of reciprocity. In due time—when we have all learned the lesson—we shall do away with money entirely. When we have learned to use each his own time to advantage we shall find money so plentiful that it will be done away with as a nuisance. Until we do learn to use our own time to advantage we not only waste our own time but we go visiting and waste other people's time. When we have to *pay* something for taking up the time of others we learn the value of it and we *cease to transgress*. We ask for what we really need and want to the extent of *giving an equivalent for*. We are learning to be just. After we learn that, we may be as generous as we please.

At this protest against "commercialism" among healers come from two classes of people; the class who are stingy and hate to pay for things—the beggar class—and the class who have not yet learned that *money* is as "spiritual" as the word itself. The latter class may claim to believe "All is God and God is all," but in their heart of hearts they think "business" is more or less "sordid" or "low." I suspect much of this instinct is inherited ever by the democratic masses from the aristocratic masses who have been ruling and hypnotizing the masses with the idea that "work" and "business" are "low." We are still hypnotised into *feeling* that

"business" must not mix with such "lofty" things as healing and religion, even though our highest intelligence affirms that ALL is GOOD—all is God.

"As a man thinketh so is he"—"to the pure *all* things are pure." Business is being lifted in the human mind—lifted and spiritualized.—Elizabeth Towne, in *The Nautilus*.

YEARS DO NOT MAKE OLD AGE.

This statement seems contrary to general opinion. The British Medical Journal makes the assertion, however, and in the following article their reasons for it are given:

"It seems a physiological law that the functions of the body must be kept in exercise in order to maintain their efficiency, and it is as true of the body as of the mill or any other machine, that it will rust out from disuse sooner than wear out by employment.

"The fact is constantly observed in persons engaged in commercial pursuits who retire at the age of sixty and then fall into rapid decay, while professional men remaining at work preserve their vigor, often for another twenty years. It is a sad thing to see the nerve centers decay, with a corresponding weakness of body and mind, but it is still sadder to witness, with a wrinkle of the skin, a shrinkage of the brain, allowing vanity and some of the weekly passions which had been kept in suppression, to come out again to the fore.

"How different is the spectacle when the organ is kept in its integrity by constant use, and the mental faculties preserved in all their pristine force. We have only to look around and see our poets, bishops, judges, ministers of state, and medical men long-lived and still in mental vigor while working at their respective avocations.

"Very remarkable, too, is that, as Sir James Crichton-Browne observed, the freedom of language will remain as good as ever; an illustration of this was observed but lately in a discussion on the London university questions, when two of the most logical and well-expressed speeches were made by octogenarians.

"We can at the present time point to statesmen and lawyers of great age still before the public; as not long ago we could see Lord Palmerston,

Lord Broughton, Lord Lyndhurst and others. In former times we may remember Newton living to be eighty-five, while Sophocles is said to have lived to be ninety, and Plato not much short of this. It is clear that hard work does not kill. The toil, however, must be genial and diversified. The man of business often has no occupation besides his bread-winning whereas a medical man has a variety of subjects to interest him.

* * * * *

"In the treatment of persons with mental trouble or worry the very worst method is to rely too much on what is called rest, meaning thereby leaving the patient without other employment than to brood over his sorrows. True rest to the mind is only to be obtained by the occupation of other faculties roused into action by new surroundings.

"There is no reason why old age should not be as happy and as enjoyable as any other period of life. If old persons be asked as to their consciousness of age they will all with one consent declare that there exists nothing of the kind.

"An old person has a knowledge of his age the same way as his friends; he sees it by looking in the mirror; by remembering of past events, or the loss of contemporaries, but he is not constantly carrying about him the conviction or feeling that he is old; he is thus still able to occupy himself in the business and pleasures of life.

"Buffon spoke of his green old life as one of the happiest periods of his life.

"Another writer, speaking of old age in reference to the decease of an eminent barrister, also maintained that the highest faculties are kept keen by constant exercise, and the brain vigorous by constant action and renewal.

"The understanding has often been in the highest perfection in quite advanced old age; and that has been the best period of human life. In the words of Sir J. Crichton-Browne himself:

"Depend upon it, the best antiseptic against senile decay is an active interest in human affairs, and that those keep young longest who love most."

If there enters your soul a sense of peace which makes you forget all that is behind you, all that is mournful and confused in your past, that is God.—
D. Ravignan.

HEAVENLY BLUE EYES.

I know two eyes of such heavenly blue,
That if you look in you can see must through,
To where the angels dwell away.

Do you know a place all shiny and white,
Where they say you can see such a wonderful light,
Where the angels dwell away?

The place is called Heaven, but I'll tell you true,
If you will *look* into eyes of heavenly blue—
Where the angels dwell away—

You will find Heaven deep down in the heart,
And the wonderful light will never depart
From where the angels dwell away.

RUTH A. GUSTORF.

HOW SHALL I PRAY?

The word "Prayer," as commonly used, comes, we are told, from the Hebrew word meaning supplication, petition, intercession. Prayer in the last analysis is feeling, not repetition of words. We have been accustomed to think of praying people as a right-minded people and of those who do not pray as "heathen." The line we have drawn between Christian and heathen has not been always a geographical line.

As our views broaden, and our judgment matures we draw this line anew. Are there any heathen in this great city of ours? Any in our circle of acquaintances or on our visiting list? Are those heathen who do not belong to it, Christians? Growing wiser we ask ourselves many questions that formerly did not trouble us nor ever occur to us, and we hesitate to draw the line too positively anywhere but with ourselves.

"What is prayer to me?" and "why and how do I pray?" are questions we ask ourselves when we begin to see and feel that supplication does not fully meet our need. We have been in the habit of petitioning God, of asking God to do something for us; and we have often included in our prayer the reasons why He should grant it. The amount of information we have given God through our

prayers is equalled only by our ignorance that this is unnecessary.

Suppose we consider for a moment what the Bible teaches as to what and where the heathen are, and why they are heathen. All this is distinctly told. They are heathen who worship as God is not God, that which falls short of the Most High. According to this standard how many heathen are there in our immediate neighborhood? And how about ourselves?

Have you ever observed and pondered over the repetition in the Bible of this phrase: "the Most High God?" This must be the Absolute One that is over and above the Gods of all races and nations, of all sorts and conditions of men, who have, or have had, other Gods before this One. We have had our mental vision as our conception of God something that has shut out the Most High.

This is natural; we did the best we knew, but as our conception is what we really worship we have failed to worship the Most High God. We have accepted second-hand the idea of God presented by our parents and teachers, by those older than ourselves who were supposed to know most about the matter. We have accepted, sometimes without questioning the hereditary or transmitted idea, have handed it down to our children in turn and given them religious instruction accordingly.

Any idea thus handed down must prevail as a standard till someone becomes dissatisfied with it. In these latter days has come a great interest, a lack of satisfaction with the hereditary idea that demands new testimony—heresy, according to the old standards. But God be thanked for heresy, for without it we would never seek or find the Most High.

A wise heresy is the salvation of the human race from the consequences of ignorance.

The old idea has made God a mighty man, a man so much greater and more powerful than any we know that he is infinite where they are finite. This Almighty Jehovah doeth as it pleaseth Him in heaven and on earth. Hence He is a God to be placated, one whose wrath is to be evaded, whose just displeasure is to be turned aside by any means we can use. So our prayers have been petitions to this God prompted largely—say what we will—by fear of Him.

We have prayed as we felt and our feeling has been determined by what God was to us. This will always be true. What God is to us will determine our feeling, and our feeling will prompt our prayers. Believing that God would answer our prayers by granting our desires, we have made our wants known to Him as if He could not know them till we told Him.

Not till a new and higher idea of God causes us to examine carefully our position do we see that we have been busy informing God of what, by our own idea of what He is, He should have known all the while, more or less doubtful at the same time whether He would see fit to grant our petitions or not. Our prayer has not been "Thy will, not mine, be done."

True prayer, or rather the highest prayer that ascends like incense to heaven is the positive, earnest, ceaseless aspiration of the soul Godward; the desire to ascend to the level of the infinite and divine rather than to induce the infinite and divine to descend to the lower levels. With the old idea of God our prayers included, necessarily, more or less selfishness; with the new idea of God as the Most High, prayer excludes selfishness. Where selfishness rules, the kind of prayer that Jesus taught and demonstrated is impossible.

None can then feel, whatever they say, "Thy will, not mine, be done." None can truly desire that the Great Will, instead of his own lesser desire, shall be accomplished, till he sees this Great Will that is ever striving for accomplishment; sees the purpose that is to be wrought out. God is Love. If only this Most High God might be preached to mankind instead of a God that is capable of feeling anger and wrath, a desire for revenge! What a pitiful character is the man-made God! If only we might have the omnipotent, eternal, all-embracing, indestructible, never-lessening Love in its place!

Our idea of God and of ourselves determines our level. We can never rise higher, never rise in consciousness to the level of the Most High, till we conceive this Most High. A nation's strength and character is determined by its ruling ideas. Equally is this true of the individual. The human soul and its existence are from the Great Source that is called Father. It has come forth from the

Father, is come into the world, and is to go to the Father again. It comes, not knowing itself or the Father. It is to go knowing both.

This is why it exists, this purpose is the Great Will that is to be done. The Most High God is Love itself, Life itself, Mind itself; the Absolute from which comes all that is real. The existent soul that is the real, rather than the flesh that is phenomenal, is to rise from the lower level of the natural level of the divine. It will rise only as it is drawn by true ideals. The origin and the relation of the soul to God draws it, when the way is not blocked with false ideas, above the transitory experiences that stimulate our powers to the very throne of Love itself.

Existence from beginning to end is governed by God, by Love, and by naught else. Experiences in existence are governed by our ignorance and blinded will, or by our knowledge and enlightened will. How much of evil, of sorrow, pain and struggle they hold for us till we see meanings instead of feelings. Not till then do we "ask aright," pray the prayer that is sure to be answered.

If we are but fulfilling a duty when we pray, ours is not the highest prayer; true prayer is spontaneous. To fulfill a duty requires effort, something pulls the other way. It is the prayer of the lips. But with the "manner" of prayer exemplified by Jesus the whole heart and soul go out toward God, and of the price necessary for answer nothing is kept back.

There are no prayerless people. In some form or other all pray. There are stereotyped forms of prayer prepared for us by others. These all are good, excellent for those who need them, who have not yet uncovered the point of spontaneity in themselves. But all cannot be satisfied with these forms, especially those in whose firmament is shining with resplendent glory higher idea of God.

There is not a man, woman, boy, or girl the world over that does not pray. What they pray to, differs; but prayer, in the sense of ruling desire, is universal. Answer to prayer is the universal expectation, and failure to interpret the answer when it comes, the common lack. Desire in us is like the roots of a tree under ground spreading hither and thither for nourishment. Souls look here, there, everywhere, seeking satisfaction, and turn to God

driven by the same desire; but usually, except from inherited custom, this is done only after failure to find it in other directions. Let us then not look upon prayer as a Christian duty, but as the mighty privilege of the soul that has found the Most High. Then we can pray "after this manner," not by repetition of words but with recognition of our eternal relation to God. Such is the core, the mainspring, of "The Lord's Prayer" given to the disciples who asked their teacher's instruction as to how they should pray.

"Our Father which art in heaven."

Each soul has its own relation to God, equal to yours or mine. Here is no high nor low. Do we feel this? Feel that every man, woman, and child is as near to, and as dear to the Most High God as we are? That civilization, education, and social standing have nothing to do with it? God is no respecter of persons, to say, "We are approved of Him and you are not."

Jesus said "And when ye pray use not vain repetitions." Need we question as to what or where God is? Surely in the heaven that is harmonious relation to God, a relation that all our blind stumbling and wandering will never destroy.

"Hallowed be Thy Name."

This is the Father not known to the senses, nor approached through the senses nor by the vocal organs, the one found only by entering into the closet of our own individual consciousness and shutting to all doors that lead only to the phenomenal in life. This is the Father that seeth and heareth in secret, not with sense organs and human feelings, but from whose substance comes the reward that is "open," for it is observable in ourselves when it comes.

The silence in this closet is a voice that tells us, "God is not a despot, a tyrant. God is the eternal ceaseless Love that shines through the length and breadth of the whole earth for those that have eyes to see, the Love that is sufficient for all. Every plant takes from the sun what the sun has to give; the reward is sure, and no plant is robbed by what another takes. God is never lessened by giving for God is infinite."

"Thy Kingdom come, Thy will be done on earth as it is in heaven."

"De we abdicate, give up a plan if necessary in

order that square right may prevail? Are we willing that this higher Kingdom may be brought into human affairs? It is brought in only through ourselves, like all else. Though an audible word never leaves our lips, if this is the ruling motive of our life, we are praying "Thy Kingdom come." We are laying down the will of our natural desires, our ambitions that would be met and satisfied at the expense of unfairness to others, in order that the Great Will shall have its way through us in the affairs of men.

"Give us this day our daily bread." There are many that pray without ceasing, for money, for financial profit and power. A man determines that in twenty years he will be the richest man in the community. Likely enough his prayer will be answered, for he will not only pray but work to accomplish it. It would hardly be answered if he did nothing, if he sat still and waited for a fortune to drop through the roof.

Prayer is the strongest, the most intense, most persistent desire of the heart. Fear of a "rainy day" and mortal ambition rouse this desire for accumulation. A man who has a family must strain every nerve to accumulate all he can to provide for them. Is this the "bread" most necessary? The "daily bread" is the supply for daily needs, and these needs are more, far more than physical. There are soul needs, a soul hunger that must be fed; and the bread that meets this need, comes from a higher source than the commercial market.

The strong soul is the one that is adequately fed; if starved it cannot be strong. Money must be left where it is accumulated, but "bread," soul-food, will be carried along in the great hereafter. moreover, the father who tries to save his children from that which has stimulated him to necessary effort, who attempts to so provide for them that they will need to make no attempt to provide for themselves, deprives them of a privilege instead of doing them a favor.

To be content with supply for real needs, is riches. To be unable to be so content through exaggerated and unreal needs, is poverty. To depend only on one's self for supply is to draw upon a limited deposit that is sure to be exhausted. To look to the inexhaustible supply with the confidence

of a child that knows its Father, knows that all the Father hath is its own, is to be fed, physically, mentally, morally, and spiritually.

"Forgive us our debts as we forgive our debtors."

God never changes His plan, revokes His law, alters His purpose. We may deceive ourselves but we will never deceive the Absolute Justice. Always will it mete out to us according to our deeds, giving a reaping according to our sowing. The law of cause and effect is omnipotent. The Most High is without variation, yesterday, to-day, and forever. Through the consequences of our doing, we learn what not to do, what to abandon, what to encourage. As we elect, after we are able to make a wise choice, results follow.

Whatever we hold in ourselves bears its fruit in our lives. To nurse a grievance is to reap bitter fruit in the future. We cannot pray aright if we cherish a feeling of resentment for a wrong done us. How dare we ask forgiveness if we fail to forgive? Ask justice for ourselves if we fail to render it? The highest aspect of Socialism is taught in "the Lord's Prayer." It is recognition of the rights of others as we would have our own recognized. It is justice between man and man.

Who prays in this manner? "After this manner pray ye." Not he who thinks only of himself and the fulfillment of his own desires. Our old manner of prayer has been too often a pleading for a special favor, rarely desire for strict justice. Had it been unmistakably immediately meted out to us, we would have resented it as injustice. The "manner" of prayer taught by Jesus compels, first, recognition of natural rights as superseding the artificial standards of a self-indulgent civilization.

The hardest battle the human soul can wage is its struggle for victory over a sense of injury. Only by determined cultivation of a feeling of love for all mankind can the victory be assured. "Be ye perfect even as your Father in heaven is perfect."

"Lead us not into temptation but deliver us from evil, for Thine is the Kingdom and the power and the glory forever."

Is what the world calls power the desire of our heart? Then we cannot pray this prayer. Do we feel assured that evil is a power with which we cannot successfully contend? Then this "manner" of prayer is foreign to us. Our real spiritual being

is the Lord that will deliver us from all evil, when we see its nature and draw upon its resources; when in our lives we conform to its requirements. We *must* bring ourselves into accord with what this Lord demands, for his "glory" cannot appear till it glorifies ourselves.

In conclusion, in answer to the question, "How shall I pray?" Pray as it seems good to you, always ready, however, to adopt a new "manner" as it reveals itself to you. Complete sincerity whatever the manner, is the first requisite. This sincerity, with an open mind and a willing heart, will lead us in the right direction and prevent us from condemning another's manner of prayer because it differs from our own.—URSULA N. GESTERFELD in *Exodus*.

The religious or holy man or woman is never disturbed, is never affrighted, is always patient, and can endure anything; attains to all things.

There is only one Spirit—Love, and its shadow. To live in discord is to live, not in the light, but in the shadow of the Almighty.

Man is of one substance with God, and when he realizes this *oneness*, or his God-nature, he begins to wield God-like powers; he over comes disease, worry, sorrow and grief; he becomes blissful.—Frank Harrison.

"Love is success, love is happiness, love is life."

Let one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.—Lillian Whiting.

Restraint of mind and will power through love of God, earnest and fervent prayer, striving to *live the life* as taught by our Savior, is the remedy for all the woes and miseries of this world.

Teach your child gentleness
And mercy to the weak, and reverence

For Life, which, in its weakness or excess,
Is still a gleam of God's omnipotence.

POWER OF THE WORD.

MAME B. FREAS, IN *Unity*.

From our earliest consciousness we find that all things are learned through the use of the Word. John tells us that in the beginning all things were made by the word, and without the word was not anything made that was made. How potent, then, is this force or power of the word! Man is rapidly coming to realize that thought is the most potent factor in his consciousness, and that through the concentration of his thought he gives it power to project into the visible.

Jesus said, "Continue ye in my word." Abide in the mental recesses of your own consciousness and drink of my words, for they are spirit and they are life. They are the Christ speaking forth life to all, bringing into manifestation the divine life everywhere. Look out upon the fields; see how Mother Nature has imbued her vast kingdoms with the dowry of ever-springing life. Oh, how anxiously we watch the bursting of the bud and blossom as the siren voice of summer calls them from their hiding! Is not this sufficient proof that all manifestations of life are the spoken words of the one Universal Life?

"The word (I am) is life, and the life is the light of men." Light according to the scriptures signifies intelligence, hence the word is intelligence—intelligence in action. Now, if life thus expresses itself in intelligence, it must have as its base of operation the essence of intelligence. Every step in the process of unfoldment has its principle, idea, and expression in intelligence—Divine Mind.

Deity bears three aspects—creator, creative power and created. Though these may appear to be separate and distinct, each implies, supports, and expresses the other two. The same holds true with the word. The word comprises all the qualities in Being. The word in the absolute is the substance from which all things are created—Father, God, Mind. The word in the active is that substance going forth into visibility—Christ, Son, Idea. The word in the passive is that substance made manifest—Holy Ghost, Man, Expression or formative word. These we find are one in intelligence, but three in expressing its potentialities.

Each has its character and office in accomplishing the divine purpose of the Father, yet however separate these may seem to be each holds within itself the absolute of the other.

Now, man, being created in the image and likeness of this trinity, holds within his own being all the possibilities potential in his Creator. He is the embodied word, and manifests his divinity according to the capacity with which his ego recognizes and acknowledges the powers inherent in Being.

Possessing power to image his own world, man, by his word, whether audible or inaudible, gives form, condition, and relation to his ideals.

"A man cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it."

—Emerson.

Through the understanding of the use of the word, man puts into practice the principles and inherencies of Being. Through our ignorance of the divine laws, our misunderstanding of the use of the word, the chords that connect science with religion, the Father with this outer man, have been severed.

Long have we trusted in various theories and religions, with their sanctified forms and dogmas, but with how little satisfaction. There has ever been a groaning within us, a reaching out for something more, for a clearer concept, a divine satisfaction, but having barred ourselves within the base voluptuous realms of materiality, heeding and obeying the dictates of the sense consciousness, we have wandered far from our Father's home.

Did Jesus adopt the use of creed and dogma as the way of life. Did he confide in his own personal feelings and emotions? No. And, alas, why should we have fallen in so deep a rut! Jesus said, "Not my will, but thine be done." By his works Jesus illustrated that the divine principles were founded on a firmer, more enduring basis than mere theoretical presumption. Let us every one recognize and practice the principles of this All-Good, and watch for its fruition when focused on the divine plan of existence, for "ye shall know them by their fruits." "By thy words thou shalt be justified, by thy words thou shalt be condemned."

In order to produce works there must be a working faculty or power. The word is the working

power, and will come to all who assume towards it a listening ear and obedient heart.

As the brush in the hands of an artist, the chisel in the hands of a sculptor, the word is in the grasp of mind. It is the engine or working power of mind, a divine proceeding, an efflux of God. The word in action is the Logos, I am Divine Ego, Christ within, which gives us all power in heaven and in earth. It is life, energy, a current force emanating with vigorous intensity from him who voiced it. The word is sound, and it is in such perfect harmony with the tune of creation that its vibrations cannot and will not follow other than its own force or sound, the voice of God.

All motion is sound, whether or not we hear it. These innumerable, invisible, threadlike rays or thought currents called vibrations are ever afloat, passing in, through, around, above, beneath us, connecting us with every object which goes to make up our environments. It is the duty of man to control their purpose and quality, for these life motions or vibrations are constantly at work, forming and transforming all so-called matter and materiality in a remarkable way. They produce harmony or discord in accordance with and in proportion to its peaceful, upbuilding, or its angry, destructive thought currents or actions.

In example, let me quote an incident where at one time, through the vibratory action of the machinery, great annoyance was experienced in one of the mills in Lowell. "Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster so as to put it out of time with the building. Here we have the same reason of the rule as observed by marching armies when crossing a bridge, viz: 'Stop the music, break step and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion.'" I knew a family, who, sometime ago, having closed their home for a season, returned to find the large plate glass window at the front of the house completely shattered. Investigation proved that the vibrations caused by the continued passing and jolting

of the electric cars were so powerful that the glass yielded to the cogent force current incessantly dashing against it. All visibility has force current, and the rate of these vibrations is proportioned according to the size, shape, material, and condition of their actuating principle. They are as essential as the rules and formulas in mathematics and music.

The word contains tone. Just as soon as the mind receives an impression the vocal chords set to work forming the nerve forces which burst forth into what is called sound. These waves of sound receive their tone from the God-Principle, and that tone is meted in accordance with the amount of spirit substance that the individual is in possession of. We can recall how very often we have formed opinions concerning the characteristics of an individual through the harmonies of the voice. Just so, and not only do they form and portray these mental states, but they produce and build actual structures in the organism. It is through the harmonious action of the word that we gain the consent of all the faculties.

When we yield to our lower natures and declare that we are sick and miserable, immediately the faculties cease their harmonious action, and discord, disease, and death appear. But by projecting only thoughts of peace, health, and life, we attract to us beauty, health and harmony, for all discord is consumed in the truth, because of its being drawn into the magnetic path of harmony by means of the actuating principle of the All-Good.

Suppose the principles of music so conflicted that each individual part claimed there was no melody or real music save in its own particular sphere. Could music be operative? No, for harmony would be nonexistent. Although each principle performs its own part in its own particular way, each gladly, freely and of necessity unites with the other parts in forming the one grand whole.

These same laws hold true with man. When he allows his mind to become narrow and prejudiced, the avenues of power become clogged and closed, and these little pools, stagnate and die. But having once struck the keynote of the universe, man becomes master, and he can play upon every particle of matter not only within his own being but outside of it. Every star, person, atom, circumstance and principle is continually exchanging

messages with us, and the dispatches we emit rebound to us in duplicate quality.

The word is the vibratory life of the thinker. It lays bare the hidden manna of existence, and brings man into perfect understanding of his divine selfhood. It gives new energy, and life circulates freely and incessantly.

When once we set our faces in the direction of the Christ ideals, toward manifesting only the good, we should never yield to the apparent powers of evil or anything that would bar us from a full realization of the truth. Ever stand firm and steadfast in all the convictions of good. Though your words do not fruit to-day, continue in them tomorrow and so on, until in due season the concentrated words will remove all obstacles, and we shall stand cleansed and glorified in the clear, purified realms of the great forever.

Jesus exemplified the power of the word by His works. Throughout the whole scriptures we find references to the use of the word and its potency. By his words Jesus caused the dead to be raised, the blind to see, and in every instance where inharmony, chaos, and lack appeared, he caused harmony, peace and plenty to abound. He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will in my name and it shall be done unto you." "If a man keep my sayings he shall never see death." "For the words I speak unto you, they are spirit and they are life." My words are life to those that find them, and health to all their flesh."

In Job we read, "Thou shalt decree a thing and it shall be established unto thee," Peter says, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." How careful should we be in the walks of life, lest the tongue become a venomous serpent or a poisonous adder.

Consecrate every word and thought to God lest it return to thee void. When man is illumined with this God-Word he becomes master over all. It brings him into the understanding of the Divine Laws of Being, and life, health, harmony, and peace are his here and now.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1, 14.

LOVE, THE PATH TO KNOWLEDGE.

FANNY M. HARLEY.

Years ago, there was a little girl whose greatest desire was to be good. She really wanted to do right for Right's own sake. She would leave her dolls and playthings any minute to run and do what her mother requested of her, and she had a loving little heart for everyone. One evening when she had the consciousness of having been very good and helpful, she said, "Mamma, have I not been a good girl to-day?"

"Yes," said her mother, "you have been a good girl; but no matter how good you are you sin every minute, for the human heart is desperately wicked, and the Bible says that God is angry with the wicked every day."

At this answer the happy little heart became as heavy as lead. These words spoken by a God-fearing, conscientious mother, who accepted the Bible literally; as she had been taught to do by her intensely orthodox parents, changed the entire life, for the time being of this little child. At first she was heart broken, crushed; then, for some years she was terribly frightened—had her diphtheria, typhoid, bilious and remittent fevers, woman's diseases, cardialgia, etc. After awhile she became defiant, morose and depressed. She felt that God was a monster, malevolent and merciless. She became critical, cynical and incredulous. Living was a nightmare to her, and she longed for annihilation. Just as she was becoming desperate for an end to be put to her life, feeling that she could bear her suffering no longer, a most unexpected thing was presented for her consideration. She was persuaded by a friend to go to see a man who was endeavoring to practice healing after the Christ method, and what do you suppose that he told her? Why, that her wrong ideas about God were the cause; not only of her mental disturbances, but of her physical ailments also. This made her very angry, and she replied that she "did not come to hear anything about God, and did not want to hear anything about Him."

"Yes, you do," he said, "Every one cares about God; the greatest hunger of the human soul is to know its God, ever so unconscious of the cause of

its craving the soul may be."

She was sceptical, but he was kind and patient, and finally persuaded her that the nature of God must be Love, not cruelty, Principle, therefore never absent at any time from any place; moreover, that omnipresent Love could not possibly be a respecter of persons; but that it *must* be what It unchangeably is, as Principle, Love always and everywhere.

From the first talk that she had with this man, her health began to improve, her faith in the Good to revive, and a new love was born in her heart, together with a *determination* to verify the statements that she had heard regarding the nature of the governing Principle of man's being and Its forces that work so persistently in and through the individual consciousness of mankind. She perceived that the child's desire to be good was the true desire, and ever since, she has been bringing herself patiently back into that state of mind. A right word—how good it is! A wrong word to a little child—what mischief it can do!

David has the repute of saying "God is angry with the wicked every day"; as a result of such untrue thoughts of God, he was sick. Just see how he groaned and carried on, talking about feeling weak and having "vexed" bones, and about dying. He cried so much that he made his "bed to swim" and nearly lost his sight; in addition to this, because of his denseness and ignorance of the nature of Omnipresence as Divine Love, he began to speak against It, and one of his imputations was that "God is angry every day. (Whenever we find words in the Scriptures in Italics, it is because the translators did not know what the original words were, so they filled in with such words as made the sense complete *according to their own personal interpretation of what the translation should be*. In this verse, Psalm 7:11, "with the wicked" is in italics, showing that it has been supplied by the translators.)

David had his ups and downs; his times of controlled thinking, and his times of undisciplined, or error thinking, when he allowed himself to mistake the shadow for the substance. His liver and his feelings acted and reacted upon each other just as ours do now, unless we have learned to guide our thinking and educate our feelings. When David

was thinking correctly his heart was filled with praise and thanksgiving. No matter what the appearances at these times, he praised and gave thanks; but when he allowed the down-trodden spells to take possession of his consciousness, he was full of groaning and complaining and accusing. He was very much like the little girl who, when she was good, was very, very good; but when she was bad, she was horrid. We are all just that way before we learn to remember the omnipresence of the Absolute Good, Principle-Love, Substance-Mind. Sometimes we receive a revelation, and see things clearly as they really are. Then an experience will come, an opportunity, at which time it is our possibility to prove the nothingness of evil and the here-ness of the Good; but do just as David did, make reality of appearances, become frightened, and complain and accuse God. We have the fact of the ceaseless omnipresent Good to establish in our consciousness the same as David had to do in his. We must find out, each for himself, as did David, that the Lord is right unto all them that call upon him, to all that call upon him in truth.

Every religion nominally worships God, but try to disguise it as we may, we cannot succeed in blinding ourselves to the fact that they all paramountly extol *some human leader*, and take for their guidance what their particular leader has declared concerning Jesus, and their leader's elucidation of his or her conception of the teaching of Jesus concerning God. This surrender of individuality in thinking, because of our past educated belief that we must do so, is what has made the various divisions, and the differences among the creeds in the so called Christian organizations, denominations, or churches of to-day.

Anyone who will look into the statements of Jesus in an impersonal and honest spirit, will discern that no creed can be built upon them, because of the nature of the human soul. Jesus' statements may clearly appear to have a certain meaning to-day, but with increased understanding on our part, and consequent clarified vision, these same statements may just as clearly declare a different and higher and more spiritual meaning tomorrow. Dean Stanley perceived this, when he said, You never get to the end of Christ's words. There is something in them always behind. They pass into

proverbs, they pass into laws, they pass into doctrines, they pass into consolation; but they never pass away; and after all the use that is made of them, they are still not exhausted.

To put a teaching into practice within *our own* heart and consciousness, is the only way that we can really test it, as to its helpfulness. If it is ennobling and enriching to our character, it is a good teaching, and one worthy of our devotion. If its influence upon us is of an opposite kind, it is, obviously, an incorrect teaching. Personally, my confidence in the teachings of Jesus (those of them that understand) increases the more that I look into them. To take a particular statement of His that appeals to me, meditate upon it, and put it into practice in one's daily thinking, conversation, and conduct is to bring *oneself* into the state of heart and consciousness that is worthy to receive revelations from the Most High. In no other way can what is really true be so certainly learned, as in this way.

Jesus said that God is Spirit. There are no words that can convey to us what God is, as Spirit; only discernment can make that manifest to us individually. Spirit is everywhere; Spirit is Substance; Spirit is Creative Mind, Principle, and It, of necessity, is love.

The more Godlike that any one becomes, the more loving and spiritual he grows to be. During this process, fear, selfishness, prejudice, impatience, arrogance, and all errors, are surely, even though it may sometimes appear to be slowly, eliminated from the consciousness. This is *letting* the same mind develop in us that was in Christ Jesus. When the Spirit of Truth is allowed full play in our consciousness and heart He will guide us into all truth. To *feel* in the heart divine love is to have the consciousness and heart energized by it, and this is to put on the mind of Christ.

There is no one thing that will more surely help to bring mental poise, freedom from bondage to other mentalities, and that is a greater strengthener for the spine and tonic for the nervous system than the sincere and heartfelt affirmation, I want to do what is right by every one with whom I come in contact to-day. This means to keep the motive right and pure, toward every one. If we were to do unto others, in our thought, word and deed as

we would have others do unto us under the same circumstances and conditions, we would always do the right thing.

Love is the fulfilling of the law. During the process of learning divine, impersonal love, we are at the same time cleansing ourselves of error, for in the degree that truth comes into the consciousness error leaves it, just as with the appearance of the morning light, the darkness leaves the world.

Infinite Love is one of the descriptive terms for Divine Principle. Divine Love *is*, because It is Principle, and Principle is always omnipresent. It is not manifest, however, except as living souls appropriate It, feel It, and embody It. It is not manifest, however, only as individual living souls appropriate It, *feel* It, and practice It.

There is no permanence to any evil to one who truly loves, because he perceives that he who does evil is only in a temporary state of ignorance his own ideal nature. Love, therefore, thinketh no evil, because it is able to look beyond the present state of consciousness of the undeveloped soul and perceive its future goodness, when it shall have been quickened to a love of right doing.

The cultivation of divine love will cause us to become charitable in thought and feeling, righteous and wise in deed, courageous and strong of heart, cheerful of countenance, and kind and helpful in word. To feel divine love in our hearts would make us able to adjust ourselves to environment, circumstances and conditions; it would make us dignified, loyal and useful citizens; wise, conscientious, kind and impartial parents and homemakers; honest and respected in the business world. Divine love is a destroyer of fanaticism, a corrective for sophistries, and a purifier for all guiltiness. When one's motive is once set true, the conduct will be shaped accordingly. With divine love there is no mine or thine, for love seeketh not her own. It seeketh to know and to do daily what is the right and the just and the true.

As we do to others, so will it be done to us, and if we forgive, we shall be forgiven; we cannot overcome evil by doing evil, but by doing good in return. Superiority of mind is proved, not by use of brutal force, but by superior action in kindness and love.

JESUS CHRIST.

ALIDA MORSS D'ISAY IN "UNITY."

There never has been, and never can be stagnation in spiritual things, for Spirit is life and must ever find expression. Christianity has never been devoid of this Spirit-force, for whenever it has degenerated into materiality, or been polluted by human ambition and covetousness, the latent spark of the Christ truth has shot forth rekindling and illuminating, and revealed some new thought so full of force and potentiality that humanity would take a great step forward toward the spiritualization of the race.

We are passing through one of these crises today. The atmosphere of thought is vibrant with the stir and thrill which in nature presages the dawn of day. Nature is yielding her secrets in the material world with marvelous rapidity, the consequence of the quickening and stir in the thought realm. And the gate, which so long has been supposed to lead into a domain too full of mystery for us to enter, is thrown open, and we stand on the borderland of the physical with its fascinating phenomena.

Because we see the dawn, or more likely the first faint rays of light which fortell the dawn of a new era in the religious thought, let us not depreciate the bright stars, which have heretofore illumined the pathway for humanity in its search for truth in the fullness and splendor of a daylight revelation. It was a star that guided the wise men to the manger from which the Son of Righteousness arose. And through the past two thousand years the three wise men have become a countless host in quest of the manger of truth.

If it were possible, we should like to come to this earth a stranger, a visitor from some distant sphere; and, hearing the name of Jesus Christ spoken by people of every class and station in life, would like to ask, "And who is he?" With what eager and intense interest would we listen to the testimonies of Jew, Christian, skeptic, metaphysician, philosopher, statesman, warrior, poet; the rich and the poor, the old and the young; for all would bear witness, either historically, dogmatically or spiritually, to "that name which is above every name."

But before we attempt to express, as nearly as it is possible for us to do so, our conception of the Christ, we would like to quote a few of the countless testimonies which have been given concerning Jesus of Nazareth. It may at first seem irrelevant to do so (to the purpose of this paper), but not so it seems to us, inasmuch as *Jesus revealed the Christ*. The life lived by Jesus, and by his life we mean his character, teachings and miracles, made manifest to humanity the God-power, the infinite Father love. He stands alone—the great object lesson for the race to contemplate and study and emulate. “He spake as never man spake,” for “he taught with authority, and not as the scribes,” and “the three short years of his active ministry formed an epoch in the history of the world.”

The rules of mathematics would be of no value unless practically applied. So the law which governs in the realm of the unseen, to be of use to mankind must be interpreted and applied by the individual consciousness. Jesus was master of the science of the soul, and in his teachings gave and demonstrated rules which the race may as safely use and adopt as students in mathematics may rely on those of a Euclid. Yet never has any one, “by the sublimest and supremest effort to live in obedience and in harmony with his teachings, been able to accomplish anything to be compared with those things which Jesus did so calmly and so easily.

Strauss says: “If in Jesus the union of the self-consciousness with the consciousness of God had been real, and expressed not only in words, but actually revealed in all the conditions of his life, he represents in the religious sphere the highest point beyond which posterity cannot go. * * * If we ask how Jesus attained that harmony of the soul, we find in the existing records of his life no trace of painful conflicts from which it might have proceeded. * * * Jesus appears a beautiful nature from the very start, which had *only to unfold itself* from *within* to become more and more clearly conscious of itself, and more firm in itself.”

Josephus, the great Jewish historian, says in his “Antiquities of the Jews”: “About this time lived Jesus, a wise man, if it be proper to call him a man, for he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many

of the Greeks. *He was the Christ.*” And then refers to His crucifixion, and His appearance to His disciples the third day after his burial.

Though the foregoing has been pronounced an interpolation by many critics, Renan considered the passage authentic, with the exception of a few changes, as “He was the Christ,” for the supposed original sentence, “He was called the Christ.”

The famous d’Israeli of our own time, another Jewish witness, says: “Perhaps the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jew as the Prince who was crucified? Has not he made their history the most famous in the world? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe, and changed its name to Christendom?”

Celusu, a Grecian philosopher of the second century, wrote a work against Christianity, but in referring to most of the leading incidents narrated in the gospels of Matthew, Luke and John, he furnishes corroborative proof of their occurrence. Julian, the apostate, living in the fourth century, testifies in a similar way. In his attack upon Christianity, he admits Jesus to have been celebrated for over three hundred years on account of the works done in his lifetime. These ancient writers do not dispute the miracles, but attribute the power which enabled Jesus to perform them to Beelzebub, or evil spirits.

Augustine says: “I have read in Plato and Cicero saying that are very wise and very beautiful, but I have never read in either of them, ‘Come unto me all yet that labor and are heavy laden.’”

Fairbairn exclaims: “His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness or diminished their force.”

Franklin says: “As to Jesus of Nazareth, I think that the morals that he taught and his religion, as he left them to us, are the best this world has ever seen, or is likely to see.”

Luthardt analyzes him thus: “With all other men there is some discrepancy in the inner life. The two poles of intellectual life, knowledge and feeling, head and heart, the two powers of the moral life—in whom are they fully agreed? But as to Jesus, here reigns perfect harmony of the in-

ner spiritual life. His soul is at absolute peace. He is all love, all heart, all feeling, and yet on the other hand, all intellect, all clearness, all majesty—sublime harmony.”

Napoleon testifies: “Everything about him (Jesus Christ) amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. * * * Jesus Christ alone founded his empire on *love*. From first to last he is always the same—majestic and simple, infinitely firm, infinitely gentle; with an empire so absolute, he has but one aim, the spiritual perfection of individuals.”

Ingersoll says of the *man* Christ: “His life is worth its example, its moral force, its heroism of benevolence. For that man I have infinite respect and love.”

Hegel pays this tribute: “He was the being in whose consciousness the unity of the divine and the human was exhibited for the first time with an energy that in the whole course of his life and character diminished to the very lowest possible degree all limitations of this unity. In this respect he stands alone and unequalled in the world’s history.”

N. R. Grey, called the acute skeptic, thus expresses himself: “Jesus of Nazareth was the most exalted religious genius whom God ever sent upon the earth; in himself an embodied revelation, humanity in its divinest phase, God manifest in the flesh, according to Eastern hyberbole.”

“Call him Jesus, what you may,” says another freethinker, “He was an avater of the God of justice, love and order, and as such I worship him. I look in vain to Benares, to Pekin, to Mecca, to Athens, or any other mental or moral activity in past or present time for such an original and complete guide through the labyrinth of practice and opinion.”

Ian McClaren writes in his work, “The Mind of the Master”: “Faith may languish, creed may be changed, churches may be dissolved, society may be shattered, but one cannot imagine the time when Jesus will not be the fair image of perfection, or the circumstances wherein he will not be loved.”

Lecky says: “Amid all the failings and sins, amid all the priestcraft, the persecutions and fanaticism which have defaced the church, there has been pre-

served in the character and example of its founder an enduring principle of regeneration.”

Emerson thus writes: “The unique impression of Jesus upon mankind—whose name is not so much written as ploughed into the history of the world—is proof of the subtle virtue of this infusion. He saw with open eye the mystery of the soul. One man was true to what is in you and me. He, as I think, is the only soul in history who has appreciated the worth of a man.”

These testimonies might be multiplied indefinitely for they are countless as the blades of grass or sand of the sea. All place upon him not the crown of thorns but the crown of loving admiration and exaltation. In the race-consciousness, Jesus is the perfect man, his life the standard by which all other lives are tried. Men’s thoughts may follow vastly divergent lines regarding other themes, but they ever converge to the common center of reverent appreciation concerning Jesus Christ, for, viewed from the standpoint of the Jew, the Christian, the philosopher, or skeptic, he is exalted above all others. We study his sermon on the mount, his parables, his brief, terse answers to questions propounded but to betray him, with an ardor and profit derived from the study of not other teacher. And why is all this? What the secret of the infallibility of his words, the power of his life in the hearts and consciences of men? The answer is so simple, so brief—*because he revealed the Christ*. In other words, because he interpreted and manifested the supreme, the unchangeable, the eternal principle of Being—*God*.

For twenty centuries the character of Jesus Christ has been studied and analyzed by critics who have sought in vain to accuse him, yet the verdict of humanity is the same to-day that Pilate gave—“I find not fault in this man.” No other character in history has withstood such search-light investigations, while his teachings are unique and without flaw or blemish.

And again we ask, *Why?* Because he voiced the truth—the Christ within, and lived in perfect and entire harmony with that truth. His consciousness was one with the God-consciousness forming the Christ within. This was the source of the ideal life he lived, toward which the race has ever since been tending, and this source is the unseen force

we call divine, because not cognized by the senses—the Spirit of Truth which proceeded from the Father that Jesus promised would be given to all. Jesus and Christ have largely been used synonymously, and have become in the general thought of the world almost “inextricably interwoven and interlaced.” Doubtless in the teachings of the church too much stress has been laid upon the sufferings and resurrection of Jesus viewed on their human side, although in analyzing his nature, it teaches that Jesus stands for the human and Christ for the divine.

The master by his precepts and parables taught that each one of us should recognize this Truth, this Christ, this Divine Essence within, for through this recognition is each one united to God. Within each individual consciousness, or self-existing ego, is spread the communion table, where we partake of the body of Christ, the God-substance, and drink of the wine, which is the inspiration of Spirit. The Christ-consciousness is the connecting link which binds us to God and is our Messiah. And as we *realize* this indwelling of the truth which crucifies or destroys material or mortal thought, and resurrects or makes manifest the spiritual, does Christ become our Redeemer, delivering us from the bondage of beliefs in sin and sickness, and freeing us from the slavery to appetites, carnal and sensual.

Christ is *that within* which reveals God. But we must have a *realization* of this indwelling presence in order to reap the benefits and know the joys of such a relationship with the Father. The “I in thee and thou in me that they be made perfect” must mean the Spirit of truth in each individual consciousness—the Christ within even as it dwelt in Jesus. It is almost amusing to see with what delight some people learn that the Christ is *within themselves*; it is such a complete surprise, a revelation of which they had never dreamed. Jesus tells us that through this indwelling truth are we made one with the Father; that is because His children partake of His nature. Thus the at-onement becomes as simple and beautiful as it is precious, for this indwelling Truth, the Christ, becomes our mediator. Within the “holy of holies”

of each individual soul, the very center of being where things material are valueless and unreal, for this is the home of the spiritual, the eternal, is spread a table, from which we must continually be nourished if we would manifest the divine.

At this table we find the true bread, of which having eaten we need not hunger; and here the living water, of which having drunk we need not thirst. This bread is the *living* Christ, and this water the fount of life which never faileth. The world is hungering and thirsting today for this manna of the soul, for this fountain of life. Everywhere is unrest. The old creeds are unsatisfactory; the minor matters of form and ceremony and doctrine were never before so subsidiary to the vital and eternal questions. Sectarian walls were never so fragile. There is a vaster army of sincere, earnest truth seekers than the world has ever known. The question, What is truth? is agitating the entire atmosphere of religious thought. Many of our greatest orthodox religious teachers of the day are urging and advocating Christian unity; insisting on a spirit of harmony and love between all believers in Christ. And lately a brilliant and influential preacher and lecturer declared before a large audience that when a man was inoculated with the principle and Spirit of the Christ, he had within him the forces and power which would revitalize, re-inforce and make whole physically as well as spiritually, and that healing should be introduced into the Christian church as part of its work.

There is a call to-day that the “Christ be *re-conceived*, brought afresh into our lives.” Into each individual consciousness must the Christ-child be born, and to that consciousness does he then become “the way, the truth, and the life.” The way which leads from the mortal and material, from all limitations of the sense man out into the grand open freedom, where unfettered by all that has bound us we may know the true beauty and grandeur and power of Spirit life; the truth which unfolds to us our true relation to God, thus revealing the Science of Being; the life the realization that the source of all is Spirit, the “I AM,” the God dwelling in us. This is our Christ, our Messiah, our Redeemer.

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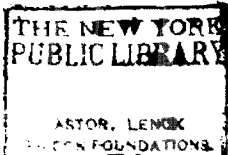
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VOL. 7.

WASHINGTON, D. C., AUGUST, 1902.

No. 11.

What is Truth?

Lecture by Col. Oliver C. Sabin, before the Reform Christian Science Church, Sunday afternoon, June 8, 1902.

The subject of the lecture this afternoon is, **WHAT IS TRUTH?** It is a subject that has agitated the world since the earliest times. I have no doubt that long before there was any system of writing even by hieroglyphics, away in the past, in the dim past, when the morning stars sang together, the question then was, "What is Truth?" If we take the history of mankind and follow it out in all of its ramifications, we will find that the uppermost thought has been to every nation "What is Truth?" We find ourselves environed round and about by physical or material surroundings. We see a universe moving with the precision of the most exact and perfect machinery, more than is possible for any human machinery to run. It runs on and on forever, showing that there is a directing hand that controls, everywhere life, omni-present life throughout the entire universe; and as we look at its grandeur and its magnificence, we are led to exclaim, **WHAT IS TRUTH?**

One thing can be said about Truth, and that is that it is always consistent. There never were two truths that crossed one another. But one and all truths run in parallel lines. If you find the truth here, you will find the same thought wherever you find Truth, perfect, running in parallel lines.

The Truth which I especially wish to talk about this afternoon is the Truth commonly known as this religious thought, or how God through man heals the sick and what is the Truth of God's intercourse with man? It is called religion by some; and it is called a philosophy by others; and yet others have no name for it and yet they recognize it. The poor heathen in the Northern frozen regions with only sense enough to make a totem pole, as you may see

over at the National Museum, looks from that totem pole to something beyond for his religious truth. The mother, as she casts her babe into the mouth of the crocodile, thinks she sees away beyond that, the Truth which she is seeking; she is hunting for Truth.

This hunting for Truth is not always successful. You can take one of the recent conferences of one of the oldest churches, since the days of the Reformation, and we will find them now changing their ideas of what the Truth is. They called it a creed, they may call it a creed now, I do not know; but they change, change, change, until ultimately all the subtleties will be thrown aside and the real Truth will bloom forth and all the world will understand it.

In all discussions along this line, as you will remember, we always have a pattern to follow always. There was One to come to us, come to supply a necessity, come to bring man back to God, Who was the **WAY**, the **TRUTH**, and the **LIFE**. Wherever that Truth leads then we know that we are safe, and wherever that Truth does lead, it is manifested by signs following. There is no need to talk to me that this religion or that religion is as good as another. There is no religion in the world which is not susceptible of demonstration that is worth following. After Jesus Christ had been crucified and resurrected and in His spiritual body a few moments or minutes or hours, we do not know the time, before He took His ascension, He told His disciples that they were to go and preach this gospel to all the world, this gospel of love, this Truth of love, and certain signs should follow those who believed, and the signs have followed every person who has believed the real Truth from that day to this. You heard the reading of the 10th chapter of John where the enemies of our Savior said that He did His works by and through the power of the devil; but that did not make it so. We have the Truth and the Life as our pattern; and if the Truth

is taught; and if the Truth is believed; and if the Truth is understood, the same power that followed the immediate followers of Jesus Christ follows us; and I do not care what the churches say, and I do not care what they do; you bring a man up, it matters not to what church he belongs, and give him a knowledge of this Truth, let it become engrounded into one's consciousness the Truth that Jesus Christ taught, and they can heal the sick to-day as was done in the days of the apostles. There are thousands and thousands of them doing it all over the world, cases that, if they were reported and put into the Bible would read as miraculous as the most miraculous thing that Jesus ever did, except perhaps bringing Lazarus from the tomb, and raising the dead in one or two instances. Hundreds of cases are known where the sick were raised from a condition where they were said to be dead, they were not buried and brought from the grave that I ever heard of. The one the nearest dead that I ever heard of who was raised from the dead was a little Jewish child who lived in St. Louis. When the healer got to the child's home it was supposed to be dead, and was laid upon the bed. Our student took the baby in her arms and prayed God Almighty in the name of Jesus Christ to restore it to life and it opened its eyes, when the healer gave it to the mother and it nursed. In a greater or lesser degree this Truth is being practiced by everybody who believes. Mind you, it is not the preachers alone whom these signs shall follow, but these signs shall follow those who believe the Truth.

Then the Truth, we can say, is a belief in Jesus Christ and the doctrines that He taught; and when we have that we have all, because God and Christ are one.

We are told again to worship the Father in spirit and in Truth. Our Savior tells us in another place that when you go to pray go into your closet, and there alone commune with God, and ask in secret, and that for which you ask in secret, He will give you, reward you openly. That does not mean literally that you have to go into the closet and shut the door of a building, but it means this, that you go into your inner consciousness, cast all the world

from you and commune only with God in your consciousness. You can pray in your closet walking along the street that is filled with people, but all the world is shut out from your consciousness; you are alone with God asking Him in secret for that which you want, and how true, Oh how true is that manifested to us almost every day of the world, asking God from your inner consciousness and heart for this and for that, and the first thing you know the answer comes. It may be in the healing of the sick; it may be in the destruction of inharmony; it may be in the restoration of love; but it manifests itself in every way openly. When you worship in spirit and in truth and God will answer your prayers.

We are told further that the Lord will lead us into all Truth if we seek, knock and ask. If you would be lead into the Truth you have got to ask for it. God never forces His favors upon anybody. You are as free to go out and commit a sin as you are to breathe that air. God does not control you unless you ask Him; but if you ask Him to control; if you seek that He shall control; and if you knock that He shall control your conduct and your actions, your life will be as pure as the driven snow, and no evil can come near you, no evil thoughts can come around or about you, because God will direct you absolutely, in everything.

We are told further in regard to this truth that you shall know the Truth and the Truth shall make you free. Did you ever stop to think how much you lack of being free? Did you ever in your state of materiality, you people that do not understand this Truth, did you ever stop and recognize the fact that you are greater slaves than were the slaves before the war? You are absolutely. In the first place, you are a slave to fear. Fear of What? Fear of disease. There is hardly one of you—I can measure you by what I used to be myself—that has not fear of all kinds of disease, fear of death. A great many people are preparing to die from the time they come into consciousness until they pass out, preparing to die. Now, this Truth liberates you from that. You will never find anybody in this conscious Truth that is preparing to die. I would say to any Scientist who should come to me and tell me that he was preparing to die that he was simply a fool.

That is what I would regard myself, the biggest fool on earth, if I were preparing to die. I am preparing to live. Jesus Christ opened the way to come back to God. And what is God? God is eternal life. Well, now, when we want to go to God, don't we want to go toward life? Let us go there, and let us not go toward this hell called death. I have turned my back on the whole business of death. I am simply going toward eternal life, and anybody that is preparing to die is simply throwing away his time. You have to go back the same road. God Almighty is eternal life, and if you go down this eternal road preparing for the judgment, where are you going? Before whom are you to be judged? God is omnipresent life. Omnipresent means what? It means everywhere present. What does everywhere mean? The north star is a great way off; but if you multiply that distance by all of the figures known in the science of mathematics, and add that, and if every unit in there was a million millions, and you would go the distance denoted by these figures, you would be as far from the end as you are now. You do not know what omnipresent means; you can't comprehend it; it is simply world without end; God is there and everywhere. And this idea that you are going to be brought up before some throne to be judged where they will open up the books that Peter used is wholly absurd. I do not know who judged them before Peter—but Peter is supposed to be the judge now. He has the accounts made out and is supposed to bring them up. If you have stolen watermelons that is against you. If you have given a beggar a loaf of bread at any time that is for you; he adds it upon the debit and on the credit side, and as you find it so you will go. It reminds me of a story of an old German who used to get out of his head occasionally and call the world up to judgment. He was a miller and he would bring the millers before him and try them. He would call the miller first above him and ask him if he took too much toll. He had to confess that he took too much, because all millers were supposed to do that, and he would pass judgment on him, and send him with the goats. Next he would call the miller up on the creek below him and try him, and he would also confess that he took too much toll, and he would send him with the goats. After he got

all of his neighbors tried and condemned he would call himself three times. His name was Yacob Smith. He would call Yacob Smith three solemn times to come into court for trial. He then would ask: "Yacob Smith, did you take too much toll?" "Yes, Lord, but I grinds it up and sells it and gives the money to the poor." "You can go with the sheep, but it is a very tight squeeze." So it is the way with this double-entry salvation. You may get through with the sheep, but it is a very tight squeeze. All such thoughts are relics of barbarism; that is all they are; they are relics of the ignorant ages that have gone by. There never was one of God's children ever lost; there can't be? Why? Because when God breathed into man's nostrils the breath of life he became a living soul and lives on and on forever. God is life and man's life can never be taken from him. But we find mankind so encrusted with sin and iniquity that nearly every spark of the divine is covered up; but the time is coming and must be in the future when that soul will be brought back. There never was a sin committed that was not punished, and the only way to get rid of sin is by one of two ways. In the first place, you can quit sinning and repent and return to God, and then you are washed whiter than wool; in the second place, if you commit sin, the sin itself will burn itself out, like fire, and it will kill you, so to speak, and you will pass out of this material plane, just like fire goes out. Fire can be put out in either one of two ways, either by artificial means, or by burning itself out. It will go out and it will put itself out, or you can put it out artificially.

That is the way with sin; but they have all to be accounted for; but when you know the Truth the Truth shall make you free; free from sin, free from want, free from fear, free from sorrow, free from all the inharmonies of life. You are absolutely free when you know the Truth.

When a person commences to mourn that some time in the future, and it is generally pretty close by, when they are going to come to want, what is the result of all such thought? It is giving the lie direct to the words of Jesus Christ. It is mistrusting God and His promises. Consider the sparrows, the birds; they do not gather into barns, nor do they sow or reap. Now, what kind of a

sparrow would it be which would go out here and sit on one of these telegraph wires and begin to mourn and say: "I am afraid I am going to starve to death this winter, because there may be snows on the ground and I can get no worms from under the snow. I know God has been feeding me all these years, but I am doubtful of the future. I think I am going to go under this winter. What kind of a fool sparrow would that be? Jesus says, how much better are you than the birds. If He feeds the sparrows will he not much more feed you. If a sparrow would be a fool to think so, how much bigger fool are we to think so. Trust God for everything; and know that when you do not trust God you are mistrusting Him, and you are committing a sin that is marked upon your consciousness, and you will never get rid of it until you have repented and come back to God. You can't mistrust God—you can't do it without committing a sin. This is a part of the Truth which makes you free, that God Almighty is omnipresent life, that in Him we live, move and have our being; that he supplies our every want and every necessity, and fills us with all that we need. That is the Truth that makes you free, free from sin, free from sorrow, free from wickedness, free from worry, free from all material surroundings of life, and opens up a pathway filled with sunshine, in which to walk from the morning to the night, gives you happiness and comfort all the day long, without one wave of trouble across your life, not one. When you get there, what is the result? You never know what want is. But when you prophesy evil against yourself in your own thoughts you are simply opening up the way and you will get that which you fear. As Job said: "That thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. As you sow you reap. If you sow mistrust you reap destruction. If you sow sorrow you reap it. If you sow worry you reap it. If you sow poverty thoughts it will be realized in your own consciousness. As you sow you reap. That is a part of this Truth.

One other thought and I must close my lecture. This Truth brings us back to a realization of the knowledge that God is Truth, that God is all Truth. Jesus Christ is the Way, the Truth and the Life. God is Truth, Love, Wisdom, Power; God is all

in all. Therefore, it means simply this, that if we know God as we should know him we will be free, for Truth is God and God is Truth, and Jesus Christ is Truth and Truth is Christ, because they are one and the same thing. We shall know Christ, we shall know the Truth, we shall know God and it is this realization, this understanding, that gives freedom which we, as God's children, are entitled to.

Now, my friends, this will be the last lecture that I will deliver until after the vacation, and I wish to say this: We have had a very successful year. Hundreds have been taught how to heal the sick in this city, and other multiplied thousands have been taught how to heal the sick throughout the world, through our writings and the publication of our literature, and I want to say to each and every one of you, I have not asked you for money, I have not dogged you for money, I have not sought to make anything out of you according to material lines, but I have been trying to teach you for the ten months that I have been lecturing here, to teach you to know this Truth, so that you can take it into your lives, into your families, into your churches and practice it. If I have succeeded even far enough to interest you so that you will commence to study, then you will go until you know the Truth, and you will know as much about it as I do, or as anybody else does, and you can heal the sick, and you can destroy all the inharmonies of life; and if I should never see you again on earth, my last words may be said with Truth, follow industriously, assiduously and conscientiously this study until you do know the Truth, and when you do know it, it will make you free.

God's blessings are with you, now and forever.
Good bye today.

Amid the maddening maze of things,
And tost by storm and flood;
To one fixed trust my spirit clings—
I know that God is good.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

MANIFESTATION OF THE DIVINE POWER.

Lecture by Rev. J. W. Wyghtman Before the Reform Christian Science Church, June 15, 1902.

INTRODUCTION.

Colonel Sabin said: By way of introducing the speaker this afternoon, I thought it well to say a few words. Commencing on last September I gave forth as our mission for this year that we were going to preach the gospel to the churches of christendom, throw down the barriers of church organizations and let this Truth go out to all the world. That has been our object and our aim through our writing and through our lectures during the past year; and it is with a grateful heart that I am enabled to say to you today that this work has been prospered and it has been blessed. The sun shines not upon a civilized flag upon the face of the earth, but that under that flag this Reform movement has its advocates along the lines of freer thought. It is with pleasure that I am enabled to supplement this work this afternoon by the lecture of the gentleman who will address you. He is ripe in age and experience, not only in this work, but in the higher educational work; and what his thoughts are or what they may be, are the result of years of honest study, and perfectly conscientious conviction. He believes, as he will show you and tell you, as I am rejoiced to say many other Christian ministers believe, that the mission of our Savior was not alone to heal the soul, but to heal the body as well. In other words, that the redemption was perfect. And how happy are we to realize the Truth further, that in the reading of our Savior when He gave the command to preach this gospel to all the world, how true is that being fulfilled.

Our brother has an audience, by reason of the power of printing, to talk to that would be beyond the power of any human voice to reach, because his readers will be everywhere, and he is preaching the gospel literally to all the world, and the signs that follow those who believe will be the same signs as were promised by our Savior.

I now take a great deal of pleasure in introducing

to you the Rev. Dr. Wyghtman, who will address you this afternoon.

LECTURE.

Dr. Wyghtman said:

I believe in the Scriptures of the Old and New Testament as the only infallible rule of faith and practice. I believe in the Bible from Genesis to Revelation as the word of God. I believe in the sufficiency of that word as a revelation from God for the illumination and redemption of man, and I stand in awe of Him who has said in closing the book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the Holy City, and out of the things that are written in this book. I endorse no man's religious views except as I find them in accord with the Scriptures, and I ask no other endorsement for my own views.

I do not believe that any good comes to men through antagonism, but rather through truth and love and liberty of thought. Consequently, I am here with no message of criticism, but simply with a message, as part of a great system of truth which might be fitly denominated Evangelical Christian Science. The system is simply the world mission of the Divine Redeemer, proclaiming the whole gospel for the whole man under the great commission, proclaiming it everywhere, to all men, with the promise of success and the assurance of the accompanying presence and power of Christ.

I will read a few verses as the basis of the subject which I propose to discuss, first from the last chapter of Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

And then, the verses read in your hearing this afternoon. "He said unto them, Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

From these passages I draw as my subject for this afternoon "The Conditions Under Which We May Expect the Largest of the Manifestation of the Divine Power in the Application of Human Redemption." Sending forth His disciples to preach the gospel, He says, 'These signs shall follow, and following, of course, they have antecedents. There are things going before, and these things constitute the conditions upon which the effectiveness of the work shall depend. Observe in the first place, as you all see from the reading, that this commission was given to believers. There about Him were the eleven who had been with Him from the beginning, hearing His words and seeing His works; and along with these were others who had become loyal and loving disciples of the Lord Jesus Christ. (These were they to whom after His departure the World was to be entrusted. To these He gave the commission. They were believers. But you notice in the connection that mere belief, as the followers of Christ, was not sufficient, even with their faith in Him; they were not ready for their mission. They are therefore commanded to wait, to tarry in the city of Jerusalem until they shall be endued with power from on high. "Ye shall be baptized with the Holy Ghost not many days hence, and ye shall receive power after that the Holy Ghost is come upon you." They were already men of faith, but they were not yet men of power. They needed to be filled with the Holy Ghost; consequently, in obedience to this command, coming from Bethany, where they had seen Him ascend, they betook themselves to an upper room, doubtless the one in which they were with Him when He kept the Passover and instituted the last supper. They repaired to this room, and there they continued, the apostles, with the women, and Mary, the Mother of Jesus, and with His brethren, all with one accord, in prayer and in supplication. Whilst they were thus waiting they put themselves in readiness. One had fallen out of the apostolic college. Judas had gone to his own place. Consequently, they filled the

vacancy, choosing Matthias, to be the twelfth apostle, as one who had continued with Christ from the beginning. Thus they completed their organization so that when the power should come they would be ready for a forward movement. We are told also that "they were daily in the temple praising and blessing God" for the things that had been done for them; in this way, observing the ordinances of the house of Christ, doing the things that are commanded God's people to do in His worship, getting ready in the spirit of prayer, and in the spirit of worship, to execute the will of God. Thus they waited for the coming of the Holy Ghost; and as a consequence, while they were in that upper room, there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire and sat upon each of them, and they were filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. Thus a miracle was wrought in their intellectual and spiritual nature, and it was cause of amazement. When the multitude came together they heard them speaking in these diverse languages, they said: "Behold, are not all these which speak Galileans, and how hear we them speak every man in our own tongue. Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God;" and they were amazed and said: "What meaneth this?" But others, mocking them said: "These men are full of new wine." Peter, however, standing up, gave the explanation: "This is that which was spoken by the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit and they shall prophesy." Following the explanation, Peter proceeded to preach the gospel of the Crucified Christ, and as the result of his sermon, there were added that day

to the disciples about three thousand souls. Here then was the condition for which they waited; they were filled with the Holy Ghost and had power. They had been believers heretofore, but they had been hesitating believers; they had questionings regarding Christ and His mission. They were narrow in mind and slow in heart, and their little faith had been swept down by the crucifixion of their Lord. But that faith was re-established by His resurrection. And now, as spirit-filled men, they are doubly illumined. They are possessed of power to see the Truth as God sees it. They are enabled to apprehend the great principles involved in the scheme of human redemption. They are empowered of the spirit to realize their own Divine sonship and the resubjugation of all things to the all-conquering sovereignty of Christ. It is the promised power of God to man. And what a power it is! Power over themselves to marshal all their spiritual forces in the service of God, to keep the body under, to subdue the flesh, to put off the old man with his deeds, which is corrupt according to the deceitful lusts, to put on the new man, which, after God, is created in righteousness and true holiness, to put off and to put in subjection under foot the whole train of evils which have been brought under subjection to the Master. It is the power of the new creation over sin, which has lost its dominion; the power of righteousness, against which no power in the universe can stand; the power of love, which is the sum of all power, taking up into its arms the lost and the wrecked of earth, and bearing them forever out of harm's reach into infinite security and bliss. It is the power of God conferred upon the children of God, and taking their places under the agis of the Divine protection, they are now ready, in possession of their redeemed manhood to stand with the despised Nazarene, facing the world, making warfare even to the sacrifice of self, counting it all joy if they suffer persecution, with Him, esteeming the reproach of Christ greater riches than the world can give, and getting for themselves through faith and devotion a royal part in the conquest whereby all things are put under His feet. This is the promised equipment, and having received it on the day of Pentecost the work begins. The word is preached, men are pricked in their hearts, multitudes are saved, the madness of unbe-

lief is stirred. Persecutions follow, prisons threaten, and death impends. But the men, full of faith and the Holy Ghost, continued their work undaunted, going forth and preaching everywhere, "The Lord working with them and confirming their words with signs following." This is what was promised, that the healing power of Christ should accompany the spiritual power of the gospel. And so it did. The record is full of it. As for example, after the death of Ananias and Sapphira, we are told that "believers were the more added to the Lord, multitudes both of men and women, inso-much that they brought forth the sick into the streets and laid them upon beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities around about unto Jerusalem, bringing sick folks and them that were vexed with unclean spirits; and they were healed, every one."

So it continued in the work of the apostles, and of those who came after them for a considerable period.

But after a time there came a change. The church became secularized. Through Constantine the Great it became the state church, in alliance with the world, overlaid in its rites with the rites of heathenism, and its spiritual forces went into a decline. There were still believers, but their faith was narrowed and limited, and for twelve hundred years it was only partially effective, and the power of the gospel for the relief of physical suffering failed utterly of realization.

There was a revival in the time of Luther, but great as it was, it was only partial. The fact is, the church has never yet experienced the fulfillment of that promise of God, "I will pour out of my spirit upon all flesh." He did pour out His spirit on the day of Pentecost upon the representatives of the varied nations then gathered in Jerusalem, but not upon the nations themselves. He has yet to pour out His spirit upon all flesh; and the church of God, invigorated in her faith and filled with the Holy Ghost, shall come into her true heritage of power. That such a time is coming there is not a doubt. It is the promise of God and cannot fail. It is bound up in the commission, and the Divine presence is pledged to give effect to the promise in all its parts.

But men of faith are not waiting for the new Pentecost. They are not acting under the commission in expectation of the fullest measure of Divine power, and therefore they fail to realize it. You can't take a part of the decalogue and say this is the decalogue; you must take the whole Ten Commandments. You can't take part of the commission and say this is the commission; you must take the whole of it. In order to be the power that God would have you to be in the world, you must take the large expectation which He justifies by saying that men shall believe and the signs shall follow, that men shall thus find the full fruitage of the gospel. But the enlarged results are to be realized, both because they are promised, and also by reason of the assured presence of Christ, in which the church believes, whose words are evermore repeated, "Lo, I am with you alway, even unto the end of the world."

In close connection with the commission He said: "All power is given unto me in heaven and in earth." He is clothed with all authority for the redemption of man. His is the head with many crowns, His the sceptre of universal empire; and He it is who says to His people, Go, and I am with you. Go and preach and men shall believe. Go, preach and teach, and the signs shall follow; I am with you. The church believes in the presence of Christ in her work; and when meeting the conditions, she has a full right to believe in Him in the largest measure of His Power. He is present to make the gospel effective; to carry it home to the hearts of men; present in the power of the spirit to lead them into all truth; to call to remembrance the things which He has taught; to convince men of sin, and of righteousness, and of judgment, as He says. "Of sin, because ye believe not in me; of righteousness, because I go unto my Father; of judgment, because the prince of this world is judged. Present, therefore, to a spirit-filled church to reveal himself as in the days of His flesh, with power over all earthly ills and all human infirmities; and the church has a right to take Him at his word, and to expect that in the exercise of that power He will be the same as in the beginning, because He is without variableness or shadow of turning. There is no change in Him, neither is there change in the commission under which we are to

work. That is still as it was given in the days of Christ. There is no limitation as to its effectiveness in reclaiming men from sin. Neither is there any limitation of the promise that the signs shall follow, and the "alway" of His assured presence runs through the coming ages. This, then, is the logic of the commission. The church, baptized with the Holy Ghost, will be clothed with power to bring physical as well as spiritual relief to suffering men. The church is not expecting this. But why not?

The need of miracles in the form of evidence is just as imperative now as 1800 years ago. The human heart is just as hard. The carnal mind is just as really enmity against God, and to overcome that enmity is just as difficult as ever.

The new creation of a soul is just as really the work of God, and just as really miraculous, as the healing of disease or the redemption of the body from the power of evil. In both cases it is promised the word spoken shall be effective. Men shall believe, and "to them that believe these signs shall follow," physical fruits of saving power.

The common answer is that miracles of a physical kind were merely intended as the credentials of Christ, to authenticate His mission and ministry, and that this done, their office was accomplished, and they naturally ceased. If this be true, why did they not cease at once? Why did they continue through the ministry of the apostles? Why did they accompany the ministry of other early disciples who were not apostles? If essential to accredit the ministry of those who had seen Christ, why not essential to accredit the ministry of those who have not seen Christ?

Now, I submit to you that there is not a syllable of evidence that the miracles of Christ were intended merely as credentials. On the contrary, they were in their very nature an essential part of the great work of human redemption, for which He came in the flesh. Entering upon His ministry in the synagogue at Nazareth, He applied to himself the words of the prophet, setting forth His work. "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This was a prophetic forecast of the coming Christ, and the Nazarene claimed that it was fulfilled in Him. Later when in the midst of His work, the disciples of John came to Him and said: "Art thou he that should come, or look we for another?" "In that same hour," the record is, "He cured many of their infirmities and plagues and of evil spirits, and unto many that were blind He gave sight." Then said He to the disciples of John, "Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached." Thus He identified himself as the Christ. The healing of the sick, the relief of men from physical infirmity, was to be a part of His work, a large and essential part of it. Have you studied the record as to the extent of His ministry to the physical wellbeing of men? It is full of healing, so full that the details could be given only in small part. Read just one passage in the very beginning of His ministry, Matthew 4, 23-25: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

"And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.

"And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."—Matthew iv, 23-25.

So throughout His ministry instances are given of His wondrous power, and then the record is summarized. His healing work ran parallel to His preaching, and it formed a large and impressive part of His earthly work; and it was not done merely to show His power and authenticate His ministry. It was done for the relief of human sorrows and sufferings. The great impulse was His divine compassion. His first miracle at Cana of Galilee brought relief to social and domestic embarrassment. He afterward in several instances fed the hungry multitudes, and from this surface ministry

He went into the deeper places of human sorrow and distress. He took the hand of the sick; He touched the eyes of the blind; He ministered comfort to the mourning; He stood by the bedside of the dying; and as for Mary and Martha, He even brought the dead out of their deep sleep. All this He did not merely as a display of power to accredit His words; He did it as the fruit of His divine compassion as a large and essential part of His great mission of love for suffering, dying men.

To this end He was born. He took not the nature of angels, but the seed of Abraham, that He might be a merciful and faithful High Priest in things pertaining to God. He took upon himself not our sins only. "He took upon Him our infirmities, and bear our sicknesses." In all our afflictions He was afflicted. Have you realized the full meaning of that—the intense practical sympathy of the Savior, the great divine heart pulsing with the sufferings of men; the infinite love acting through human perceptions and sensibilities, taking us up in its arms and soothing us, and relieving us, as only love can soothe and relieve, and realizing this, can you believe that Jesus, who is with us in our work unchanged, whose imminence in the spiritual affairs of men, is an article of our faith—can you believe that He now passes by our physical sufferings with indifference or willingly withholds His hand from those relieving ministries to which His sympathies impel Him?

No, no! He came not to save souls, but to save men. He became a man that he might partake of our experiences and relieve them. We are members of His body, of His flesh, and of His bones, and His great pulsing heart feels the pangs and ministers to the relief of every suffering part of the wondrous mystical organization.

And the physical relief is the logical result of His spiritual ministrations. Sin and suffering are cause and effect. Where there is no sin there is no suffering. There was none in Eden. There will be none in the Paradise to come. Remove sin and you relieve suffering. Remove the domination of sin and you set up the whole force of the spiritual nature against suffering. Sin is primarily in the mind. As a man thinketh in his heart so is he. And as a man thinketh of the world so is the world to him. Thought in man conditions both himself

and his environment. He is evil because he thinks evil. He lives in the midst of disorder because he himself is disordered. Correct his thought, bring his mind into harmony with the mind Divine, and the remedy is radical. Take away sin, and you take away the source of all evil. This is the work of Christ. He has borne our sins and would relieve us of their consequences.

Here then is the way to the full and final redemption. Christ takes away sin from us, and so He takes away the effect of sin. He calls us to a new life by the regeneration of our spiritual nature, by the renewing of us by His spirit, in the intellectual and spiritual, and by giving these power over the physical. Thus we are to be transformed by the renewing of our minds, the mind taking hold of the physical and fashioning it again to the health and beauty of redeemed manhood.

The Scriptures teach us that all things are ours. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. It teaches us in this way that we have come again into the possession of the things which are for us, and into dominion over the things which were against us, Christ having made conquest of them and put them under our feet. By the new life of the mind we come into command of ourselves and into possession of all God's bounty. The Savior says: "If you abide in me and my thoughts abide in you, ye shall ask what ye will and it shall be done unto you." When you come to think as God thinks, to think His divine thoughts, then all His rich resources are within your reach. Deliverance from sin? Yes. Deliverance from the effects of sin? Yes. Whatever you ask shall be done. Not only this, but there is to be a rehabilitation of the earth around us. There shall be a new heaven and a new earth, truth shall spring out of the earth and righteousness shall look down from heaven. "Yea, the Lord shall give that which is good and our land shall yield her increase."

The whole trend of the gospel is to make men fit for the new heaven and the new earth, and the fitness is coming. There is a glorious power in the church of Christ today. I magnify the name of the Lord for what He has done and is doing in and through the churches, but the church is not yet

on the high plane of her privilege. She is moving up. The movement is slow and is difficult. Men are occupied with the things of this world; they are gratifying themselves with what the world furnishes. They hesitate at self-sacrifice. They are reluctant to be spiritual. It costs. It calls for radical readjustment both in civic and social relations. But the change is coming. Preparation for it is going forward. This world belongs to Christ—the cattle of the hills, the oars of the mountains, the crops of the plains, the commerce of the seas—these all belong to Him, and they are being developed for Him. So then, let men pile up their precious things; let them mine gold and gather jewels and set them; they will be ready, and in God's time, when the power of the spirit comes, men will open their hearts in readiness for it. Then shall the fruits of this civilization come into the Treasury of Christ, the gold of Ophir and the wealth of Inde, all shall be offered and used for the rehabilitation of God's kingdom in the earth. Then shall He come with His millennium of blessed years and men shall reign with Him upon the earth.

Beforehand there may be much disorder; there may be many sorrows; there may be much suffering, before the whole work is accomplished. We may feel the earthquake and see the mountain aflame; there may be wars and rumors of wars; there may be storms and tempests, darkness and pestilence, but emerging from it all will be the new order of the Divine kingdom, and the new sovereignty of the Divine Christ, to whose image we shall be fashioned, who shall be glorified in His saints and admired in all them that believe.

But, then, we must first comply with the conditions. If we would have the spiritual power; if we would have the ability to work for God along the lines which He has marked out for us; if we would be the best help to our fellows that is possible, we must meet these conditions; we must believe upon Him as one able to save, even to the uttermost; we must wait for Pentecost. We must open our hearts for the coming of the Divine spirit that we may be filled with the fullness of God. We must take up the gospel in all its parts; we must enthrone Christ, who died for us, and yet lives, whose life is the transforming power in us and in

the world. We must accept this gospel as given to man, the remedy for all the ills that flesh is heir to. We must go with it in the face of whatever opposition may arise. Opposition there will be, but it will be overcome. It has been overcome. God hath put all things under the feet of Christ. Every knee shall bow to Him and every tongue confess that He is Lord to the glory of God the Father.

When men are ready for the kingdom of Christ in all its power it will come. There shall then be the time of refreshing from the presence of the Lord, the time of the restitution of all things, when old things shall pass away and all things become new; when the power of evil shall be ended, and the curse of toil shall be lifted from the brow of man; when without labor to reclaim it, the desert shall rejoice and blossom as the rose. For this is the promise. There shall be a new heaven and a new earth, wherein dwelleth righteousness. There shall be a new spiritual manhood, when the sons and daughters of the Lord Almighty shall come into their own, and shall walk the earth immune, the rightful masters of all the forces in their transformed environment.

That time is coming. There is preparation for it. The forces of nature are working for us now. The hands of toil are getting free. The secrets of earth are revealing themselves. The power of disease is stayed and baffled and broken by human thought—human skill—and the power of mind is becoming masterful and over all supreme. How much greater shall be the transformation when that mind shall be energized by the promised power from on High, and God's great army of spirit-filled men shall go out in the name of Christ to complete the conquest of earth for Him?

CLOSING.

Colonel Sabin said in closing that in order that the record may be complete, even though at the expense of holding you for two or three minutes longer, I thank God that I have lived long enough to hear such a lecture as I have heard today. When we consider that our brother was thought worthy by the late Dr. Talmage to supply his pulpit in his absence for several months; and when I inform you further that he has held an important chair in two different colleges for a number of years in the Presbyterian Church; that he today is a member of the

Presbytery of the City of Washington, in good standing; and when you call to mind the unanswerable, the absolutely unanswerable arguments that he has brought to you, that the full mission of Jesus Christ was to heal the sick, to heal the sinner; that wherever He went, He went to preach the gospel and heal the sick; and furthermore, that the last command that He gave to the world, of which our brother spoke so beautifully, was given by the spiritual Christ. There was not one particle of materiality in Jesus Christ when He gave that last command, but He was taken up in the clouds of glory as soon as He gave it. There was no materiality in it, but it was the direct voice of God, from God as the last command. That is our mission; that is what we are doing, and in compliance with that command we are healing the sick all over the world wherever this Truth goes, wherever it is taken into the consciousness, into the mind, it does the work, it heals the sick. The deaf are being restored to hearing, the blind to sight, the lame are made to walk, leap and run, and all the various ills that humanity is heir to are being swept away by this beautiful Truth that God gives through Jesus Christ, our Savior.

I thank God that I have been able to hear such a sermon at the close of my first year's mission to the churches, and I hope by the time the next year closes, that not only this giant, but others, will be preaching this gospel of a full salvation to the world, and making the very welkin ring with the words and principles as taught by Jesus Christ. It is coming, and it is coming rapidly.

CLOSING PRAYER.

Close your eyes, my dears, those of you who wish this treatment.

I thank Thee, our Father and our God, that Thou hast enabled us to live until we have seen this Truth which makes us free. We thank thee that we have seen this Truth, which makes us free. We thank Thee that we have come into the realization that we are God Almighty's perfect children; that we live, move and have our beings in God; are perfect as God is perfect; and that these material surroundings in around and about us are but the myths created by material minds, which the Truth does destroy. Oh God, our Father, I thank Thee for all these things.

Now, bless us, Father, as we go home, let Thy blessings go with us, give us of Thy holy spirit, let it come down into our consciousness, into our hearts, as it did upon the day of Pentecost; that we can see the Truth and realize its healing and its beneficial effects.

Oh God, bless each and every one of us, as we know thou dost, and go with us through the day and the night. Bless us and fill our hearts with love, with joy, with contentment and with happiness. Oh God, give us the love that casteth out all fear. Let us take up this work and do Thy work and go on in thy cause; and then, Oh Father, we know that Thou does bless us; we know that Thou hearest us, for Thou hearest us always, and that we have at all times Thy perfect protection from every inharmony. We know, dear Father, that these dear ones in Thy presence here have Thy blessing now and forever.

We thank Thee and praise Thee in the name of Jesus Christ, our Savior.—Amen

NOT PIETY, BUT PORK.

"They've no sense, men havn't," said Mrs. Hankey; "that's what is the matter with them."

"You never spoke a truer word, Mrs. Hankey," replied Mrs. Bateson. "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling with their doubts, when it is really their dinners that were wrestling with them. Now take Bateson himself," continued Mrs. Bateson. "A kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork, he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time till I say to him: 'Bateson,' says I, 'I'd be ashamed to go troubling the Lord with a prayer, when a pinch of carbonate of soda would set things straight again.'" —*The Farringdons.*

We have read of a pastor who prayed for the absent members of his congregation "who were prostrated on beds of sickness and sofas of wellness." The latter standing in greater need of prayer than the former.—*United Presbyterian.*

REFORM CHURCH MISSION.

Lecture by Albert C. McLaughlin, before the Reform Christian Science Church, Sunday afternoon, June 22, 1902.

INTRODUCTION.

Colonel Sabin. On September last I commenced this propaganda trying to introduce this Truth among the Christian people, the Christian churches. Before that there had been existing a prejudice against the word Christian Science until those who did not know the Truth underlying that thought would sneer at you if you even mentioned the word. It was a disgrace almost to be seen in conversation with a known Christian Scientist. In other words, the name had been trailed in the dust, had been subordinated to human ambition, the love of power and the love of gain.

In the mission of this Reform church we threw out to the world the banner that the Truth should be unchained and should be free, and that free teaching has gone out into every part of the world. There is no nation on earth but that has numbers of our students who have been taught how to heal the sick.

We also acknowledge as our standard bearer Jesus Christ, the Son of God, take Him as our way, our Truth and our Life, and we have followed that pattern as closely as we have had wisdom to do. But as we advance along this line, climb the steps higher and higher, we see the most intense Scientific work which was done by our Savior that the world has never equaled yet, But He has given us rules. God has given us the way, God has given us the wisdom that we may follow, and we will do as our Savior says, the works that He did.

The reason why we close this service so early in the year is because we are weary, we want rest. Jesus Christ went to the mountain tops and there alone rested, not that the physical man can't stand it, but there is a time to work and a time to pray, and there is a time to rest as well; and this is our time.

In September we shall hope to see you all here, and we shall hope that God will lead us and that we will further unify this great Christian world until we become one family. Here is the way that God has given us to heal the sick, to heal the sinner, to demonstrate over every material inharmony, and

lead us along the pathway of happiness, of joy, and of perfection. Now, that is the path that all the people of the Christian churches, they are sincere, Christian world wants as well as we. You take the people of the Christian churches, they are sincere, they are pure hearted, they only want the Truth; give it to them pure and simple in the name of Jesus Christ, and all the world will march together, and all the world will be redeemed and unified upon the thought that the mission of Jesus Christ was to heal not only the soul, but the whole body as well, and that God Almighty does lead us, does look after us, does go with us in all the ways of life, and all we need is to put our hands in His and let Him lead us. Trust God for everything, and if there is any trouble anywhere, throw it out of your consciousness, but take it to the Lord in prayer.

Now, our friend and brother (Albert O. McLaughlin) who has stood by my side during this year will address you to-day.

LECTURE.

Mr. McLaughlin said: It is written that in the latter days men shall run to and fro and that knowledge shall be increased in the earth, and that that shall be the sign of the end; and when we look abroad throughout the world we see a condition very much as this at the present time. We see that men have gone into the objective conditions of life, have gotten from it almost all there is in it. They have delved into the deepest matter; they have been solving problems that men one hundred or one thousand years ago did not dream ever existed. From the time that Newton discovered the law of gravity which controls and holds worlds in their places to the present time, one discovery after another has followed with almost inconceivable rapidity, until at the present time there is almost no known field but that has been entered into and to a great extent explored; and scientific men even now are beginning to see the end of their researches, the end of their field of exploration in this direction, even as the dark continent and the polar regions are becoming at the present time known to the explorer. So are all the scientific fields becoming well known and well understood. We have all these inventions and wonderful progress of universal importance in electrical energy, the power to transmit sound or the vibration through the ether to any extent and to

any distance upon the globe. We have machines that do our work for us and these are coming with greater rapidity until we can almost safely predict that in the future we will be able to have all the time that is necessary for study into the further and the deeper laws of God.

Up to this time it has taken a great part of man's energy, a great part of his time, to conquer his surroundings; he has been, as it were, but an infant in the grasp of stupendous problems that have held him, as it were, in a vice; but through his knowledge of the laws of God and God's beneficent favor man has smoothed his pathway so that he is overcoming these things. Soon the workman will have to work only a few hours in order to supply all necessary material needs for his well being and for his comforts of this life; and when that time comes, when we have perfect knowledge of the external, and when we have all the time that is necessary, then we will find, as many have already found, that the purely objective must end; and that is what it means when it says that there comes a time in the latter days when time shall be no more, when all things shall end. This is the meaning, that the objective, the material, as we now know it, will end; and when that time comes there must be something to take its place, not that we will not need these external manifestations. It does not mean that, but it means that we will not live wholly in that condition. For many thousands of years the world has lived, a majority of them at least, in these purely external conditions. They have existed for material meanings; they have sought for wealth, material problems; they have sought and tried to obtain only material wealth, material power, and the result has been that death has followed in the wake of man because he has not known all that he should know; that he has not followed God's law to the fullest extent to which it is given him to follow; he has not yet done that which he might do. Therefore he has not put forth the full power, the full image and likeness of God with which he was endowed at the creation. Therefore it follows that this is only undeveloped now; it must be developed; it must be grown into; must be cultivated.

We are told and we know that we can look to the farthestmost part of space, that we can travel to an indefinite distance with our thoughts, and if possi-

ble we can take our material existence to that indefinite distance, then we will look out on the vast expanse of space, and we would see still farther worlds just as far from where we were at that time, as we at that time were from where we are now. We would see a vast illuminated space there, and if we were to travel with all the velocity of thought forever, we would never reach the end. That is the objective. Just so with the subjective part of our nature, but I would prefer to call it the inner part. There is no end to that. You can't penetrate the inmost depths of your being. Go to the farthest point that your consciousness can reach, and you have not seen to the center of yourself. I doubt if you ever will see the center; I doubt if there is any end to the possibilities that God has implanted within each of our beings; and if that be true, then we know that there is no limit to the subjective; that there is a vast world of which man at the present time has barely touched the border, some of us have just begun to understand that there is such a world, and we have just begun to explore and enter into that place and find the peace that passeth understanding. It is further said eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him.

Entering so deeply into the objective matter we find unrest, and no permanent satisfaction there, so we know that into this superconscious nature of ours we must go for the permanent satisfaction. There it is that we must go if we would know more of God; if we would know more of ourselves; we must go to that place, because that is where the real nature of man is, the inner nature of man, the inner nature of ours, the inner nature of our relations to God; the perfect nature implanted within us from the beginning; we must explore this realm.

You can see in the objective realm beautiful examples of these. Jesus, you remember, used the example of the seed; how beautiful that unfolded from within; how there were unfolded in that little tiny seed all the potentialities of the great, mighty tree; how that little tiny seed would grow, was nourished by the water, the sun, the pure air, the breath of heaven; and it grew in extent until finally the birds of the air, a great, innumerable

number, rested in that tree; and all that, all that beautiful growth was enfolded in that insignificant outer covering; and he says that first the bud, if I remember correctly, then the green leaf, and finally the ripened ear comes forth, implying that all things must develop and grow in a natural and perfect order. We do not accomplish all things at once, but as in our surroundings here on the earth we know that we grow from one thing to another; we grow, as it has been said; we grow in grace; we grow in power; grow in understanding. That is, all of these means that we penetrate more deeply into the presence of God.

In order to get more and more of His beauty, of His grace, and of His power implanted within ourselves, and as we trust and ask His blessings we grow more and more in His image, both externally and otherwise.

It follows, then, that if we are to reach this perfect understanding of God's beauty, of His law, and of His love, that there must be some way to attain this; and the best way that I have ever found is to find the silence of this inner depth of our being, and to vibrate in that, as it were, and shut out, not to shut out exactly, but simply to leave the external surroundings; and when one gets into that place, there one finds the nearest approach, as it were, to the Father.

You remember that Elijah had a test of this kind and that was his conclusion, because, as he said, there came around him fire and earthquake and mighty, violent winds, but he did not get any great results from these terrible upheavals of nature; they were abnormal; they were not in the perfected love that comes from God. So, finally, having exhausted all of these resources, he says there came to him a still, small voice, and in that voice he found the presence of God. That was what he was looking for; and when that came to him he obtained the peace that always follows, because when you reach that state, then you begin to know more of the inner, the real, or the subjective side. It is the realm of cause. All things whatsoever that exist emanate from this inner side of nature. I sometimes like to call it the realm of cause, because there, as it were, all things have their beginnings. It is really the existing life, and yet how still everything is in that condition! How silent it is, for the love of God is

there, the love that passeth understanding. When we are in that condition we begin to know what we are here; we begin to get glimpses of what we may attain; we see that the prophecies spoken of in the Bible, the sayings of those wise men, or those seers, and above all, of Christ, are realities, and they are not mere matters of belief, of faith, but they are actual existencies which we can obtain and reach into, and which we can enter and make them as ourselves.

To obtain this each one must get it for himself. You know that in foreign countries where they teach this thought, the pupil or disciple follows his master. Now the master or teacher can't give this to the pupil, but the pupil observes his life and he enters into his atmosphere and follows just as closely as he can, and the result is that he begins to see what this life is from desiring it and contemplating it, and it finally becomes his own. So it is in our own land. There is no one of us can give this to another. We can show you; we can tell you what we read; we can give you the promise and all that, but each one must get this for himself. And how reasonable it is! It would do me no good in reality if you had this and I could not obtain it. While I would love and do love to see all people have this, yet each one desires to have this experience for himself because, as was said by Colonel Sabin a few moments ago, the whole world is coming to this, and finally we are to dwell in peace and unity, and all shall know and understand from the least unto the greatest, and no one shall say unto his neighbor, know God, for all shall know Him.

It follows, then, that it is necessary in order for you to get this to follow up the commands of Jesus when He said, knock; and it shall be opened unto you, seek and ye shall find him, because in no other way can we get this for ourselves. We must desire it, desire it above all earthly things whatsoever; above wealth, money, fame, I care not what. You must put your heart upon this and this alone, above all other things. You know it has been said by Jesus that a man should leave his houses, lands, his brothers, his sisters, his wife, leave all things and follow this alone, and He further says that when you reach this, that all of these shall be added unto you, because at that point you will have found the kingdom of Heaven, and have all these things as a

consequence. You have all these other things. But first of all obtain this pearl of great price, which was intended for us all to have, and having that we possess the world.

All this is open to the one who seeks; there is no limit to what we may attain in this truth. We must not get this idea into our minds that certain gifted ones get it easily and that we can't get it because the fact is that it is a gift of God which every one of us is entitled to. We were created for that very purpose; we were endowed with that from the beginning in our inmost being; we have that now; and the proper thing to do is to realize that we have it, and immediately it will begin to manifest, to put forth in our external surroundings. Therefore if this is a fact with all of us, then we want to claim it; we want to demand it; put our earnest attention upon it and claim it every moment, and have no fear but that it will come; and it will come just as sure as the sun rises in the morning; it will come just as sure as the day dawns. It is just as sure as anything can be because we are created sons of God, perfect, whole, complete, and it is necessary that we shall realize our complete being, our likeness with the Father.

It is said in the Bible, you know, that to him that overcometh I will give a white stone, and in this stone there is a new name written which no one knows but him that hath the stone.

These things are desired by all the people and cannot be given in the ordinary voice or breath, but it becomes earnest on the part of each one. I have known people who have sought it for years and years, and finally the reward would come, and as I said a few moments ago, the reward must come.

In speaking of this pearl of great price in the parable He said that a man is digging in a field and he found this treasury, and that man goes and sells all that he has and then he buys that field and obtains that treasury. That is what we do. That is what it means when we give up all these externals, we have formed a desire for that, and we seek and ask for this one thing. How beautiful it is after we have obtained it, what beautiful possibilities of joy, grandeur in all the universe whichever way our thoughts turn and find that there God is, and we find furthermore that we are to dwell with Him;

and it does not mean that we are to pass through death to find the kingdom of Heaven in some far off beautiful realm, and to reach that we have to leave this life; but it is entirely possible to find it right here even in this existence. It will come and when all have it, this world will indeed be a beautiful place, and all the descriptions which we have imagined in our minds of Paradise will pale into insignificance compared to this beautiful world, when all of us shall consciously claim that we are the sons of God. Then there will be no more wars, man will no more raise his sword against his brother in anger than he would at the present time cut off his right hand, because he will value his brother's life even as he does his own, and he will love God with all his soul, mind, heart and strength in this complete understanding. The way is plain and there is no reason why each of us cannot walk therein. It is said in the Scriptures that a wayfaring man though a fool need not err therein. I suppose we will all be upon this path. That is true, although there will not be any fools in this condition when we attain it, because we will all be wise, wise beyond any conception of material mind at this time. All we shall have to do to know is to wish to know, and immediately the understanding will be there of whatsoever problem we desire to solve, because we will have centered ourselves in God, and go with God and His infinite law, and in his presence there will be nothing hidden that shall not be made known, and if you whisper in the closet it shall be proclaimed on the housetops; and the time is rapidly coming when the Truth shall be made known to the whole world and the beginning is even now. It is going out on the part of many, many earnest desires, men are sending it to their fellow-man and the whole world is beginning to vibrate in harmony with this divine influx of the spirit which is permeating the whole universe.

And see how easily one can get this! Remember that Moses says that the word is nigh unto thee even in thy mouth, and thou must take it, and that is true. It is always within us, always hovering about us, and whenever we put our attention upon it then it comes to us. There has never been a time in the world even in the darkest ages when this Truth has been unknown to the world. Some earnest minds have always had it, but they were

always compelled to conceal it, and if they wrote about it to write in symbols, because there were those in those dark ages who would destroy to the uttermost extent of their power any person who gave out the real Truth. But this condition is rapidly passing away. We no longer fear, but we can give it out in the conscious security that the might of God is able to protect us and further the cause of Truth, that it will go on the wings of the morning and penetrate to the farthest part of the earth, and all will feel the influx of the spirit, and all will begin to vibrate and grow in the new life, the new life that passes not away, the life that is not subject to death; that is not subject to the mutations of time; that is not subject to poverty; that is not subject to the conditions of material sense, but souls that have the spirit, and having the spirit, have all that is, even the uttermost bounty of God.

CLOSING.

Colonel Sabin said: Just a word or two. It does not mean that you must stop your study because these meetings have been stopped, these lectures have stopped. You have time now to go on and work out your own salvation for two of three months. Take what we have told you, and what we have written, take it and study closely the history and sayings and doings of Jesus Christ, and you will find wisdom therein that you never have had in view of the light that you have been enabled to receive here. Furthermore, go and practice your healing. If any little thing comes up, heal it; if any big thing comes up remember that with God there is nothing big nor nothing little, heal it. Let the same healing thought go out, and never, never for an instant acknowledge the reality of error, or of evil, of sickness, or of sin. Destroy them, get thee behind me, Satan. Those are the words of our Savior. Remember that that is the pivot, the corner stone, so to speak, of this fabric of God Almighty's healings, is the allness of God and His perfection and goodness, and man as His perfect image and likenes. Those are the thoughts, study them, practice them, carry them with you all the time and everywhere. Those of you who have advanced far enough to heal the sick and have received this understanding must not stop and say my lesson has been taught me, I am through. Why, bless your hearts, you are but upon the stepping stone. The

healing of the sick is, so to speak, the ground work, is the floor, and every step upwards, the steps up the stairs, are marked and laid out perfectly along absolute scientific lines as are the teachings of any science in the world, absolute and perfect, until you can come into that condition where you will enjoy the superconscious mind and get into perfect unity with the mind of the Infinite. But you have to study, and as our brother says, you can't be taken further by anybody. We can teach you how to heal the sick; we can tell you how and what to do; we can tell you how to go, but we can't go with you. Everybody must go alone here. You have got to work out your own salvation, and you have millions of years to do it in.

It is with gratefulness of heart to God that I am enabled to say that there are thousands in this city of Washington to-day who are healing the sick, healing their own sick every day of the world, and there are other thousands and multiplied thousands throughout the world that are doing the same thing. It is broadening and widening, but Oh what a few, and yet the harvest is ripe! When our Savior looked over the world and saw it dying for the want of this Truth, He said The harvest is truly great but the laborers are few. So it is to-day. But the God-healing has come to stay this time; it is here for keeps; it will never go back. This revolution never turns backward, but is going on, like the stone hewn from the mountain without hands, it will cover the earth. It is coming; and we will soon look up and see the glory of God, the Father.

PRAYER.

We are as God's perfect children, created in His image and in His likeness and endowed with all power and with all dominion. This power and this dominion of ours, it is God given, and we no longer deny it to ourselves, but we accept of it, and we claim it, and we thank God for it. God does give us wisdom and spiritual understanding and teaches how to utilize this blessed gift; he broadens and widens our intelligence and gives us power in the Truth which gives us freedom. God walks with us in the daytime and stays with us in the night. We live, move and have our beings in God, and every good and perfect gift comes from God. God gives us all, and we have all, because we are His children, we are His heirs, and all is ours. There-

fore, we accept of all; claim everything; we claim it because it is ours; we claim it because it is right that we should claim it; we claim it because it is given to us; because God does lead us and direct us with wisdom, with spiritual understanding and in spiritual perfection. God destroys every thought of disease, every thought of error, every kind of inharmony that may come into our consciousness here to-day, and gives to each and every one of us here in this presence a perfect clean bill of health, destroys every inharmony and blots out every so-called evil, and gives us the knowledge and the realization that we are God's perfect children, living, moving and having our being in God. God blesses us in this; He gives us this understanding; He goes with us all the time: and we know that we, being the children of God, live, move and have our being in God and are perfect; and we claim this perfection. God gives us this perfect realization. We thank Thee, our Father and our God, for this blessed Truth; we thank Thee for these broadening tendencies; and we thank Thee that Thou hast made us free, and that more are becoming free every day; that we have that all; and we bless Thee for all these things through and in the name of our precious Savior, Jesus Christ.

The wicked will see the world as a perfect hell, and the good will see it as a perfect heaven. Lovers see this world full of love, haters as full of hate; fighters see nothing but fighting in the world, peace-makers nothing but peace; perfect man sees nothing but God. So we always worship our highest ideal, and when we have reached the point where we love the ideal as the ideal; all arguments and doubts have vanished forever. Who cares whether a God can be demonstrated or not? The ideal can never escape, because it is part of our very nature.—*Swam Virckananda.*

Let grace and goodness be the principal loadstone of thy afflictions. For love which hath ends will have an end, whereas that which is founded on true virtue will always continue.—*Dryden.*

"The sunrise is the song of the day; the sunset its lullaby. Even so youth rhymes all things to song and old age chants the requiems."

CLASS INSTRUCTION BY CORRESPONDENCE.

For the benefit of our many friends I publish below two or three testimonials, of which we have a great many, from our students giving their experience in the study of this Truth.

The first is from a lady in a western State:

“———, —., May 25, 1902.

“I feel that I have been tardy in acknowledging the receipt of my diploma. Those lectures are simply grand and have done me so much good. I shall keep on studying them. I have demonstrated over a cough that I had last winter and it left me, but it returned a short time before I finished the course, and I sent it away again and it has not returned. The doctor called it tuberculosis. He did not give me longer than last fall to live, but thanks to God I am still here.”

The following is from a gentleman in a northern city, who has but recently completed the course:

“———, —., May 22, 1902.

“We are doing well with the Truth learned from the course. I have treated a lady for heart disease that the doctor gave up to die within a few days. The lady lives and is perfectly well.

“I treated another person who was pronounced insane. He lost his mind and preparations were made to send him to an asylum. To-day he is perfectly well and works every day, as sound as ever. He has come to the light to realize that God is within, and that he is a spiritual being.

“Another man I treated for despondency, for work. He now has work and is happy in the Truth.”

The following is from a married lady living in a western State: :

———, —., June 9, 1902.

“With a heart full of gratitude I send loving acknowledgement of the receipt of my diploma making me a graduate of the first grade course in the International Metaphysical University.

“While I have heretofore devoted considerable time to the study of metaphysics, your course has been of inestimable value to me, giving me the absolute rule and direction by which to work, and dispelling the fear of taking a step in the wrong direction, which so hedged me round about.

“The study of this course has given me a freedom and confidence superior to any I have experienced for months, and I feel that I have been divinely led up to taking it, the details of which leading I may at some future time write to you. But we all know how divinely natural all such is, as soon as we grasp even a grain of understanding.”

I withhold names for obvious reasons. We publish these that our friends may know that our students appreciate their teaching, and that they are being blessed in their work.

Yours truly,

T. M. Cook,

Dean.

PROSPERITY.

“I call that man prosperous who is happy, even though his worldly accumulations amount to nothing. Happiness cannot be measured by the plumpness of a pocket book or the size of a bank account.

“I call that man prosperous who has succeeded in attaining a high goal in life that money did not purchase and that money cannot buy.

“I call that man prosperous who has eliminated from his mind the ideas and ideals of an effete past to which the majority still adhere and venerate.

“I call that man prosperous who has eliminated himself to the doctrine of the brotherhood of man.

“I count that man prosperous who is at peace with the world, in whose heart lurks no animosity, malice, or jealousy; whose home life is ideal; whose business is not his master; whose passions do not control him, and who witnesses in all humanity his brothers and sisters, equal heirs with him of the benefits and bounties of nature.

“I call that man prosperous who has learned the wealth of love more than the value of money; for he has gained a legal tender that passes where money has no value. The man who habitually loves has gained prosperity beyond the most sanguine interpretation of the word.”—*Francis Edgar Mason, in Dominion.*

Perfect is love, and Love only.

Lovest thou God as thou oughtest, then lovest thou likewise thy brethren.

BOIL IT DOWN.

If you have a thought that's happy,
 Make it short and crisp and snappy.
 When your brain its coin has minted,
 Down the page your pen has sprinted,
 If you want your effort printed,
 Boil it down.

Take out every surplus letter
 Fewer syllables the better—
 Make your meaning plain—express it
 So we'll know, not merely guess it.
 Then, my friend, ere you address it,
 Boil it down.

Boil out all the extra trimmings—
 Skim it well, then skim the skimmings—
 When you're sure 'twould be a sin to
 Cut another sentence into,
 Send it on, and we'll begin to
 Boil it down.

—Joe Lincoln...

QUESTIONS ANSWERED.

JANE W. YARNALL.

So many readers of the NEWS LETTER have written the writer of this article, asking various questions regarding the principles of Science, their application in practice, and their relation to the religions of Christendom, that I take this method of answering a few such questions, as I find it quite out of the question to answer each one separately because of the other and more imperative demands upon my time.

One who has evidently been brought up and closely associated with strictly orthodox religious society, and is evidently sincerely in earnest, but afraid of being misled, asks: "How can one believe the 'New Thought' teaching, and remain true to parents and teachers who consider it rank heresy?" She says:

"I have been taught from childhood that the church was the very door to Heaven, and I have never thought of disputing it, even in thought, until the 'New Thought' literature put new ideas into

my mind; and those ideas are so logical and so comforting I can never feel satisfied again with the old, gloomy view of an angry God and myself as the depraved creature that is forever subject to his severe displeasure; and yet I love my parents and my pastor, and *know* they desire only good for me; at the same time they are gloomy and sad-faced and never carry a cheerful countenance nor seem happy, and I cannot fail to notice that they never attract those who seem joyous and happy, but seem rather to repel."

All this and much more comes in the way of an appeal for counsel. I can only answer it according to my own experience and understanding, but I know this. The reasoning, thinking portion of the religious world have for years been *quietly* but persistently withdrawing their former support and fellowship with what is termed strict orthodoxy. Why have they done so? Because the hunger of the soul has led to investigation. It begins with doubt, and one who dares to doubt that which is considered an established principle, doctrine, or creed, is the one who is on the way to the investigation of principles; and if he is honest in his conclusions and avoids fanaticism he will make discoveries that will astonish himself as well as others.

In the field of what we call the "New Thought" we may say it has developed from such experiences, but not in the experience of any one individual. Beginning, as it did, with P. P. Quimby, of Maine, over fifty years ago, his discovery led to other and higher discoveries, and no one individual has a right to appropriate the exclusive honor of having originated a system of principles so mighty and so universal as are found to constitute the basis of the "New Thought" movement. To make such claim is equivalent to a rejection of the very corner-stone of the philosophy, which is built upon purely *im-personal* principles, and gives a place in its structure to every idea or sentiment that agrees with the fundamental principles that constitute its foundation, no matter from whom they come nor from what source.

The trouble with the sister who asks the above question is that she has not reached the point where she dares to ignore the authority of the elders. We are to *know* Truth for ourselves, and not depend upon what others *think* they know. We do not

take authority for Truth, but Truth for authority every time. And when the truth of being is understood, that which follows is very simple.

Your church, my dear sister, claims and endeavors to follow the teaching of the Christ; at the same time continues to obey the commandments of men, in the man-made creeds that are not in harmony with the gospel of Christ. Did He not say: *"In vain do ye worship me while teaching for doctrine the commandment of men"*? That statement applies to present conditions just as much as it did to the Pharisees in that age. The Master made the following of truth paramount to all else. He said: *"He that loves father or mother, brother or sister, husband or wife, more than me is not worthy of me."* Which all means that each individual soul must work out its own salvation. To do so one must know Truth for himself, and know it from divine principle instead of believing from outside authority. We should never surrender to the dictum of anyone's opinions, but stand by principle though every friend forsakes you. You are an individual soul, and your aspiration to know Truth will, with perseverance, bring the inspiration to prove it. Be loyal to principle, and if friends possess a grain of Christian charity, they will cease to cry heresy and you will radiate an influence that will convince them of the genuineness of your conceptions. Just shine and they will seek your warmth.

Never enter into a controversy on the subject with one who is *willfully* ignorant of the principles. Why? Because they always argue from the old standpoint of human authority instead of from principle, and their reasoning may seem very plausible from an intellectual view; but they are not aware of the need of uniting the intellect with the higher spiritual perception that is more satisfying as food for the soul. It is wise to use our silent, *mental* argument when opposition meets us, thus avoiding the confusion and discord that so often results from open controversy. Your honest conviction of the righteous way should be your solace and enable you to say with Paul: *"None of these things move me."*

The great teacher admonishes his followers to "rejoice and be exceeding glad" when persecuted for righteousness sake; and yet very few of us

have felt to rejoice in Persecution; but great is the reward that is promised.

Another correspondent asks if I consider it very necessary to treat daily against "malicious animal magnetism?" a question of great moment with a certain class of Scientists. I can only answer that so-called "malicious animal magnetism" is simply a name given to the evil influences that prevail so largely on the plane of human error. The name originated with a certain cult that had previously taught the denial of the existence of the personal devil that had so long held the place of honor (we might say) in Christendom. After a time (as it appears), the people of the new cult seemed to feel the need of a substitute for the personal devil they had thrown overboard, and "malicious animal magnetism" was substituted. And it seems to serve the purpose even better than did his majesty of the cloven hoof, if its object was to engender fear and frighten the devotees out of contemplated apostacy. However, we will endeavor to answer the question seriously, as we have no doubt of the honesty of motive in asking it.

We who believe in man's inherited dominion, believe also that we are capable of demonstrating it as an actual fact. By understanding the use of those dominant qualities of mind that are imparted to every living soul *from* the Father, through the spiritual self to the soul plane we can overcome all evil. We consider it powerless in the presence of recognized Truth. We do not consider it wise to give any class of evils the dignity of a name so formidable as has been given this so-called "malicious Magnetism;" because the more formidable any evil is made to appear the more fear is engendered regarding it.

Fear is an emotion that works harm in every way and in every department of human existence. It destroys courage and puts to rout every dominant quality of mind for the time; and fear must be overcome before the other evils can be conquered. As all evil is born of falsity, so is "malicious animal magnetism" born of falsity, and all we have to do is to bring these God-like, dominant ideas to bear upon it with firmness, and *know* that we are law against any unrighteous influence.

To feel that you need to treat against it daily is equivalent to an admission of its power over you, and thus you encourage a phantom that has no power only in your imagination. You may put a *seeming* power in any imaginary thing, but if you are wise you will train the image-building faculty in ways of Truth, in which case you will find there is nothing to fear. There are thousands of souls who can testify to the truth of the above, viz: that *all* so-called evil, and every effect of an evil influence can be overcome and put to rout by first understanding the powers of mind and then taking a firm stand by the principles from which those powers are derived. Such is the course that leads to self-mastery, and no power on earth can stand as an obstacle to such attainment with one whose aspirations are pure, and whose resolutions are firm.

We are pleased to welcome to our table the "Washington News Letter," Colonel Sabin's monthly devoted to Christian Science literature. This is, so far as we know, by far the ablest journal or monthly devoted to the promulgation of the truths of Christian Science independently of Mrs. Eddy and her followers. We commend it to all who wish to know what Christian Science is and what cures and rejuvenations it is said to be effecting. It is certainly a fountain of health and youth, if all these claims are true.

It looks to us as if the miracles of the Gospels and the Acts were being wrought by Science and scientifically explained. "The things I do ye shall do."—*Los Angeles News*.

Ye shall know the truth, and the truth shall make you free, physically, mentally, and spiritually, that life may be enjoyed in its fullest degree from sin, misery, disease, and death; by man gaining the victory over the bestial nature, and subduing evil desires and lustful appetites, which are the destruction of the Divine image in the human nature.

Shall I not call God the beautiful who daily showeth Himself to me in His gifts?—*Emerson*.

It is as great a mercy to be preserved in health as to be delivered from sickness.—*John Mason*.

THE COMING DAY.

SONG OF THE SPIRIT.

Trembling on the wings of fleeing night,
A day of glory dawns upon the earth!
Behold the gleaming of its broad daylight;
In Truth, this radiant day of days has birth.

Come on, ye legions of expansive thought!
We hail the measure of your even tread;
The time has come, her battles must be fought,
And Faith proclaims a cloudless morn ahead.

With reverent souls, aye, open wide your eyes,
Behold! the ready harvest fields are white.
No longer may the fearful or unwise,
Imagine wrong, or shrink from Truth's own light.

The olden shadows of tradition's lore,
Shall loose themselves in realms of love and law,
And seeming ills unfold in good forevermore,
Eternal Good, without a single flaw.

While souls uplifted from those evil dreams
Shall hail the banner'd hosts, that surely bring
The news of God in all, in overflowing streams
Of endless joy, from Love's perpetual spring.

Awake! O World! and know the better way,
Nor stay thy feet, nor cling to shadows past;
The night is gone, and twilight breaketh into day;
The promise is fulfilled in Law and good at last.

Sun-tipped, the eternal hills of light—
And Earth's fair face and affluent streams—
Proclaim the word that all is right,
Ang God is all—We hail thy morning beams!

Oh, tireless ebb and flow of Love divine;
Thou, too, art Light; Thou, too, art God alone.
To see and feel and read such wondrous line
Aright, is joy—'tis thus that God is known.

M. E. N.

PRACTICALITY OF THE SCIENCE OF BEING FOR A BUSINESS MAN.

BY G. A. SODEN.

Pecuniary wealth to-day only too generally forms the standard for judgment of one's ability and social position. False as this standard may be, and dangerous as its further increase may become to the morals of the race, I have a better opinion of my countrymen than to believe that it is universally the result of overpowering greed, or even of the love of power that money is supposed to bring. It is rather the externalization of an intense craving for *results*, of a demand that every view, theory, or idea must have a practical value.

And hence it is that advocates of "The New Thought" are so frequently met with the remark: "Yes, your ideas are very beautiful, the theory is very interesting, but I fail to see that they have any practical value. Living as we do in this busy and hustling world, forced to meet competition on every side, we need something that will help us right now, something that will aid us in the daily troubles and vexations of earning our living, something upon which we can rely at all times and in all emergencies."

And yet it seems to the writer that "The Science of Being" meets all these demands and more; that it has a practical value, readily recognized and applicably by those that are ready to do their share toward gaining this recognition.

A business man has usually either so much business that he thinks he is over-worked, or so little that he is all the time worrying to know how to increase it. In either case the worry is there, and growing faster, probably, than the business. But the moment he begins to realize that the law of Cause and Effect rules on the mental as well as on the material plane, he sees that this worry phantom has no reality except in his own consciousness.

It came in by a thought line and can only be driven out by a competing thought line. So he says to himself, "I will, from this time on, reverse my former ideas. I will look for and enlarge upon the pleasant features, weigh up my advantages, and see my profitable opportunities instead of mag-

nifying the petty business annoyances that are the self-made inharmonies of human nature."

With this attitude the consciousness of good increases, the sensational announcements occupying the most valuable pages of the daily papers are less attractive, the details are ignored completely, and other inharmonious occurrences are likewise avoided. All this brings him nearer to the true impulses of his own spiritual nature and schools him into the practical possibility of completely separating the cares and demands of business from the home life.

This puts him in a mood to join and take part in amusements akin to childhood, and when the hour for sleep comes, he receives a compensation that is the richest treasure of the universe, that of undisturbed slumber. Here, again, effect follows cause; he is refreshed and strengthened and ready on the morrow to transact and accomplish a much larger percentage of business than had he not abandoned the old worry system. He goes to his business early, he feels well and vigorous, he meets his employees and inspires them with his own snap and vim, and this in turn brings out from them a larger degree of energy and interest.

His employees are regarded as friends; he recognizes their good qualities; yet he has at the same time a keener perception in detecting the characteristics that might be unwholesome or detrimental, and this clearer vision again shows him how to separate the chaff from the wheat. His work goes on spontaneously, for justice and right become the arbiters for all problems. He has put the evil out of his life by refusing to recognize it.

He regards *to-day* as the most enjoyable and best day of his life; he is not fuming or chafing under his work, expecting in a few years to be rich and retire, because he knows that idleness never has, nor never can, increase happiness. He finds that he is charged with a controllable thought-energy which he utilizes for the harmonious adjustment of his life, Physically, mentally, and spiritually.

He is fully aware that no man ever reached a high plane in the business world by sitting down and watching what has been done by others. It is systematic and persistent activity that makes a successful business. Letter after letter, solicit after

solicit, bring the most desirable customers; and the same systematic and persistent carrying out of a harmonious line of daily thinking will bring into our consciousness a wealth of harmony which is more desirable than the most colossal fortune that ever was made.

Many progressive business men to-day are already beginning to realize the power of this unseen thought-energy, and are applying it with beneficial results to themselves and their business interests, some of them intuitively and some of them understandingly. Were it not for the many labels, "Mental Science," "Divine Science," "Christian Science," etc., the probabilities are that all the business men, church members, and people generally would be flocking from every direction to get enlightenment in the oldest truth in the world under new names.—*The Exodus*.

OUR MOTTO: "HONESTY IN EVERY-THING."

"Trust in God and do the right."

A firm belief in the outcome of things, trust in God, and absolute self-confidence will assuredly bring success. What you want is faith and courage, to-morrow will bring sunshine and happiness and peace and content. Faith and courage must go hand in hand. You cannot have faith that things are coming out your way unless you have the courage to back it up. The courage of to-day will take care of to-day and all mishaps and misfortunes, while faith will take care of to-morrow.

We seldom hear nowadays about backbone. People talk and write about courage and nerve. The old-fashioned word "backbone" is lost sight of, but it matters not what we call it, if you have courage or nerve, or backbone—do what you think is right, there is no question whatever as to the outcome. Do not bother about what people think or what people say; do your best to-day in your relations with your neighbor and yourself, and just as sure as day and night, no one can down you by underhand means.

You must realize that after God Himself, there is no one but yourself upon whom you can rely absolutely. No one can understand the circumstances direct what ought to be done in trying times; no

one will have your interest at heart in the same way that you will.

Trust in God, trust in yourself; give every man a square deal. Then no matter what comes you will surely win.—*Patrick J. Sweeney, in Chat*.

HARMONY.

All progress depends upon the harmonious interdependence of all the parts. This is God's law as revealed in His works. Man, a self-conscious ego, standing at the head of organic nature, is vested with the natural ability to discover these laws and to place himself in harmony with them, and thus co-operate with nature for his own continued upbuilding towards higher and still higher planes of existence; or, he may bring discord into his relations with the natural laws of progress and take the consequences of violated law.

Nature's laws are always retributive and cannot be violated with impunity. All the poverty, vice and crime among men to-day, all the hatred, violence, wars and desolations, are the legitimate results of violated law. A proper adjustment of the existing forces which bring all these miseries, would just as readily bring to every human being every material blessing that would make our material lives happy, blissful and progressive. The remedy for all so-called evils is in our own hands, and is all included in the one word Equity. An equitable adjustment of all of our relations towards each other, secures that harmonious interdependence of all the parts upon which all progress depends.—*Equity*.

Let the young man have contact with Nature. Give him the advantages of country life. If he can't love Nature he can't love anything; if he loves Nature he will love all good things. Its study will lead him, on the one hand, to the physical sciences, and on the other to athletics. Wordsworth's mind was formed by contact with Nature.—*Noah Porter*.

God's armour of light,
As it is loved and lived in, will preserve you.

To noble heart Love doth for shelter fly,
As seeks the bird the forest's leafy shade.

TRUE THINKING IS SOUL GROWTH.

WALTER DEVOE, in *Unity*.

Study, think, and progress
 From the plane of negativeness;
 Evolving thought and building brain,
 Always for the spirit's gain."

Advancement in intelligence
 Gives a joyful recompose;
 As the thoughts of living truth,
 Manifest in positive growth.

The mind is made spiritual by the study of spiritual thoughts. Material and spiritual thoughts each have a distinct quality and rate of vibration. Spiritual thoughts are positive and uplifting, while material thoughts are negative, and have less of life and joy in them.

The soul has no enjoyment in the thoughts of the world, therefore the minds immersed entirely in mortal thinking must constantly invent new pleasures that they may not tire of life, for there is no source of satisfaction in the mind that is cut off from its own spiritual self, and the thought currents that flow from the higher centers of inspiration through the soul life into the conscious mind.

Study of spiritual truth opens up a new realm to the mind; a realm of ideas, where the ideal is positive reality, where the thoughts of God are embodied in beings of transcendent loveliness, living in the eternal daylight of God's intelligent love, where joy and harmony reign supreme.

With each new influx of thoughts from this sublime region of mind there comes a new vitality, and determination to make the mind so positive with spiritual thoughts and feeling that there will be no room for the darkness and dissatisfaction of mortal man.

Students are apt to read too much and not study enough, filling the mind with a great many ideas evolved from other minds, and not uncovering their own soul inspiration. Each mind must find the spring of information within the soul, and from this spring will flow the living waters full of the healing power from the life of God.

Each mind could write volumes of wonderful

realizations from the wisdom of God cradled within the soul. It is not the object of the student to fill the mind with all the ideas contained in books. This is not true education, or the educating or evolving from within, but rather the memorizing of what others have evolved and realized.

The soul is the joyous consciousness of God individualized, and desires to formulate what it knows of God in the feelings of love and thoughts of wisdom that it can generate in the mind and embody in the nature.

It was the custom in ancient India for the spiritual preceptor to teach the student a truth that he had realized in his meditations, and then have the student go alone by himself and study and think upon the subject until he had evolved a deep knowledge of it from within, and put it into practice as far as possible; then a new thought was given which would uncover a new soul realization. Thus the pupil developed harmoniously, and the mind was educated to receive and manifest the intuitive power of the soul.

Reading upon too many spiritual subjects without adequate soul development will unbalance the mind and make it dissatisfied.

A simple lesson in truth can be studied and meditated upon until it unlocks the same chamber of thought within the soul, when the bliss of realization and spiritual communion will steal into the mind and fill it with the illumination of a perfect joy, infusing all the thoughts with new life and power from on high.

Thus each truth planted in the garden of the mind should be cultivated by devoted attention, watered with thought, and vivified with love, until it is ready to be transplanted by the soul among the flowers of paradise.

These thoughts born from the lessons and generated in the mind may be called thought children. They should be fed and clothed and educated just like children; and the soul must be their Father and inspiring teacher, feeding them with the manna of heaven, and clothing them continually with new substance, that they may grow and be a delight and satisfaction to the mind.

Thus the thoughts of a lesson may be cultivated to that degree that they will work together as a united power for good. They can be consecrated

to Jesus Christ, glorified by his presence, and ever serve as an opus of praise unto him.

Every atom cell is the habitation of a thought. The soul power is also latently present in all the cells of the body, but the thought in cells, or the mental part of the body is so negative and undeveloped that the intelligence of the soul cannot find expression therein.

Let the thoughts that now fill the mind and inhabit the body be educated in the knowledge of the Divine Intelligence present within them; let the mind meditate on thoughts of truth until it finds itself in the cathedral of the soul, and the soul will give its joyous healing life to every thought and atom, until the aggregate of thoughts and cells are spiritualized to positive harmony, giving the soul an instrument on which it may sound any healing tone, and through which it can speak forth the mighty words of its power to the glorification of the I AM in all beings.

EXPRESS YOURSELF.

If you are anxious, distraught, unbalanced, there is no surer way of gaining your equilibrium than to go where you can be absolutely alone and *write*. Write upon some subject which will present the direct opposite of mental distress of uncertainty. Write of Power, of Purpose, of steadfastness—in short, upon any subject which will, through suggestion, help to reinstate you.

You may say, "I can't," "I do not write," "I am not educated," or "Writing is not one of my gifts." Then you should write; you should educate yourself (no other can do it for you), and if you have no flow of language you should open up in this avenue of expression, that you be the better master of yourself, within and without.

You will note this growing mastery, mental and physical, after but one or two such trials. Many lessons in concentration are given us to-day, but I know of none more practical, none bearing speedier results, than mood suggestions. * * * Strange as it may seem, you can completely transform your mood in a half-hour thus employed, and it is worth the pains. * * *

Try, thus writing, but a few times and you will be surprised at the new powers (you call them new,

but they were there all the while) springing up within you. You will find yourself developing self-confidence and will meet people with greater ease, for the fact of setting your thoughts in black and white will prompt you to use the best possible language, and this improvement in the written form is sure to reflect itself in your speech, giving you better practice, we should scorn none which might help to build us into Completeness. One sentence a day, if only "I will," is a good beginning.—J. M. Nye, in *The Life*.

HIS QUESTION OF FAITH.

A religious old darkey had his faith badly shaken not long ago. He is sexton for a white church in a Fayette county town, and one afternoon as he was sweeping the pavement a strong wind arose, tearing a piece of the cornice off and taking a few bricks out of the wall. Realizing that a good run was better than a bad stand, the old man sought shelter in the station house on the opposite side of the street. Several minutes later a member of the church of which Uncle Isham is sexton came by, and noticing him in his retreat, remarked that he thought the station house a strange place for a man of faith to seek shelter in a storm when a house of worship was near. "Dat's so, but what's a man gwine ter do when de Lord begins to frow bricks at 'im?"—*Memphis Scimitar*.

Man can never be free from fear until he is absolutely free from sin. Sin is the only cause of fear. All fear, nervousness and apprehension is the effect of sin. Sin causes cowardice. "Thus doth a guilty conscience make cowards of us all." Go to God with all your sins, and tearfully and penitently and fervently pray to Him the Loving Father, to forgive and pardon your sins, for Jesus Christ's sake. Then a great miracle happens. The Holy Spirit and the Holy Angels descend upon you and all your sins are forgiven and forgotten. No one can be fearless and powerful and mighty with sin in his heart. We must obtain mercy and be forgiven of all our sins, or else we will continually be overwhelmed with fear, doubt and apprehension. "Finally, my brethren, be strong in the Lord, and in the power of His might."—*Er*

GOD IS LOVE.

There is a sound on every breeze,
A language all around,
We hear it in the stirring trees,
And from the verdant ground;
That still, small voice is everywhere,
Like music from above,
Air, earth, and sea—the voice is there;
It whispers, God is love.

Their leaves, the simple flowerets spread
In perfume to the sky;
Go, listen at their dewy bed,
That one soft voice is by.
With plumed wing, the little bird
Sings in the sheltering grove,
And in that sound the voice is heard;
It says, Our God is love.

O, may that voice, in childhood's days,
Within our hearts be found;
O, may we join that hymn of praise,
That springs from all around;
And thus on earth begin the song,
Now heard in heaven above,
Where ever bow the white-robed throng,
And sing, Our God is love.

QUIZ MEETING.

Reform Christian Science Church, June 11, 1902.

Q. In order to be most readily healed what should be the lines of character of the patient's thought during the period that treatment is being given?

T. M. Cook. It is a matter of common observation that thought does affect the condition of the body. Men in laboratories have experimented upon the human body and they have found that the different emotions of the mind affect the fluids of the body, change its chemical constituents, and through them the health of the system, according to the kind and intensity of the thoughts in the mind.

In discussing the line of thought which the patient is to follow to aid in his own healing, the remedy which he is to apply to himself as far as pos-

sible, I do not exclude the spiritual realization which heals the sick, which the healer must realize for the patient, and which if the patient could realize for himself would heal; but to point out a line of thought which the patient can apply to himself and thus forward the work of healing. The first is an intellectual comprehension of the fact that error thoughts drag down and must not be indulged in, that he must exercise self-control, whenever such thoughts enter the mind pass them on, replace them with thoughts of peace, of love, of courage, of confidence and reliance. As the patient perceives with his intellect what he should do, he must bring his will into activity, control his thoughts, force his mind into the channel which his intellect says it should travel. People see clearly what is their interest, what is their duty, yet the will, which is to set the mental machinery in operation for the accomplishment of the result, does not act. It is in a state of inactivity, it wants strength; it must be trained to force the powers of the mind into activity, into proper channels. This development of the will, as is that of all the other faculties of the mind, is a gradual process, but is a work that must be done before the man becomes in manifestation the free being that he was created.

Bringing into the mind thoughts of courage, of peace, of contentment, of love, and of trust, looking at life with a view to realizing the utmost of its great possibilities, builds a wall power of strength which defies disease. This is demonstrated by physical Science, and coincides perfectly with divine healing, as far as the former can go.

In discussing this question I do not imply that the remedies I have suggested are a substitute for the spiritual realization of man's perfection as the image and likeness of God, and the reliance on God's love and power protects him, nor that the patient should ever stop short of that full realization, but it is intended to merely point out a work that every person can do for himself, and he must do as a necessary part of his growth in character.

I wish to say a few words in regard to self-treatment, and then I am done. A patient should as soon as possible begin to treat himself, even though he has not the spiritual understanding of the formulas used. One of the most difficult things for beginners is to make the denials, the

disease seems so real to them. I am very much inclined to the idea that it is not best for beginners to make denials, but dwell on the affirmations. The affirmations are the builders. Positive thoughts are the builders of the body and its health; the unfolders of the powers of the mind; the instrument for the development of the spiritual understanding. Make these affirmations strongly, firmly, disregarding as far as possible all seeming conditions which contradict them. In making denials the mind is necessarily fixed on the state to be denied, and that to the consciousness of the patient often becomes real. It is eminently proper to make denials, if one can discipline himself so that he can do so. However, in this the experience of each one as to what is best for himself should be his guide.

Colonel Sabin. This is a very interesting question and intensely practical, and those of you who have studied metaphysics will recognize the practicability of many of our brother's remarks. Of course if you have a patient that has a quick disease oftentimes they have no mind to enable them to help themselves; then you can't do anything except through the subconscious mind. The subconscious mind is the open door, and it must always be the first treated in order to heal. The subconscious mind is always awake, it always understands, it always knows the Truth from error, and it can always be controlled if you control it through the right channel.

The way to destroy fear—that is one of the greatest evils which besets us—is to destroy it through the subconscious mind, through this Truth of God Almighty. God's power will destroy all fear and give you the knowledge of the Truth which makes you free. In cases that have been hanging on for years, it matters not what the ailment may be, it may be this, or it may be that, so far as possible in my practice, I endeavor to get them to thinking along the lines I think. I get them to read my writings. I get them first to read the sayings and doings of Jesus Christ, and then I frequently get them to read the 23rd, 34th, 37th, 91st and 103rd Psalms; to read those over once every day, if possible. I know in my study along these lines there was hardly a night that went by that I did not read the 5th, 6th and 7th chapters

of Matthew, the 23rd, 34th, 91st and 103rd Psalms. If I woke up during the night I would get up and read some of those. If I had a moment that I could spare I would read some of these chapters. It keeps the mind in harmony, in tune with infinite Love.

Now, I always advise my patients, where they are able, to do that, and especially to read the sayings and doings of Jesus Christ. If I had my choice I would not let them read the Old Testament until they got well and could understand it. I refer to the laws of Moses. In order for you to understand those laws you have to have a veil over your heart. They are all right where understood, but I have no use for that kind of reading for the sick; I do not think it is of any benefit to them. But anything that teaches Love, that brings you to that Love as taught by Jesus Christ, has a tendency to heal the sick.

In addition to this reading, as I stated, I like to have them read my writings if I am to do the treatment. We have a system of treatment that is called cumulative treatment; sometimes eighteen persons are working on one person, but all these people have been taught along the same line, and there is a harmonious oneness running through our minds. Some of them have understood a long time this Science, this higher thought; but in these treatments we work along certain lines, and there are always results; it can't fail. There is no more possibility of failure in healing the sick, if everything is done as it should be, than there is of demonstrating the proposition that two and two make four. The work must be perfect, and the work must be done in exact accordance with the rules, and it is just as sure as the law that moves the world. It is the same law by the same Lawmaker.

This is in addition to what our brother has said. I would supplement it by these thoughts, but remember always and ever that the one thought of love is the mighty thought that conquers everything absolutely. Love is all.

Q. Is there any reason in the belief of "eleventh hour" repentance, or does punishment fit the crime?

Albert O. McLaughlin. Who will talk upon that subject? (No response.) To my view of this part of theology it seems that when anyone desires to do the right, and when he turns from whatever

his attitude may have been, if it has been against the harmony of God's laws, that that moment the effect of repentance begins to take place, and from that moment he begins to work in harmony with God's laws. He turns towards the light, and this light enters his soul, and he feels the pulsations of peace, happiness and love emanating from the Divine source, and it makes no difference whether that takes place at the eleventh hour, or at any other hour. In reality there are no hours except now. We speak of the future and of the past, but in reality there is no time but now. Now is the time in which we must do our work. That is the moment when true repentance takes place, and when it does take place, if the repentance is genuine, it is accepted of God.

In regard to the second part of the question, I believe it has been taught here that every crime has its own punishment. If I put my finger in the fire, I may expect the consequences, that is physically, by being burnt. If I do anything else, morally or any other way, the same application of the law fits those cases. The act does punish itself, if wrong. We know that whatever we do in this life that is wrong we must accept and bear the full penalty of it. Yet there may be one exception; that is if we turn immediately from that we can, as it were, receive such an amount of God's love in our heart that the effect of it is in a measure taken away.

Q. Suppose we love our enemy without telling him; will the fact that we love him destroy his enmity?

Colonel Sabin. No. It won't have any effect on him at all; but the way to tell him is the secret of success. In order for a thought to be effective it must be born. Remember this always. I might think in my consciousness in regard to John Smith, who has always been my enemy, that I love him very dearly; but not forming that thought into a word, either silently or audibly, not emitting that word from my mind in the form of a word, and that thought would not have one particle of effect. It dies, so to speak, still-born; it never is born, and it has no force. But I can form that thought into a word and throw it into the vibration; say, "I do love John Smith," and "I love him dearly." I may say that inaudibly; nobody hears but God and

myself, but it goes into the vibration and settles into John Smith's consciousness, and it will have far more effect than if I went to him. If I sit and talk to my friend, the doctor, remember I am talking to the subconscious mind. That subconscious mind discerns the Truth and appropriates it. There is no insincerity, and I will have ten times more effect upon her than if I were to talk to her objectively and let the thoughts go into her objective mind. That is the way we heal; we talk to the subjective mind, the subconscious mind, through God Almighty's love, and we talk in that way and God heals our sick.

Therefore, if I want to make John Smith, who is my enemy (supposed to be), my lover and my friend, I sit down in my closet alone with God and I talk to John Smith in the presence of God, and I tell him that "You are God's beautiful child, that you and I both live, move and have our beings in God, and therefore we both live in love, for God is love. You can't have any enmity against me, and I can't have any enmity against you for the reason that we are both God's children, we love one another, and I assure you that I love you, I love you, and you love me, and you do love me, and you do love me." Carry your argument along that line, and the next time you meet John Smith he has had coals of fire heaped upon his head until he is your friend, until he loves you. That is the way to conquer; that is the way to put coals of fire on his head; that is the way to control, through love. This is the key to the God-given Dominion.

A gentleman said: "It is my opinion that if you love your enemy it will protect you. If he is not willing to love you he will remain in the hell that he is; yet it will protect you, but he will go round hating you the same as he did before. I do not think if he is unwilling to love, that he will love, any more than he can be healed, if he is not willing to be healed. But it will protect the lover."

Colonel Sabin. I do not want that statement to go uncontradicted, because it is misleading. Our friend has stated the matter from a material mind standpoint. Not only is it untrue, but you can carry the opposite principle throughout all nature and you can control. Here is a dog that wants to bite. Affirm, "You are God's dog, you live in God, I love you," I do not speak a word audibly, but that dog

will come and kiss my hand. You can carry it through every department of life. I have tried these things in a great many instances. It is absolutely the key that unlocks this dominion, is love, and if it would not be effective on you it would be only half.

Now, I am going to tell a little incident which carries out this thought to a certain degree; I do not know how far it carries out mine. Mrs. Sabin and I were walking down the street one evening, and I was stricken with a pain that was shot into my back as though it was put there by some evil disposed person; and if I had been run over and crushed by some wagon it would not have hurt me any more to material thought. So we went to work and we treated that situation. We got on the car and went home. In taking the vibration treatment we declared love to a certain class of people that we thought sent it, and every time I would say "love" I would feel a lessening of the pain, and in two or three minutes it was gone.

Love will conquer everything. If you have vicious brutes around you, insects, or anything annoying, love, and you conquer absolutely. If you do not, then my position how to unlock your dominion is false. But I tell you it is not false. I have demonstrated it a hundred times; more, perhaps a thousand. Love is the conqueror. Throw it into the vibration with a perfectly pure heart, and love conquers wherever it goes; it does not fail, and can't fail.

Q. How can we best increase our spiritual perception; that is, see less with our earthly mind and more with the subconscious mind?

Albert O. McLaughlin. Can you answer that question, Dr. Whyteman?

Dr. Whyteman. I do not know that I can. The sincere mind is always open to look into the spirit world and endeavor to learn more and more of what God is speaking to us. But that is seeing with the ordinary perception. It is using the intellectual powers in their natural way, and its force is simply educative. Of course along the line of development we grow into completeness of perception by indulging the powers that we have; but then there is more in spiritual things than there seems on the surface. The realities that are around and about us are deeper, higher and broader than

we have in this life come to realize. So there are lines of spiritual development that are not along more natural processes. Possession of life is completed by the vital contact with Him who is the source of all life. Jesus says, "I came that ye might have life and have it abundantly." It is by coming in contact with Him that we have life; that is by drawing on Him we get an increase of spiritual life, and as the man grows in this power to appropriate the things that are invisible, we get more and more of a full and clear understanding of them, not merely as we come to understand arithmetic, geography, or the natural sciences, but as we are led by the spirit, by the process by which we come into communion with Him, by the process of fellowship we come into a knowledge of God, and we never find ourselves free until we do know Him. To know Him is life, because Jesus says: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." We come by perseverance into that fellowship. Just as we learn one another, not merely by sight, not merely by word, can we come into the fellowship of mind, the fellowship of heart in our intercourse; then we know each other. And we come into fellowship with God as we cultivate that Divine fellowship, as we walk more and more in the light of His word. If we get this spiritual completeness it must be along these lines; not merely through educative forces, as in the ordinary process of nature, but in the outgrowth of our nature into the Divine nature, and we come into that oneness with God, so that He shall dwell within us and we in Him. Paul says, "The life that I live in the flesh I live by faith in the Son of God, drawing from Christ as the branch draws from the vine"; and as we grow in grace in that way we grow more and more like Him in his image and likeness. As was read this evening, we pass from glory to glory by the spirit of the Lord. It is along that line of personal intercourse with God, invisible; along the lines which do not require words; along the lines of faith; along the lines of affection, that we come into spiritual perfection. Then we shall know Him. The pure in heart are blessed, for they shall see God; not with natural eyes, but with eyesight which does not require the light of the sun. It is the eye-sight of faith; it is the eye-sight of the

whole being; the perfect spiritual beauty shining out of the infinite and coming into us, getting its righteousness into our lives so that we shall be like Him in preparation for the time when we shall be with Him.

COUNT THE CASES.

Of all the deaths in any town or city, under what system would we be most likely to find the greatest mortality? Of course the proportion of deaths to the number treated should form the basis of estimate.

But the question underlying the whole subject is that of personal liberty, in medicine, as in our food, our clothes, our religion.

When one has seen fifty cases of pneumonia prove fatal from prescription of morphine alone—when one has seen children in scarlet fever die, begging piteously for one drop to cool a parched tongue or skin, but has seen the request denied by a certain system, and seen men and women butchered to find a possible cause for disease, or fall dead as with a bullet from an indiscreet dose of poison, and on the other hand has seen a tumor, visible to the eye and feeling, disappear within twenty-four hours after treatment by the God Healers, and a violent corroding cancer, with a nose half destroyed, cured by a systematic course of hydropathic treatment—has seen also cancers, paralysis, consumption cured and proven permanent cures by twenty or thirty years of health, under magnetic or vital treatment—all of the above presenting a philosophy reasonable and conclusive to the human mind—one feels that following the instinct of self-preservation he has a right under any form of government to demand personal liberty in his choice of practice, and in a republic will obtain it sooner or later.
—*Hartford Times*.

Prayer is Innocence' friend; and willingly flieth incessant

'Twixt the earth and the sky, the carrier-pigeon of Heaven.

Oh, yes; a tower of strength indeed,
A present help in all our need,
A sword and buckler is our God.

SCOTCH PROVERBS.

Fools' haste is no speed.
Gude watch prevents harm.
Little said is soon mended.
Great barkers are nae biters.
Never quit certainty for hope.
Nothing so bold as a blind man.
Every shoe fits not every foot.
A hasty man never wants woe.
A man is a lion in his ain cause.
A sorrowing bairn was never fat.
Forbid a fool a thing and he'll do.
An ill plea should be well plead.
A willful man should be very wise.
I like nae to makt a toil o' a pleasure.
A gude word is as soon said as an ill one.
A word before is worth two behind.
Be a friend to yourself, and others will.
Many irons in the fire some may cool.
Nae great loss but there is some gain.
I cannot sell the cow and have the milk.
Be the same thing that ye wad be ca'd.
It is not the cowl that makes the friar.
Force without forecast is of little worth.
A blithe heart makes a blooming visage.
As ye mak' your bed sae ye maun lie down.
A gude tale is na the waur to be twice told.
Better an empty house than an ill tenant.
If it can be nae better, it is weel it is nae waur.
He that wad eat kernel maun crack the nut.
He that seeks trouble, it is a pity he should miss it.
He was scant o' news that tauld his father was hanged.
Gentility sent to market will not buy a peck o' meal.
He had need of a long spoon that sups kail with the de'il.

Pessimism is blasphemy, and optimism is Christianity. Throw some light on the night ocean. If you cannot be a lantern swinging in the rigging, be one of the tiny phosphori back of the keel. Shine! "Let your light so shine before men that others seeing your good works may glorify your Father which is in Heaven."—*Talmage*.

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Unchain the Truth.

It is with sincere pleasure that we are enabled to announce that the German book has come from the presses in almost perfect form, and is now being scattered broadcast to all parts of the world.

This book is attractive in appearance, the mechanical work is perfect, and those German scholars who have read the book pronounce it very superior in contents.

I have a fund which is to be expended in the free distribution of this book, and I have placed the limit of time for that free distribution till October first. Those who can, in ordering the book, should send some money for postage if they can; otherwise they may send the names of German-speaking people whom they know and who they think would like the book, and we will send it to them free. I want to distribute ten thousand copies between now and the first day of October. Let everyone do what they can in this work, but let the work go forth. I

would like to have copies of the book sent to Germany, and also to the German-speaking people of America, or any other land or any other clime, it makes no difference in what part of the world they may be wanted, we will send the book, if the order is received within the time limited.

The book thereafter will be sold at twenty-five cents, and it is well worth the money.

During the heated season of this latitude, especially in the city of Washington, the work has gone along pleasantly, but quietly, and I am having more time for writing and hope that the season will prove one of great profit and benefit in our propaganda of Unchaining the Truth. I find that my writings are being accomplished with ease and comfort, although I am prohibited from having any extended vacation at the seaside, as I so much would like to have, but I do not dare to leave my home for that purpose.

Sick people from all parts of the country and foreign countries are constantly telegraphing me for aid, for this or that one, for this or that complaint, and many of these stricken ones are upon the verge of what is termed material death, and they must have immediate help; therefore, I must be where I can help them. Consequently a summer vacation with me is out of the question this year. I may be able to take a few days, but that will be all.

Much to my satisfaction the little book, "Christian Science' What it is and What it Does," has gone out liberally during the past month, and also "Christology has had a large sale, and I have constant occasion for thanking God for His beautiful and wonderful work in helping me, so that I can propagate this Truth. I feel that He is working through me for this purpose.

I am also much pleased with the fact that the College Course is being liberally subscribed for, much more so than it was in the busier part of the year. Many have taken occasion to take the course during their summer vacation and study it. The Truth and its propaganda is going out and God's

work is being accomplished, and I am thankful that I am one of the humble instruments that is being made use of in this blessed work.

God gives you all His blessing, God gives you all His love.

Lovingly,

Oliver E. Sabir

PREPARE FOR LIFE.

Man's greatest desire in life is to live. In the absence of desire it is impossible to accomplish any thing worth striving for. With a powerful desire ever present, complete understanding of the law of attraction, which is the law of life, the task of rebuilding the human body to make it habitable for the eternal divine principle in man, is by no means difficult. If the employment of the wasted energies most men expend were used to bring one's thoughts into perfect harmony with one's intuitional nature the great burden of doubt would soon be removed and the labor necessary to insure physical perfection would assume one of perfect love.

To know that one is constantly growing in power and strength and intelligence and knowledge, in every portion of the physical and mental organism and to be able to feel the vibrations of new life and light which are constantly flowing through every part of the being, furnished the acme of supreme enjoyment.

To enable one to become possessed of these experiences, first of all, he must learn to have perfect confidence in himself. This alone brings joy enough for one day. Then he must learn to know that he possesses all the innate principles of self-creative power. Next, he must learn that in his self-creative possessions he can rebuild and reconstruct the whole physical body into the grandest type of perfect manhood the world has ever beheld. He can create perpetual youth and beauty and eternal life in the flesh. He can snap his fingers at poverty, old age and all the physical disabilities which have hitherto burdened existence. Sunshine will illuminate his pathway and that of every one with

whom he comes in contact. Every desire in life based on unselfishness and exact justice, will be fulfilled to the letter.

The reason for all this is that man possesses a Divine creative power which is in perfect harmony with the universal law of life. He is one with this universal law, and therefore possesses the same creative elements.

In preparing himself for eternal life in the flesh man is but following out, or rather complying with the demands and appeals of his own intuitive forces. These forces are the God within him—his own spiritual energy—and, therefore, it is impossible to make a mistake if given intelligent recognition.—*The Pathfinder.*

BENEFICIAL "IFS."

If Love fills our hearts, our hands will do for ourselves.

If we dwell in Peace, contentment and joy is our portion.

If we guard our tongues, our thoughts will be of good only.

If we live in Sunshine, our souls will be filled with the light of Eternal things.

If we live in Harmony, discord, strife and discouragement will vanish.

If we live in activity, success is a continuation.

If we are Truthful, we are of God.

If we rest in the All Power, we are Perfection.

If we want to know the Truth of our Being—attainment with God—we must rise from our slumbers, and accept the "Ifs" of the now.

The principles that are needed to be acted on, in the lives of all who seek the kingdom to be manifested on earth, as in Heaven—Kindness, Sympathy, Virtue, Goodness, Truth, Sincerity, Love, Gentleness, Joy, Purity, Peace, Faith, Meekness, Temperance, Obedience, Humility, Justice, Contentment, Unity—in following which we enter into the Kingdom.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—*Henry Drummond.*

QUIZ MEETING.

Reform Christian Science Church, June 18, 1902.

Q. How will the study of Divine Healing aid a physician in his practice when the physician does not believe in this Science, and is also a believer in the fact of disease and material remedies?

Mr. Pickering. It seems to me that if the physician is in the condition described there, he believes in the reality of disease, and all that, that the study of Christian Science will disabuse his mind of those errors, and will have the effect to give him more confidence in the doctrines taught by Christian Science, and he can make a more enlightened application of medicine. I think it is an advantage to a doctor to study Divine Healing.

Colonel Sabin. I take it that the question in reality means that the doctor's mind is in that condition when he is treating the sick. Of course he is ignorant of these things, and goes on and studies, it will give him the remedies you say. But I take it that the question means, What benefit will this Science be to him if he believes in the reality of disease? It can be benefit to him so far as I can see, a very material benefit. If he understands the science of mind over mind even, it will give him a tendency to keep his patient in the proper condition of mind and benefit the patient. But the doctor who believes in the reality of disease is of very little account in this God healing. I could not have any use for him at all, but the metaphysics would help him in that degree that he could throw off this belief. That is all. I do not think you can make water and oil mix exactly. There is no communion of thought, no communion of sympathy between metaphysics, the idea that all is God, and all is good, and the error called sickness. There is no harmony between them, you can't mix them, that is impossible, and the physician is benefited in the degree that he is able to throw off the belief in the reality of disease. That is my opinion.

Q. This question was received from a lady in Sioux City, Iowa: "How do we throw thought into the vibration? Do we have to speak aloud, or is silent thought enough?"

A. O. McLaughlin. The vibration that the party has in mind that we use in healing the sick is not the ordinary vibration of tone, although it is very

similar to that. Therefore voice tone is not necessary, yet it is a method of sending it, to voice the words, form them silently; it is difficult to explain it. They must be formed in the mind. You can form them just as definitely, just as precisely and send them ocularly, as you can by words spoken into the objective atmosphere. When they are so spoken silently, that is, within the central being, they are effective. There is no limit to the distance to which they will go, to any place on this earth. It has been proven many times that a thought will lodge instantly, where it is sent, proving that there is no such thing as distance in reality in this work in which we are working, that is, it is spiritual.

A. B. Eaton. As soon as you think, it forms a vibration. As soon as you speak it forms a vibration, you have nothing to do with the vibration. In the degree of intensity in which you think, in that degree is the vibration stronger, the harder you think. If it is just one of these tramp thoughts that come along, the vibration is slow, it passes away. But if you persistently think, keep at it for a time, you get into a perpetual vibration. There is not anything you think hard enough but will come to life. Every time you think the vibration goes forth from you.

Mrs. McLaughlin. In my experience in treating it seems to me that the most effective work I do is not by hard thinking. It seems to me that it is the Spirit—I cannot explain it otherwise—that does the work. I know there is a difference between what we term mental treatment and spiritual treatment. The mental treatment is hard, laborious, but in the spiritual treatment, when you get the knowledge of the Spirit of Truth, and understand the Spirit, the work becomes pleasant. The method of treatment is not in any sense hard, it is light.

A. B. Eaton. The sister has brought my remarks down to a material plane. I was then speaking of the spiritual plane, on which there is nothing hard.

Colonel Sabin. She is exactly right. Her thought is exactly right. I like for these young students to strike out, if they do not hit it exactly right every time, come to the front. That is the way I used to do. I will tell you, I used to treat with hard thinking, and I would get into a perfect tension. I would feel as though it would heal that

patient, and it would not affect them so far as I could see. We must always remember who the healer is—God Almighty. Another thing, I think is the cause of more discouragement to-day than any other, one difficulty I have to overcome. For example, I get a patient that appeals to my sympathy. My heart goes out to him in almost pity, if I would allow myself, but I will not allow it. It is such a gross error, I will not allow myself to do so. In the degree that you have sympathy for so-called error, in that degree you will not affect it.

The best way in the world to send out the vibration of healing is to send it out calmly, without any mental effort, making the spiritual realization that God is Spirit, and man is His image and likeness, and that the party you are treating is God's perfect child, and is His image and likeness, make that realization, and then deny the possibility of error, and affirm all good in substance. That is the most perfect healing treatment that you can give.

Now, about this form of sending out the vibration; our brother's remarks were good so far as absent treatments were concerned. They were perfect, but I have noticed this. For instance, in giving this Vibrating Treatment which we give—and if there is anything in the world that unlocks the fountain of health it is that. If that treatment is given with vigor, and the vibrations are thrown into the ether of God Almighty's love with force, you will feel the power coming down into you more perfectly, stronger, than if you give it lower, even silently. But here is one thing that you must always bear in mind, that a thought formed silently dies still-born and has no force. I may think that my brother is a good man, and I love him. I do not form that into any word, either silently or otherwise, but I simply have a thought, that thought does not do him any good, the thought never goes beyond my mentality, it dies there, never was born, never had an existence; but the breath of life must be breathed into it; that is to say, it must be formed into a word, not necessarily out loud, but it must be formed and thrown into the vibration; it must be born before it can be of any force or effect, and when formed the thought goes into his subconsciousness, and he will have all the benefit of it. Vibration is the power that wins. In proof of this, take the children of Israel when surrounding the

walls of Jericho. They went round the city with music once each day. I have no doubt they played the music in perfect tune. I do not think it was going round with bells, tom-toms and all that. I think they went round playing music with perfect tune. They went round once that way for six days, and on the seventh they went round seven times, filling the surrounding air with vibration, and when the proper time came they made a great shout and the walls fell flat by the force of the vibration.

I am told by those who know—you can read on this subject of sound if you want to know more—it is a very scientific subject, and one that there are many volumes written on—that a person could take violins enough and fiddle down the strongest iron structure that ever existed with the power of vibration; that the vibration of two thousand men going back and forth over the strongest steel bridge that ever was made would finally throw it into the river; and when we come to think that the vibration is God Almighty's force, that is to say, that all force is caused through the power of vibration, and it goes on forever and forever, then we can see what a mighty force it is. Everything goes in a spiral. You take the lightning from the clouds, it goes round the tree. Everything goes in perfect vibration. You send a thought from your mind to the uttermost part of the earth and it lodges instantly where it is sent. There is no such power in all the world. Electricity is a baby by the side of it, and all power generated is nothing compared to it.

I would advise all of you to study up this subject of sound; the subject of vibration, and you will see what a wonderful study it is. Then if you seat yourself and call upon God Almighty for His power to come into you, you will feel the vibrations come into every nerve of your body. This is demonstrated in the Vibrating Treatment.

Q. When a healer is treating a patient for a broken bone, what denials should he make?

Mrs. McLaughlin. I should deny that there was any separateness in God, affirm that God was one, and that the idea that there could be any separateness was an error.

Colonel Sabin. I can't agree with my sister tonight. It seems I can't agree with anybody tonight. Mind you, I do not put my opinions up

against anybody's else, but I am going to answer that question the way I understand it. It may be that she will give us further light on it.

Now we had an old lady up in Milwaukee—I will give you an example—who had her hip broken. The doctors said she would not be able to stand an operation of the setting of her hip, the danger of taking medicine, etc., being old and weak, and the only thing she could do was to lie in bed the rest of her life. She was seventy-eight years old. They said she would not be able to sit up any more, and under those conditions they telegraphed for treatment. I treated that case this way: I think probably she treated it the same way. I treated her as though she did not have any hip, I denied the existence of any hip at all, and any belief that said she had a broken hip was a lie of materiality. Now, why did I say that? God is Spirit, and man is His image and likeness. God is all, therefore Spirit is all. Now I take it that our sister means that she would have treated it a little different way. That is the way I treated that case. When that realization was made the hip responded to that thought, it set itself by natural law, and the old lady is able to walk. I would like to hear from Mrs. McLaughlin on that theory.

Mrs. McLaughlin. I should not deny that the old lady had a hip. I do not see how I could consistently do it, but I should say that the hip was perfect, because it is the perfect idea of God. He made it perfect, and He can keep it perfect. I should not go as far in my denials as you do, but I should affirm that the hip was perfect all the time.

Q. Do not the teachings of Christ go to show that it is necessary on the part of the one who is being healed to have faith?

Colonel Sabin. I am going to answer this question in order to get through, and then if anybody else wants to talk on it they can do so. I think that the teachings of Christ do show in a majority of instances that the party should have faith, but not all. I do not think, however, that it is necessary for a person to have faith to be healed. He must have faith sufficient to want to be healed, to want God to heal him; and we are willing to accept of healing that way. That, however, I think, is as far as is required for perfect healing. Now, if there

is anybody else that wants to say anything, you have the opportunity.

Q. What is Spirit?

Colonel Sabin. There is but one Spirit, and that is God, for God is Spirit, and God is all. Therefore all is Spirit and spiritual manifestation.

Q. I have repeatedly tried, when treating myself, to fix my thoughts on God, only to have my mind wander persistently to a foreign subject. How can I remedy this?

Colonel Sabin. That is the experience of all workers, especially as you are young in the work. As you grow older you are less bothered with this procedure. It is possible for man—I speak it in the generic term, meaning man and woman—to so concentrate his thoughts that he will come into the super-conscious mind, and will know as the Infinite knows. The only way to remedy wandering of the mind is when you find your mind wandering, to stop and make a little prayer something like this: "God does concentrate my thoughts and keep them from wandering and does enable me to make this prayer in Spirit and Truth. This I ask in the name of Jesus Christ."

That will remedy it, and your thoughts will be as clear as a bell. By and by you may have to go through with it again, but ultimately the trouble will become less and less.

Mrs. McLaughlin. Don't you think that the tendency of any person's thoughts to wander comes from locating God far off in heaven, and if persons would recognize that their God is in heaven and heaven in themselves, then the presence of God must be in themselves; and in treating themselves they would not recognize the presence of God within, and that would remedy the tendency of going somewhere to a distance to find God.

Colonel Sabin. I think that that is one cause. But I find in my experience that my mind would wander, and I did not locate God anywhere nor everywhere, and I am of the opinion right here that we live, move and have our being in God, and also that God is in and through us everywhere, because God is life.

Q. Why is it that Christian Scientists charge for their services? Is it right to charge when God's power heals the sick?

Colonel Sabin. I think it is perfectly right that

Christian Scientists should charge for their time used in healing the sick. It is perfectly right. I have no more right to another person's time than I have to his money without consideration. In charging, no one who heals the sick can charge for the healing. For instance, we frequently have propositions of this kind come to us: If you will heal me, I will give you so much. Sometimes the sums are fabulous. The result would be if we would take those cases we could not heal them at all. Why? Because we would be selling God's power, and that we have not the right to sell. It belongs to you and to us all. But we have a right to charge for our time.

Now, in our little band of workers there are on an average twelve to eighteen people working in our heroic treatment band, and almost all of them do nothing in the world but heal the sick. Pray from morning to night, and sometimes from night to morning week in and week out. Now, would it be right that the people who give their whole time to this work should not be paid? As an evidence that it is right that Scientists should be paid for their labor, they are paid, they are prospered. God prospers all who work in the work. That is my answer, and I think it is perfectly proper and perfectly just that Christian Scientists should charge a reasonable compensation for their time. I suppose some of us, if we were to go into the matter—for money—I do not doubt but we would get all the business we could do, at any price we would charge. But I do not think we would ever heal any sick if we charged unjust prices. I do not think the business would last long if conducted on any other than the honest way. But we have a perfect right to charge a reasonable compensation for our services, that for the time used.

Mrs. McLaughlin. I will give an experience I had one time, not in charging, but in being charged, and my attitude toward that money prevented me from getting the help I desired. At one time I was in the West. I took lessons from a lady in San Francisco, and her charge was \$20 for a course of lessons. It took about all the money that I had left from my summer's work, after paying my board and necessary expenses, to take these lessons, and I begrudged her that money. In addition to the lessons she also gave me treatment for Har-

mony, but on account of the ill-feeling that I had in my mind the treatment did not manifest. It did not manifest for five years, because of the old evil grudge about the payment of the money to her. But I was conscious all of the time of the treatment remaining in my mind that she had given it, and yet it did not manifest. Finally I concluded that it was my feeling in regard to the money that prevented it from doing so. So I wrote to her and told her of the feeling and asked her forgiveness and got into harmony with her. Just as soon as I had done that and she got my letter and harmony was established through that letter, the treatment manifested. But the peculiar circumstance was that it manifested not only through me, but through me on my children. The difficulty was not with my children. I had been very inharmonious with my husband, the father of those children, and this produced inharmony between them. I have two children, and they quarreled continually. They lived, as they say, like cats and dogs. The first time I saw them after this manifestation upon myself they said: "Mamma, it is the strangest thing that we do not quarrel any more. We are just as happy as we can be." Then I explained to them the law, that my feeling of dislike to this lady and the feeling of dislike to their father, had manifested inharmony in their lives. That was five years after the treatment was given. So that proves to me that there is no treatment that we can possibly give but that will manifest sometime, when we will permit it to do so.

Colonel Sabin. Now, for instance, we have every kind of people to come to us for healing. There is a large class of people who will say, I will take that treatment, and if they help me I will pay them, and if they do not I will not give them a cent. Now, those people are never helped. There is a lady attends nearly every lecture that I give in these halls. She once took treatment from me, and was not helped a particle. There were twelve people working on her case, as good as any in the word, I know it, and they did not have the least particle of effect upon her. She did not intend to pay when she came and made the bargain. She never paid, and she never got the benefit. If a person wants to get the benefit of God Almighty's healing they have to be honest. Ananias and Sapphira were not bound

to give the apostles any of their money at all. They did not have to join that society and have community of goods. But they chose to, and they sold their possessions, they brought part of the money to the apostles, pretending that that was all, came with a lie in their mouths. They were not slain because they kept back part of the money; they were slain because they went with a lie to the Holy Spirit.

The very moment that I have any question about money my past experience is that those who haggle about money can't be healed. I refuse usually to have anything to do with such cases until the party gets in the proper state of mind. I do not want to throw my time away.

If a person has no money the healing should be given to them. They should not be turned down. God Almighty expects you to give the cup of cold water. I suppose there is fully one-half of our work that is done for people who do not pay, but they get the benefit because they do what they can.

The woman who gave her two mites, although it was only one penny, gave more than all the others, because it was all that she had.

If a person expects to receive the benefits of this God healing, they must be honest. Those who work must live, and any person giving their time to this work should be paid, and those who are able to pay should pay.

The hell to be endured hereafter, of which theology tells, is no worse than the hell which we make for ourselves in this world by habitually fashioning our own characteristics in the wrong way. . . . We are spinning our own fates, good or ill, and never to be undone. Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." Well, he may not count it, but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it and storing it to be used against him when the next temptation comes.

WM. JAMES.

Ah, how skillful grows the hand
That obeyeth Love's command!

WHAT PERSONALITY IS.

The following simple creed appears in one of our exchanges without a sponsor, but its beauty and completeness merit careful consideration from those even who cannot subscribe to its tenets. The confession of belief is as follows:

I believe that every one has the breath of God in his nostrils. That breath constitutes personality—a personality which will persist forever. It will not be absorbed in the infinite as a drop of water is absorbed by the ocean, but will maintain its separate identity throughout eternity. Moreover, it will, amid the opportunities of another life, slowly educate itself to rise to heights not dreamed of.

No part of God can die, neither can it remain dormant. It will, when it becomes conscious of itself, push its way into broader spheres of influence and development, coming nearer to the Father in the passing cycles of eternity, until at last the morning stars will once more sing together over a redeemed world—a world awakened to its true destiny and engage in the glorious work of accomplishing it.

Such thoughts fill the dark landscape of the present with glorious light. A faith like this uplifts our struggling and despondent souls, for when we have borne our burdens bravely death will give us the relief we pray for, and eternity will welcome us to a larger life. We must, therefore, be cheerful, patient and courageous, nor let ills of the present unfit us for the blessing of the future.

Lack of knowledge, faith and hope causes failure. Whining pessimism due to greed and envy causes failure. Carping criticism of all that is high and good, pure and sweet, causes failure. Dishonesty, meanness, selfishness and immorality cause failure. Scorners never succeed to a great extent, because knowledge and wisdom are essential to success, "and the scorners delight in their scorning, and fools hate knowledge." If you desire to make your life here a complete and miserable failure just leave God out of it.

A foolish world is prone to laugh in public at what in private it reveres, as one of the highest impulses of nature—namely, love!

THE NEW THOUGHT: A PRESCRIPTION.

BY H., IN PRACTICAL IDEAS.

"No, Mary Ann she hain't been well,
Real mise'ble fur quite a spell.
One doctor says, 'Tis surely that,'
Another contradicts it—flat.
I'll bate you she has had enough
Of bitter-tastin' doctor's stuff
To run a saw mill fur a while,
'And keep it goin' in good style.
Her empty bottles would, I vum,
Reach away off to Jerusalem.
No matter what the trouble is,
The more she takes, the worse she is."

"What's that you're sayin' 'bout 'New Thought'
(That cured your wife—where was it bought?
I'll buy it right off in a minute
If you are sure no pizen's in it.
Is it in pills? Is morphine in 'em?
It so, I'm awful set ag'in 'em.
What's that? 'Twas nothin' that she took
But read it all out of a book?
Well, now—I swan Well—did you ever!
No—by a long chalk—never—never!
Was your wife cured by thinkin' right?
'That's better'n pills—a plaguey sight."

AN OPEN LETTER.

Grand Rapids, Mich., June 9, 1902.

MRS. IDA M. STUDLEY,

First Reader, Christian Science Church, Grand Rapids, Mich.

Dear Friend: Yesterday, June 8th, was your communion day, a day that all the members of the Mother Church wait and long anxiously for the blessings restored, hence it is a day of Joy, Love and Peace and untold blessings, as I am told. It was, therefore, a surprise to me that after the service, you, as the First Reader, and leader, then John Carveth, the lawyer, jumped at me in such a fierce way, unbecoming to a Christian. Of course I expected something of this kind, for I am not the first to pass through such an experience. I was, how-

ever, disappointed to see that the communion service had done you no good, for after it you displayed hatred, malice, evil and evil prophesying against Colonel Sabin and myself. Of course you must understand that none of these things can hurt or harm me, or move me, for I live, move and have my being in Him who is above all, in all, and for all, therefore I was fearless and free, and able to answer you. I also realize that the Spirit which is within leads me, protects me, illumines me and gives me the power to do the work given me to do.

My morning's reading was Psalm 91, and how truly this Psalm has been fulfilled that day, for I realized His mighty power around me, and hence prepared to stand the fight of faith and truth. You asked me, "Are you a student of Colonel Sabin?" Indeed I am; I have taken the course of study with great pleasure and delight. It helped me wonderfully, made an entirely new man out of me, and taught me how to apply the truth and the power of God within me, not only for myself, but to help others. The course of study I recommend to all the Christian Scientists, for it is Grand, its teaching sheds untold blessings of Heaven and Divine knowledge, truth, love, peace and joy unspeakable. Not only that, but it takes you out of darkness and into the light, enlightens and illumines your soul until you come to that state where joy will have Spiritual understanding of the oneness of your soul with God. Its teachings I have already put in practice, and learned how to apply the truth against error and sickness, harmony against inharmony, and love against hatred. Through this course of study and the demonstrations that I have made, I have not only improved my own condition, but have been enabled to help others, by applying the Word, which is Spirit and Life, healing others and lifting souls into the realization of the Infinite within them. Again I say, this course of study is grand, and those who thoroughly understand it live a Godly life and realize the indwelling Christ, will do great things in uplifting humanity and in healing the sick. This course of study is not hypnotic, neither is it mesmeric, as you said, and claimed it to be so. It teaches the First Principle, God; who He is, what He is, where He is, and our relation to Him, to have a correct knowledge of whom Christ says "is Eternal Life." (See John xvii; 1-3.) The

next is man; who is he, what is he, his purpose on earth, and where he goes. The Christ, the Power of the Word and Thought, practical healing and many other vital points which time and space will not permit me to mention in detail. Colonel Sabin repeats over and over that God is the healer, we are His instruments, and through the Word of Life Spirit goes forth and manifests its results, heals the sick and restores man to his first state. Am I not then free to take this course, or any course of study? Who dares to dictate to me as to what my business is or shall be? I am free to do and be as I choose; thank God that I am free through Christ, and walk in the Spirit of liberty of which St. Paul speaks. Hence I am ready to pick up truth from anywhere and everywhere, it is welcome, my heart is open to receive it. You spoke of Colonel Sabin's book. I asked if you had read it, your answer was, "No." Then in the name of justice and common sense tell me how you dare to, and can criticize this book without having any knowledge of it, without having read it, and without having studied it? Are you like Mr. John Carveth, whose only reason for rejecting the book, if reason it can be called, is that "The Blessed Mother, Mary Baker Eddy, says so, she gave the verdict; that is enough for me." I did not think, Mrs. Studley, that you were so fanatical, so bigoted, and so unreasonable as to take such a stand in condemning an author without good reason. Are you justified in this? Think of it a little and you will see that the mortal mind, so-called, led you away. I have, and still do, hold you in high esteem, and am in hopes that your eyes may be opened to see that such a position is contradictory to reason, intelligence and the science you hold. It reflects nothing but hatred, malice and evil-flesh, which you should be able to conquer and hold in subjection through the Christ within. Thank God, there is a way of being able to do justice if we abide in Christ and Christ abides in us. We will then be led by the Infinite Power in all that we do or say. Hence, to such as walk not after the flesh, but are in Christ, "There is, therefore, no condemnation," and such can never be placed under the thumb of any mortal to be led blindly as you people evidently are. (See Romans viii, 1-10.) Then you went on and spoke of the course of study as bitterly as you could. What do you know of it?

Nothing! Then, my friend, I will advise you as a Minister of the Gospel to be still, hold your peace; judge not that you may not be judged, for as you judge so shall you be judged. This is the science that Christ taught the world long before Mother Eddy was born. You then prophesied that I would hate Christian Scientists and Science and Health, etc., etc., inside of six months. Is this pure thought? Is this thought a reflection of your love to the Brotherhood of Man? Does such thought reflect Christ within? The Prophet said, "As a man thinketh in his heart, so is he." If you think evil, then what shall I say, are you not evil? Evil cannot reflect God, His image and likeness, for it is nothing, unreal, self-destructive; hence, do not destroy thyself by holding such hatred, evil and malice. "Put off the old man with his deeds," Paul says (See Colossians, ii 9,) and "put on the New Man, which after God, is created in righteousness and true holiness" (Ephesians, iv 24,) and "Let Christ be formed in you" (Galatians iv, 19) and then only you will cease fighting others who are doing God's work in helping humanity to be lifted up in the realization of God within. Then love will be shown toward all, then you will have perfect knowledge of the grand principles of Christianity, the Fatherhood of God and the brotherhood of man. Then you will never utter such a prophecy against me or anyone else. Your prophecy I deny, and affirm that I hate none, but love all humanity, love all the followers of Mother Eddy, they are my Brothers and Sisters, and if I have the opportunity to do them good I will, I am their and your best friend.

You said, "Do not use the name Christian Science in your preaching or lecturing." Now I will answer you. These words have been used by my church, the Greek, long before Mother Eddy was born. If you will read the Patristic Writings in Greek and Latin, you will find these words many times. The Russian Church has some very valuable works with the same title, published before Mrs. Eddy was. The Germans the French, the Italians, the Spanish people and all the Slavic races have scores of books with the same title, hence it is foolish for you to forbid me to use the words. You know well that we Greeks cannot be ruled that way. We Unchain the Truth, have given to the world the

New Testament in our language, so we expect others to do by us. If you forbid me to use the words "Christian Science," which are not yours, why do you use the truths which Mother Eddy has put out as her own when they were copied from some other source, a fact plainly set forth in the American Press, into which I need not go in detail. Please then do not use our language, do not Anglicanize our Greek words and then do not use the New Testament. How do you like this? You know Christ says, "With what measure thou shalt measure with the same they shall measure to you." We do not feel bitter toward the world for using our language and receiving our New Testament. We put no restriction upon them; they are welcome to all our literature; they can copy it; they can translate it; they can do with it as they please. Why, then, should you be so foolish and so despotic as to forbid the use of the name "Christian Science?" I will use it indeed, but will prefix another word, that is "Reformed Christian Science." That will be a thorn in the flesh to all of you, for every time you hear it, your evil and hateful thoughts will bring torment within yourself. "Whatsoever thou sowest thou shalt reap," is Paul's divine saying. Study it and get out of that state of pride and selfishness. You also said that Colonel Sabin's book is full of formulas, and heals through hypnotic suggestion. Pardon me, Mrs. Studley, formulas are of no account if within thyself is not enthroned the Word of Life, Christ. It is Christ that heals, not formulas. Colonel Sabin states that God, not formulas, is the healing power. But if the words of a formula are sent through the Spirit's power and heals the sick, it should be a cause for rejoicing, not condemnation. Instead of offering such unreasonable criticism as you did, rejoice and thank God that others are also doing good, doing the work of God in helping humanity. See the good that Colonel Sabin has done. He has Unchained the Truth, and through it thousands have been brought into the light that illumines the soul. The NEWS LETTER goes into many thousand homes here and throughout Europe. (See Charles Fillmore, of Kansas City, author of many valuable works, editor of *Unity* and *Wee Wisdom*, and a quarterly for the Sunday School lessons.) Look how God has made this man a power to write, to preach, to teach and to heal,

and bring souls into the truth that makes free from bondage. Look at his work of the "Society of Silent Unity" which numbers over ten thousand members, of which I am one, and which has done me much good. Thousands are reading *Unity* and thanking God for it. Look at Brother Barton, the editor of *Life*, and author of several books filled with precious truth. Look at his work and you will be surprised to find that others are doing more for humanity than your people are. Look at Brother Mason, of Brooklyn, N. Y., editor of *Dominion*, and author of many valuable lectures on the truth, and who is doing more good than many of you. Look at Brother Dresser, of Boston, editor of the *The Higher Law*, and one of the best writers and expounders of this grand truth. He is the author of many valuable books, yea, higher than Mother Eddy's books. Read them without prejudice, and you will find out that what I tell you is true. Still further, look at Brother Henry Wood, author of "God's Image in Man," and many others. See these men, how much good they have done with their writings to enlighten the people of this country, yea, and of Europe, too. Now, then, we come to Charles Brodie Patterson, editor of *Mind* and *Arena*, and author of some very valuable works whose publication has done untold good. There are many others that I could mention, who have done noble work in spreading the gospel of health and happiness. They went forth in the name of Jesus Christ to proclaim the Gospel of Health, Peace, Joy, and Harmony, and to work to bring forth humanity into the oneness with God, the Almighty.

Then, my Sister, unchain the truth and let every person have it. Do not hold it in unrighteousness or hide its light under a bushel, for in holding the secrets and asking \$100 from the poor you are doing wrong. God then moves in a mysterious way, and raises others to give the truth and do the works. Then Christ's words are fulfilled, "The first shall be last and the last shall be first." That is what Colonel Sabin has been doing and has spread the truth throughout the world. You said, "The thought of healing is only among the Christian Scientists." Yes, but we all claim that we are Christian Scientists who believe the Word of God is Spirit and Life, and the power of healing is made

manifest through sending the word in its power, which is from above and not from below, that is from flesh, carnal mind or your senses. Sending the word of healing every day has done wonders in healing the sick and uplifting the human race.

Pray, do not consider that you are the only one right in this world. God has many more than you who are still further advanced in the truth and the light that enlightens every man in this world, and they fulfill Christ's words, "Greater things than these shall ye do." It is not enough to have Christ enthroned in the soul, here is the secret of all success, happiness and healing the sick.

Is Christ enthroned in your soul? Is your body the temple of the Holy Spirit? Think of these things and repent from fighting God's servants, stop your black magic treatments, for those treatments cannot harm nor hurt us, it will stay with you as hatred and envy and malice stay with you, as you are manifesting it all the time.

Now we come to see John Carveth, the lawyer, leader and orator of the Christian Science Church. You left me and he came with the same poison of malice, hatred and evil. Look at him now, he says, "There is no other book on earth that can heal than Science and Health, by Mother Mary Baker Eddy." He forgets that Christ and His Gospel is above Mary Baker Eddy's book. He forgets that "Christ is above all, in all and for all." He sticks like a blind man to his Mother Eddy, whether wrong or right. In his estimation she is always right, infallible, perfect, far ahead of any Pope on earth. He says Colonel Sabin's book is all error, and he would not read it for \$5,000. Please do. His mind is on the dollars, and it is no wonder that he defends his Mamma's machine, that she has set up to make money out of the poor. I am glad that Colonel Sabin does not offer money to any person to read his book. His book is not for such self-righteous Pharisees, it is for the poor and needy, it is for those who love the truth and better their state by living the life more abundant. But this gentleman goes still further by saying "I will put that book in the stove." There is sense, there is logic. Why, Mr. Carveth, did you read the book? No, but it is error. Well, how do you know without reading it? "Mamma said so." Who can reason with a fool? This man is willing to be a fool, is willing to

stay where he is, not go ahead and make progress. As long as Mamma Eddy lives he will be satisfied, but when this Mamma dies he will be the first that will abandon his theory expressed, and then he will realize the voice of the Great I Am, to say, "Come up higher." But now he is not ashamed to throw slurs and abuse like the most ignorant creature against the author of Christology, Science and Health and Happiness. See the reflection of yours and his, my Sister, it does not differ, two misguided souls who are jealous at the same time one of another. All the arguments of yours and his are simply nothing, but you have shown your colors in reflecting the mortal mind, which at the present rules you all. The steps that you have taken have helped me greatly to know you better, and confirmed me stronger in the truths that Colonel Sabin has unchained.

Now, my Sister, I beseech you, empty yourself of this hatred, malice and evil speaking in condemning others without a single fact or reason. Love! Love! Love your enemies, and do not curse them, is the command of the great Leader, Jesus Christ, of the Reformed Christian Science Church. We are not your enemies, but the best of friends.

In conclusion, my friend, let me give you St. Paul's words to follow: "Whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely, and whatsoever things are of good report; if there be any virtue, if there be any praise, think of these things." And I say follow them, cease condemning others, send your good thoughts, and then the Infinite Harmony, Peace, and Love shall abide in you, and lead you higher and higher until we all reach perfection and become like Christ.

I am yours in Truth,

B. STEPHANOFF.

The danger of a small sin is in what it draws after it. One link, in itself, never yet bound a victim; but link by link the chain is found to fetter at last.—*Young People*.

"Whosoever liveth and believeth in Me, keeping my sayings, shall never see death." Believest thou this?—John viii 51, and xi 26.

WHY SHOULD I NOT TALK OF MY TROUBLES?

This question is important enough for capitals. It is asked in all sincerity, and with a real desire to know, and when the writer adds "If I do not speak of my misery I shall be forever dumb, for there is nothing else to speak about," the effect is pathetic, and would be lachrymose if I would allow it. But I have learned better—learned it by wading through oceans of tears—my friends and my own. It was not necessary that I should part with health, strength, and courage through such use and abuse of emotions, but like our friend I said: "Why should we not talk of our troubles, why should we not weep together when there is nothing to smile about, and nothing pleasant to talk about?"

And so we sniffled, and speculated, and parted, limp as rags, and sorrowful as Rachael.

This foolishness was not of a very remote past. It was my duty to weep with those who wept, and in order to comfort my companions to have my story of a desolation a little bigger than theirs.

Some of you may shake your heads solemnly at this point and declare that you never tried to exaggerate your miseries, but I beg leave to differ from you. Whether you tried or not, you did, and many of you are doing the same old business in the same old way this moment. I think the only thing that saved what I then considered the wrong places. But I know now that this was the normal and the other the abnormal attitude. Deep in my heart was the understanding that there was really no good reason for this suffering and complaining, and the best part of my knowing was that God had nothing whatever to do with it. Still, as our friend says, I should at this period of my history have been dumb had I not talked of my trouble, for the seeming was all on the side of tribulation.

"Why should I not talk of my troubles?"

Because you have no trouble, and to talk of some thing that does not exist is an absurdity.

Sounds hard and untrue, does it? It would perhaps have sounded exactly that way to me once, but I think even in the most severe attack of sickness and poverty-delirium I should have pricked

up my ears with an intelligent wish to hear more on so desirable a subject.

Would you grieve over the shadow that the sun casts in front of you as you walk in the fullness and warmth of its lights? "Ah," you say, "I know that to be a shadow. There is no power in a shadow to hurt me. "But would you call sickness and poverty, a profligate husband, and a disobedient daughter shadows?"

Every one of them. Alter your relation to these to be a shadow. There is no power in a shadow to hurt me. But would you call sickness and poverty, a profligate husband, and a disobedient daughter, shadows?"

Every one of them. Alter your relation to these things, and see how quickly they change. A zenith sun casts no shadows. We must not permit the sun of our existence to rise or set. It must be forever overhead.

I wish I had a new language—the language of the angels, perhaps—to explain the almightiness of this truth. Try and remember that your sun shines for you, and to understand that you cannot shine it for any one besides yourself. No matter how close the apparent relations between yourself and others—husbands, wives, children—there is no real relation unless you are in spiritual sympathy. In that case "love worketh no ill to its neighbor," and each possesses and appropriates his zenith sun. In such instances shadows and cross vibrations are impossible.

These conditions are exceedingly rare, because so few persons are aroused to the value and necessity of their own individuality.

"Why should I not talk of my troubles?"

Suppose your trouble is a wayward son, or a disobedient daughter. Do you think it fair towards those you are anxious to help to spread the stories of their escapades among those who will forever remember them? These children will reform, and come into a beautiful consciousness of truth. Their experiences which you so much deplore will lead them into safe harbor, and, if not now, after a while. It looks awful and seems very hard to you, but, if you will cultivate a passive silence and listening attitude, you will see and hear many comforting things. When the wild oats have been sown, you will forget all about the faults that occasioned you

so much anxiety, but your friends and neighbors will never quite believe in the new crop.

I tell you, and I know, that there is no need of all this sorrowing and sickening and dying. Tribulation is a habit. This truth was wrought out in me by experience, at the expense of health, happiness, and everything worth living for. How jolly it would be if you would take my word for it, and stop your fussing before your hair turns white, and "the grasshopper becomes a burden!" To wake up at such a time means a vast amount of pulling down and repairing, a task that very few have the courage or the faith to undertake.

To put a good word in place of the complaining one, to smile bravely when tears would be easier—and remember that these are easier only because of habit—to keep silent in an atmosphere of discord, is to attract peace and happiness instead of pain and sorrow.

Until we are able to "right about face" in this fashion, we shall be incessantly fighting shadows.

"As a man thinketh in his heart so is he."

This is the greatest truth that was ever enunciated. This truth is always antagonized by grumblers. They cannot bear to hear the scriptural passage quoted. It does not apply to them. Their troubles are real; they do not think them. But they do. Let them stop thinking misery and go to thinking joy, and joy will materialize. Every human creature is a complete universe. The star next to me may look as if it were going to fall from the sky, but it will not, and my fear is only a foolish dream. Nothing ever falls. Nothing is ever destroyed. We look at our dear drunkard with streaming eyes and a heavy heart, and we say that "he has fallen so low." But the law of his being compels him to get up again, and he will keep getting up until he gets up and stays up. We do not like the process. We should refuse to see it. We should be too occupied with our own growth and the evolvment of our happiness to grope about in the shadows of another. Let each universe manage its affairs. We have enough to do to attend to our own business.

Above all, let us try to realize that not one creature is outside of the Great Heart of Love. There is no way of getting out, and, knowing this, it should not be difficult to trust ourselves and our

loved ones to such a power. It is then we realize that we have no troubles.—*Eleanor Kirk, in Expression.*

GONE MAD.

Medical advertising seems to be run mad just now. The quacks are getting desperate. Every newspaper is filled with flaring glaring display ads of nostrums and false testimonials. These fakes are in their last throes.

I take up a little four-page paper printed in a neighboring town and count the medical advertisements found in this one issue. There are thirty-six of them, setting forth thirty-six different specifics, so claimed, for diseases that no sort of drugs ever did cure.

It is indeed very ludicrous and pitiful as seen by those who understand the idiotic humbuggery of it all; but there are many persons being fooled and scared and dosed to death by these medical charlatans. Let us be diligent both in season and out of season in our work of enlightenment and rescue of the sick from the hands of these law-protected manslaughterers.—*The Life.*

Bishop Fowler says the difference between "Crankification" and "Sanctification" is that the former is the distinctive quality of a religious fault-finder, and the latter the mark of the true Christian, who has a deep, abounding love and charity for all men. "All men are the children of one God, the Loving Father of all," say all holy men. True Christianity is a Christian optimism that is all-comprehensive, and not limited to "Crankism" or "Fanaticism," and sees for all mankind a brighter and better day dawning, when poisonous pessimism will not exist.

Who God possesseth
In nothing is wanting;
Alone God sufficeth.

The sea hath its pearls,
The heaven hath its stars;
But my heart, my heart,
My heart hath its love.

—*Longfellow.*

RANCH PHILOSOPHY.

DEACON TIBBS' CONVERSION.

Ole Deacon Tibbs wuz a funny cuss,
 He allus took things at their wust,
 Growlin' an' mumblin' till you'd think he'd bust;
 But with all his failin's,
 An' constant complainin's,
 Ther' Deacon as a man wuz just.

He wuz full uv religion as an egg is uv meat,
 At meetin' occupied an amen corner seat,
 He sang with a voice that wuz powerful sweet;
 But for groanin' an' kickin'
 An' argiment stickin',
 Ther' Deacon couldn't be beat.

But growlin' an' complainin' he's left far behind;
 He's took up a religion uv a different kind,
 Says he's found ther "Christ Child" in his mind.
 Fer he says "All is Good,"
 When ther' devil's subdued,
 An' ther' devil's not hard ter find.

In every man, an' woman too,
 There's a devil as big as a kangaroo,
 In white or black, Chineese or Jew;
 Ther' devil's kickin',
 An' argiment stickin',
 So here's a job fer you:

Clean out yer system from garret ter cellar,
 By healthy thought become a new feller;
 When things go wrong don't begin ter beller
 Or a go ter moanin',
 Kickin' or groanin',
 Fer God's bad beats yer best all holler.

—Sam F., in Now.

SPIRITUALITY ESSENTIAL.

BY CLARA S. CARTER.

Our country to-day seems to be in a spiritual torpor, bound in the chains of materiality. It needs awakening to the full recognition of the Christ message, which opens the true and only door to emanci-

pation and absolute redemption. Man can find God only through the gateway of the spirit of his soul, in his consciousness of real being. All experience tends to the fact that spirituality is not acquired through the reading of books nor from external source, but that it is wholly of inward personal revelation, action, and experience.

The inspired records and experiences of others may serve as helps by the way, as guide boards on the road of life, but can never be made a substitute for spiritual consciousness. He who would attain the fruits of the spirit must make spirit the supreme object of his life. Who can know practically anything of a mother's love until it becomes a personal experience? So of all spiritual realities. The statement of a truth, however correct and authoritative, is but testimony, not in itself revelation. To the individual nothing is revealed by mere sense recognition. Its nature must be perceived and applied to his own life to obtain full result.

Since spirituality comes only from the unfolding of the spiritual life in the individual, the mere passing out and cessation of existence on the sense plane does not necessarily fit man to the plane of the spiritual nor open to him its treasures. Men rise spiritually in the rank of being only as they unfold inwardly in the divine life and consciousness. God is Spirit and His Kingdom is within. All that is external pertains to form and the outward life, and is but the shadow of the real, of the spiritual and divine. Man cannot be governed by nor act under two opposing motives. He cannot live the life of the natural and of the spiritual man at one and the same time. Herein lies the cause of many failures; not giving a full and entire consecration to the leading and inspiration of the spirit. Its most denominational Christian effort as well as in the New Thought Movement how apparent is this!

There has not been persistent and unswerving devotion to the ideal, to the law of the perfect, spiritual life. Unfortunately this ideal and the standard of its possibilities have been measured and judged by the standards obtained from general experience or experiments under the necessary limitations of the sense life, instead of striving according to the victorious example of the true Model and Representative of the higher life. Men do not rise above the level of their own ideals, nor seek the attainment

of that in which they have little or no faith.

Man himself is the key to the solution of the problem of being. The supreme difficulty is in laying down *self*. The motives and inspirations of the selfish or of the selfless life, one or the other must rule. These have vastly different centers or springs of action. No compromise between the two is possible. Before one can live of the Spirit, the revelation of God and the things of the Spirit must become the supreme desire of the heart, for the heart will be where its treasure—things most desired—is, and where the heart is, there is the spring of all motive and action. The essence of the material or sense mind is self-seeking and its ruling self-will. The essence of the spiritual life is unity with its source in the ministry of service, and its ruling law in all things the will and purpose of the Father.

Entering into the spiritual life does not take man from the active life of the world, nor necessarily change his outward circumstances or relations with the visible universe. He simply changes his attitude toward them in these relations and conditions. He sees and walks with Spirit; fulfilling his duty toward all but not under subjection to them. He is no longer the servant of the things of time and sense but their master. He holds the supremacy over them by his unity with God. This unification brings reconciliation with the Divine will in all things and all experiences, and this brings good out of all. This is the essence and the law of the spiritual experience we must all seek if we would realize its need and value. It was the secret of Jesus' power over men and nature. He recognized in Spirit the *Basic Principle* of all things. Helpful as is the intellect, it is suggestive only. One must learn to know the spirit of truth inwardly before one can find it practically in any book, creed, or action. The path ahead will be illumined if one walks by the light already seen. A single deep desire to know is the first step and the best incentive. Sooner or later every life is judged by the spirit it expresses.—*Exodus*.

A true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star.—*Chapin*.

SALVATION A LAW.

BY MARY SHANKLIN.

The doctrine of salvation by proxy is the cause of the continuation of many social and economic inharmonies. Teach men that the greatest blessing of life is a free gift in which they have no part but that of acceptance, and they will apply the doctrine in all the varied relations of life. If salvation may be cornered and doled out, why should not the poor in material effects look for supplies in this line as well to those who are opulent? If salvation has been won for the race, and a mere lazy belief will secure it for each one, why should the race struggle for salvation?

Salvation is not a gift. It is a law, and the result of a law. It is attained through wisdom, and made perfect in spirit, or the primal heart of being, where the absolute reigns. It is an essential part of life, and before its accomplishment, its inevitability is to be recognized and given way to. The condition of being "lost" is the mental state in which man denies his sonship in God. At some point in experience circumstances will convince man that salvation has never been apart from himself; that he is not, has not been, and never can be, lost. When he knows this he will also know that none may be his savior, to infinitely cancel the penalties of law transgressions, to save him whether he will or not.

One may be man's savior in a different and in a transcendently beautiful sense. Such a One has been in this present world, and His saving Spirit is now and ever present to point the way of salvation. He was tempted and He overcame. In not one of His trials did He forget that He is the Son of God. Salvation lies in yielding the carnal mind and exercising the Divine mind. He saved Himself from the sins common to man, by refusing to yield to the thoughts common to man. He proved His heirship by steadfastly ignoring the alien thought until it ceased to have allurements for Him. We have a brief record of parts of His work. Because we have not the account of days and years spent in training His powers of Mastership, the world has concluded that those developed powers were a specially beloved Son. But in all the teachings of Jesus, the central idea is the divinity of man. He taught

us the way of salvation. In that He is our Savior. He perfectly exemplified the way, proving that the doctrine is not chimerical, but capable of practical demonstration. In this He is our Savior. He never saved one Son of God, aside from Himself, from one expiatory sin. Had this been possible, would He have given vent to that longing, to that heart-pierced wail over Jerusalem, beloved of His soul? The way He taught and kept has saved millions from ignorance and its results. This way will finally see the salvation of the world.

Man must eternally set himself to follow in the way outlined by Jesus, overcoming by persistently refusing all enticements that lead to the mere gratification of sense enjoyment. He must establish himself in the Godlikeness of true thinking. Guarding the thinking from evil, and guiding it into habit of making good alone the object of contemplation, is giving way to the Christ-mind. The conscious presence of God saves. Where God is, evil is not; and man in the presence of God is already saved in his own knowledge. The consciousness of the God-presence is a matter of cultivation, hence salvation is an accomplishment. The consciousness being salvation, it is also a result.

Not a thought, not a word, not a wish sent out shall be without its proper effect. By the alchemy of divine law, each shapes itself into the image of the pattern held in mind. Steady adherence to truth will set in order for the one so faithful, such a heaven and earth as has not yet been revealed to man. The past is not man's model. What he needs must do is to establish in his present the consciousness of good. That his life has been filled with seeming disorder, is because he has heretofore thought, spoken, and wished at haphazard, according to the passing fancy, or as something in the life of another prompted. He has not constituted himself a conscious, moving force. He has been, rather, moved, swayed, impelled. This makes him, not the confident master of circumstances, but their reluctant slave. He has himself made way for all things that have entered his time life. No one is able to thrust upon another misery in any form. When man thinks he is powerless before outside forces, he feels, but does not recognize, he makes himself the subject of fate, tossed hither and thither by the powers he obeys. He cannot be subject to

anything, pleasant or unpleasant, beyond his own free will and acceptance. If he abandons his life to the cross-purposes that surge and agitate the race mentality, he will be carried where he knows not, and through what he would not. If he takes firm control of the force within himself, he may become a prince of heaven, and a ruler of this earth.

He is not compelled in either course of action. God could not dishonor Himself by creating a race so puny that they must needs sin; He would not create one so perverse that they must be saved by main force; and He did not create one so imbecile as to prefer the miseries of alienship to the harmonies of sonship. In the pride of his power man may wander about long, seeking the Father who is ever by his side, crying so loudly for the Spirit that he does not hear its voice within him. But he will one day know that he has never been separate from the great heart of the universe, and that his alienation was in seeming only.

When he learns this, he arises and says within his own soul: "I am now the child of Omnipotence, and heir to all its force." In strict ratio to the strength of this insight, he brings into manifestation the harmonies of the spirit. As firmly as he remembers who he is do the incidents and elements of the time life arrange themselves to his use and enjoyment. This new-found power does not cancel law; it raises man above the law-realm into that of the spirit, where he is free. Here he has desire for the experiences which abide in law; no sin to cancel, for in spirit there is no sin; no past to overcome, for the past is in God; and the shadows of time melt in the radiance of eternal glory.—*Erosodus.*

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman, or their father was a pious man.—*D. McLeod.*

Accomplish thy labor of love, till the heart is made God-like:
Purified, strengthened, perfected, and rendered more worthy of heaven.

THE VALUE OF THE PRESENT.

It is characteristic of human nature that it is continually perceiving its errors, and pledging itself to amendment. But, alas! it is quite as constantly forgetting its resolutions, or else finding them difficult and disagreeable to keep.

What is wrong? Why are your good resolutions so quickly neglected? I believe the chief cause lies in that we think too far ahead. "To-morrow I'll do this." "Next week I'll stop doing that." Never, by any means, "to-day!" We must indulge a little longer. Or we think perhaps in the future some condition will be different, which now makes our good intentions difficult of enacting. But (very strangely!) that time never comes. We forget, like the French king in his favorite Dubarry, to *date* our promise.

And so we go on in the old rut. Conditions around us never seem to change—circumstances arise to hinder us. We forget that we are to create conditions by changing our course of life *now*. We forget that these very contingencies are often caused by our neglect to improve the present.

We are told that a man is especially and divinely fortunate, not when his conditions are easy, but when they evoke the best that is in him." What is the use of having character if it can't stand the test of an untoward event? This very bit of "hard luck" is what tries and strengthens our will power. What kind of an athlete is he who aspires to come out "top" in some match, yet will not undergo a course of training?

The present—that is the time for us. If we overlook the present opportunity to try our strength of mind, the next will be more difficult, and the next until we shortly drop all pretense of endeavoring.

Build *now*. To-morrow the weather may change. To-morrow we may lack material. Nothing can stand without foundation. What we build now is the foundation for future erections. And it is a foundation that cannot be shaken. The roof may be broken, the walls need repairing—but as long as the foundation is solid, the house can be made strong.

How many a life is ruined which, had its early opportunities been recognized and improved, would have become strong and beautiful! Not alone for it-

self, but for others—a very tower of strength to its beholders! This is another lesson we learn so slowly—our own lives are either guides or stumbling blocks, there is no alternative. So much the more need, then, for you and me to be up and doing. Let us *realize* at once the bright, strong ideals that are ours, *realize*—that is to make *actual*, what now we possess only in thought. MARIE L. LEIBROCK.

What is it that is holding the race back from a more perfect development, from broader ideas, the acceptance of which would lift it to a higher plane? long established beliefs of the past? Beliefs that have held them to dead traditions like fetters of iron; beliefs that never change; that have wound their tenacles around every fibre of the human. Is it not that the people are petrifying in the old brain, and paralyzed its free action and retarded its growth? When a perception of this fact came to me I saw in a moment what this vast jumble of contradictory and often absurd ideas meant; and its meaning brought such hope to me as I have not felt before for many a day. And what does it mean? It means nothing less than the breaking up of the world's thought, so long petrified in error. And is it not a great thing—this breaking up of the old, even though the new has not yet been built? The new conditions, the great and the free conditions could never have been built had the old not been dissolved. For the new conditions must be built out of the material that composed the old, and this could only be obtained by the dissolution of the old.—*Helen Wilmans.*

Faith in a divine plan does not mean that we are slavishly to accept our present condition and make no effort to improve it. It should have exactly the opposite effect. It is God's purpose that we shall develop to the utmost every talent we possess. We must work to this end as earnestly and vigorously as if improvement and progress depended entirely upon ourselves.

A man's life may be happy or miserable as he wills; he can think himself into a fever or dwell upon a headache until he is all head and all ache. He can by companionship with nature in its beauty, fill the soul with gladness and the heart with devotion.—*From the Christian Herald.*

GOD AND LOVE.

ELLA WHEELER WILCOX.

The tide of love swells in me with such force
It sweeps away all hate and all distrust,
As eddying straws and particles of dust
Are lost by some swift river in its course.

Love is a plant which we can cultivate
To grace and fragrance sweeter than the rose,
Or leave neglected while our heart soil grows
Rank with that vile and poison nettle—hate.

Love is a joyous thrush, that we can teach
To sing sweet lute-like songs, which all may hear,
Or we can silence him, and tune the ear
To caw of crows, or to the vulture's screech.

Love is a feast; and if the guests divide
With all who pass, though thousands swell the
van,
There shall be food and drink for every man;
The loaves and fishes will be multiplied.

Love is the law; but yield to its control
And thou shalt find all things work for the best.
And in the calm, still heaven of thy breast
That God Himself sits talking with thy soul.

—*New York Journal.*

RIGHT.

Right may be smothered by the private or the national conscience, but it has its triumphal procession at last and drags Wrong a prisoner at its chariot wheels. It is stronger than any one man; stronger than all the world in combination against it. It always conquers, and he alone who is on the side of right is the victor in the end.

When we can look back on these fleeting, exciting days of greed and selfish rivalry, we shall see with clean, perhaps with tearful and regretful, eyes that every mean word and thought and deed, however great the promise of advantage, has entailed a direct and palpable loss, and that when we did right, though at a sacrifice, then, and then only, were we paid to do wilful or a conscious wrong.

There is but one principle that holds fast in what-

ever waters you cast your anchor, namely, that he can never be driven to shipwreck of soul who knows what he ought to do and dares to do it, though it costs him so much that his heart breaks. A man's character is all he has, it is his one great possession, and if he loses that he loses all, absolutely all. With self-respect, the consciousness that your integrity is unsullied, you can face all worlds and look with undimmed vision on the Throne of the Eternal.

You may have discomfort and struggle, possibly more storm than sunshine, a weary road to travel through these narrow years, but be sure of this, as sure as you are of the wisdom of God, that an honest man with a clean soul is worth more than all the wealth that excites our envy or stimulates our jealousy. To stand square with the law of justice and sympathy and fidelity, to be a hero because you are unsoiled by deeds which sting with the painful sting of a wasp, is to lay up a treasure of which death cannot rob you and which will lift you out of the grave laden with the blessing of God.

You can live without many things and still be comfortable, but if you try to live without the approval of your conscience, despair will creep over you as the shadows of evening creep over the earth at sundown.

To be true, just, kindly, is to bring heaven so near that when you do die you will have but a step to go, and that step will take you within reach of a welcome that will make you glad that you have sacrificed all else but kept your faith in the true and the right intact.—*Extracts from sermon by George H. Hepworth in the N. Y. Herald.*

"When God gives us Love, He gives it forever. Superficial sympathies, based on accident, on proximity, on common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which cannot pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part of our nature."

"There is no love like the love of God within you.

Heed not thy feelings; do thy work.

Be patient with everyone, but above all with thyself.

THE RELATIVITY OF RELIGION.

One of the greatest needs of our age is the discovery by the many of the fundamental fact, now known only by the few, that religion is not absolute. There is a sense in which religion is universal; that is, it is natural to man to worship. But the way in which he worships, the religious doctrine which he develops, is solely an affair of his own temperament and nationality. As well say that all men shall be black or yellow and that we propose to enamel them, as declare that they shall all worship in the same way or bow to the same creed. The assumption that because my belief happens to be my belief, therefore it is revealed truth, and that your creed is false except so far as it accidentally coincides with mine, is hardly to be equalled in audacity.

Such beliefs belong wholly to an aristocratic age. The present era is the dawning of democracy; every human being has a right to live, every nation has a right to its own system of government and religion. It will soon be archaic to affirm that any one nation or any one belief is superior to all others. Equality, freedom, is the ideal of our time; and it is fast becoming the belief of all the people. The autocrat, the plutocrat, and the demagogue may hold sway a little while longer. But the death-knell of superiority has struck, and the warfare of the few upon the many will not be permitted to continue many generations.

Pause for a moment to consider the history of a particular tribe of primitive human beings more or less isolated from other tribes, surrounded by natural barriers, in a different climate, and largely free to develop in its own way, what is more natural than that it should evolve a language of its own, peculiar customs and beliefs, and, finally, a tribal religion? If black becomes the mourning color in the Western world, and white the chosen color in China, who shall say that either is right and the other is wrong?

I am not defending cannibalism, or the marrying of one's own sister, or any other low-grade custom which has obtained among a certain people in comparatively low state of development; for, universally, these lower customs are outgrown after a time. But when a nation begins to express its par-

ticular genius in a certain way, to attain the art plane and express the spiritual sense, who shall say that the standard of one nation is the standard *par excellence*.

A republican nation may see that a monarchical system of government is inferior, that it possesses fewer advantages for the common people. But has it therefore a right to step in and say, You shall be republican? Or should it let that nation become republican in its own way?

What nation can tell for another how that nation should realize a particular ideal? Granted a different history, a different environment, and an individual temperament, is not each nation sure to work out each principle in a peculiar way?

The idea that one nation is a chosen people blinds that nation to its true development.

As long as I insist that my neighbor shall live and think in my way, I am unable to help my neighbor as I might help him.

The more individuality a person or nation possesses, the more reason for granting freedom of development, the more reason why distinctive characteristics should be encouraged. It is not sameness that we want. The application to education is too obvious to require explication.

But what is obvious to the educator is often obscure to the churchman. If true, the principle is true here also. If the fundamental proposition of all the great religions is true—namely, that there is one Power whom men should worship, and if that Power is omnipresent—it is hard to see how the subtlest theologian can escape the conclusion that the one Power is as likely to declare itself in one place as another.

After a time man will be broad enough to say simply, "This is the way people do in China or Egypt; how interesting!"

When man attains this degree of tolerance, he may be surprised to learn that the Chinamen and the Egyptians are also interested.

It is natural, perhaps, for a Baptist or a Vendantist to think that his religion contains all that is worth while; for man is naturally a partisan. But a time comes when a man is somewhat more than a partisan; he is philosophical. And who that is philosophical could for a moment believe that one sect can hold a monopoly of truth. The philoso-

pher knows as no one else knows that all knowledge is relative; and so he bends his efforts rather toward the avoidance of these easy, partisan conclusions than to the acceptance of them.

This scepticism is what is needed to-day in the theological world. Demand that your theologian give you unmistakable evidence of the infallibility of his faith. The burden of proof rests upon those who have made this enormous claim.—*Higher Law.*

ANOTHER VICTIM.

A few weeks ago Ralph Brandreth of New York, a hale, strong, robust young man, applied for life insurance. The examining physician pronounced him perfectly healthy. But as an experiment an ophthalmoscope, a new instrument of murder, was applied to his eyes. The experimenters declared that the instrument showed the young man to be in imminent danger of paralysis and apoplexy.

The young man, although he felt perfectly well, was scared into going to Bloomingdale asylum for treatment "to ward off the impending disease." Now a New York dispatch says:

"A few days ago brain paralysis set in and to-day Brandreth lies at the point of death." And the newspapers and doctors are praising the wonderful instrument with the marvelous power of showing the approach of disease.

Now I rise to say that Ralph Brandreth was killed by the scare and worry caused by the announcement of his supposed condition and the medical treatment at the asylum, combined. If any person without instrument or reason had led the young man to believe that he was in great danger of paralysis, the result would have been the same, he would have been worried and drugged into brain paralysis. It would have been a great wonder if he had escaped brain paralysis under all the conditions of fear and drug poisoning to which he was subjected. There is no question in my mind that if the young man had never applied for life insurance, or at least had not permitted the heretofore harmless instrument to be applied to his eyes, but had gone on about his business without thought or fear of disease, he would to-day be sound and well

with vital force sufficient for a long life of usefulness. Why did he go to that asylum? Because he was scared at what the ophthalmoscope was supposed to have revealed in his eyes and imagined he felt symptoms already. So he yielded to the advice of the doctors to go there and place himself under treatment, "to ward off the impending disease."

Did they ward it off? No; they helped to bring it on. The first suggestion was made by the operator of the instrument; the second was an auto-suggestion induced by the first and kept up continuously to the end. The third was made by the physician who advised him to go to Bloomingdale asylum for treatment; the fourth series of perpetual suggestion came under treatment in the asylum. All said, "Lurking paralysis is likely to strike you down at any moment." Then came in to aid the deadly work the drug poison, and the intermeddling with the natural functions of the brain and other organs. It would have been a great marvel if the victim had escaped.—*The Life.*

Make up your mind that the Creator made you to enjoy life and to have all good things in this world necessary for your well-being and moral and spiritual growth. Think large things for yourself, for God did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor, and will remain so, the chances are that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow lines.—*Success.*

There are gentlemen enough in this world, so that you do not need to do business with any others.—*Herny Morris.*

God has loved you; for 'twas that you may be
happy
Gave He His only Son.

THINGS DESCENDANTS WILL INHERIT

From *The London Daily Express* I get the following in regard to what the world is going to be sometime in the future:

According to prominent scientists, it will be a world so different from the present one as to be almost impossible of comparison.

Here are some of the things they say:

That men will become physically perfect.

That men's brains will be finer and larger.

That man will live to be as old as Methuselah.

That disease will be abolished.

That there will be but one language and one creed.

That distance will be annihilated.

That mind reading will supplant wireless telegraphy.

These are only a few of the wonderful things that are to happen. There is a legion of other marvels that are sure to result from man's increasing inventiveness and steady approach to complete mastery over every element of water, earth and air.

The men who make these astonishing predictions are profound students, who base their calculations on the most extended scientific research.

THE MAN OF THE FUTURE.

Wisdom teeth, vermiform appendixes, and little toes are doomed to follow the tail that prehistoric man had, and pass away.

We are told that man is undergoing a gradual metamorphosis; that the force of the brute is being supplanted by superior intellectuality. It is predicted that the man of the future will master all hygienic and sanitary laws, and will be physically perfect.

Inferior races will pass away completely. Machinery will have completely abolished the need of physical labor.

By this time the earth will have so cooled that the polar regions will be extended into the temperate zone. Men's brains will be larger and of greater power, and the feet will be smaller.

The mastery of the microbe theory will have abolished all human ills, and disease will be a crime, for the reason that prevention and cure will be such easy matters that only the slothful and careless can

possibly contract and spread any form of illness. Hence the sick man will be imprisoned just as the thief and murderer are now.

Distance will be rendered a thing of no account by trains, airships, submarine boats, and other means of rapid transit yet to be invented. The world will be one great city, of which the ocean will be but as lakes in a park, and to pass from London to New York will be only a matter of an hour or two.

It is in the domain of psychological research, however, that we are promised the greatest advance.

Hypnotism will be the great method of control. It will do away with prisons, and make wars impossible. The mob of the future will be dispelled not with the policeman's truncheon, but by his hypnotic eye.

Mind reading will be universal. No government can plot against another because the secrets will be instantly divulged by telephatic current.

These are but a few of the luxuries future generations are promised.

There will be greater changes than any predicted in this article. For instance, in the immense development of man's mental capacity there will be a knowledge unfolded that will prevent an increase of cold; so that the arctic regions will not trespass upon the temperate zones; indeed I foresee the possibility of eliminating the element of cold entirely from our world. Deadness, which is expressed in coldness, will no longer exist. Aliveness, vitality, which is expressed in warmth, will prevail everywhere, and the earth will be one unending garden of perpetual beauty. Man will be master, not only of a few things, but of all things. His word will be law; it will create such conditions as are desirable. What is more, the beginning if this time is here even now, and some of us will live to see the fullness of it.—*H. W. P. in Freedom.*

DEMOLISH ILLS—DON'T ENDURE THEM.

Whatever be your torment, whatever be your distress, make war on it.

Thrust from your domain every form of opposition to your supreme happiness and comfort. Don't tolerate any condition that is inimical to progress and success. No one can reach his goal un-

til he has first overcome the intervening obstacles. These obstacles crop up in different forms, but they all hinder us more or less. If any man has mapped out an honorable purpose, let him fix his mental eye on that object, and reach it via the shortest possible route. No matter who gets between him and his laudable purpose, let him over-ride that impeding condition.

Ills are of many forms, and not always in the guise of sickness.

Life is beset by environments, which we reflect; then recognize as our masters. Why should a condition, emanating from us, rise up and smite our proper desires? We must recognize our supreme mastery over all the ill before us and reach forth and grasp our just objects.

If we but undertake just and possible things, we shall succeed in them. A failure demonstrates that we have not the right to success, because we have not done our work well.

Now, if I determine to walk twenty miles in a day, I have wisely measured my task, and can do it, but if I declare that I shall walk two *hundred* miles in a day, I have unwisely measured my task, and do not deserve success.

Success is a question of two principles—wisdom and persistence! I hold that *all laudable, reasonable things can be accomplished by persistence*. Then down with the *ills* of life, and up with the *fills* of life. Man offers the only opposition to man. The ill and oppositions are not so great as we admit them to be. Whenever the ill oppose, let us make a grand effort and annihilate them.

It is not the task that overwhelms us, but the intervening opposition!—*Mental Advocate*.

Is there but one day of judgment? Why, for us every day is a day of judgment—every day is a Dies Irae, and writes its irrevocable verdict in the flame of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corners of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges—the elements that feed us judge as they minister—and the pleasures that deceive us judge as they indulge.
—John Ruskin.

GOD IS SPIRIT.

Jesus Christ came teaching, "God is Spirit." If God is Spirit, Spirit must be omnipotent, omniscient, and omnipresent. As glibly as these words fall from our lips, how seemingly few of us grasp the full import of them and take them into our lives to the extent of making them practical? Let us commence at the A B C of the true law of life, and get the fundamental principles firmly imbedded in our minds. God, as Spirit, is omnipotent, omniscient and omnipresent. These words mean, Spirit is all-wise, all-seeing, all-knowing, all-powerful, everywhere present. As God is our life and God is Spirit, Spirit must be our life, therefore the life that causes us to live, move and have our being, must be all-wise, all-seeing, all-knowing, all-powerful and everywhere present.

If we do not radiate spiritual qualities it is because we have not yet learned to *think right*, for when we fully understand the importance of right thinking, our words and deeds will take care of themselves, just as effect follows cause. "As a man thinketh in his heart, so is he," is true. Heart means his inner conscious thinking, for it is possible for us to carry on two lines of reasoning at the same time. While our minds, in a sense, are resting upon outward things, there is an inner or undercurrent of thought that is carrying on an entirely different line of reasoning.

Now we see the first necessary step is to think right. How shall we do this? First think the absolute truth of being, viz, I am Spirit, created in the image and likeness of God. Hold to this one statement until your whole being thrills with the consciousness that it is true.

We learn, secondly, that we ought to *speak* the Truth, for we read, "Without the Word there was nothing made that was made, and by the Word all things were made that were made." Then when we have thought the truth, we must *speak it aloud* that it may come forth into manifestation so others as well as ourselves may see the effect of this thinking process in our surroundings, on what is termed the material plane. There must be harmony first in our thinking, then in our speaking, before it will be possible for us to ring into manifestation the harmonious whole.—*Mrs. Solomon in Unity*.

ALL HAIL THE MICROBE!

Go draw the curtains, sister, and stop up all the
chinks,
For microbes and bacilli are kicking up high jinks.
Go sterilize the water, and disinfect the cook,
The germ is grimly stalking like some pursuing
spook.

And while you are doing these things
You'd better do 'em twice,
And when you've got 'em finished,
Go down and boil the ice.

Be careful of the mutton—oh! guard ye well the
meat,
It's full of varied microbes we would not care to
eat
And trace the antecedents of that seductive stew,
We know not how much danger may be lurking in
the brew.

Go, vaccinate the oatmeal,
And sulphurize the rice!
And, once again, dear sister,
DON'T fail to BOIL the ICE!

—*Baltimore News.*

HISTORIC NAZARETH.

"Nazereth lies upon the side of a stony slope, surrounded by fifteen hills, which have been compared to a shell, to guard it from intrusion. Its white houses are separated by clumps of green fig trees, small gardens, hedges of prickly pear, and little fruit orchards, which grow with wondrous fertility from a soil that looks almost barren," says William E. Curtis in *Chicago Record-Herald*. The modern name of the town is En-Nasira, and although not a single artificial object within sight existed during the lifetime of the Savior, we know that every rock in the mountains, every gorge, every sunny slope and every fertile field was familiar in His eyes. The landscape is absolutely the same, even the pathways which cross the goat pastures and divide them like a checkerboard. As a lad Jesus Himself may have herded sheep and goats among these very hills, and His hands may have plucked

the wild flowers that brighten the landscape in every direction.

The streets of Nazareth are narrow and dirty, but not so dirty as those of Jerusalem or Tiberius. There are no sewers or garbage collectors, hence everything has to be thrown into the streets in the Moslem quarter, but the new section of the town, among the monasteries and hospices, is well kept. The city has been razed to the ground and entirely obliterated several times during the last 1,900 years. Nothing that now stands is older than the seventeenth century, and during the last few years there has been considerable improvement. Nazareth is now a much larger and more important place than it ever was before, and probably more prosperous than at any time in its history, because of the large sums of money expended by the religious brotherhoods in building monasteries, hospices, hospitas, and entertaining pilgrims and tourists. A new hospice now being erected by the Russian Government alone represents an expenditure of \$150,000, and the Greek Church has expended several hundred thousands of dollars here during the last few years. Most of the pilgrims who come here are Russians. They number between 50,000 and 60,000 annually.—*Washington Times.*

When a man advances from ignorance to knowledge, he realizes retrospectively that his former judgments and prejudices were conditioned by his state of development. If he hears another man making the same prejudiced statements, he knows the reason. If thoughtful, he does not condemn; for he knows that a man's judgments are necessarily limited by his knowledge and experience. Here is the basis of all tolerance.

We know, if we pause to think, that all our knowledge is conditioned by what we have read, seen and experienced. If our range is limited, our knowledge is slight. What a New Englander thinks is likely to be different from what a Turk thinks, because the conditions are different. Thus customs, philosophies, religious and practical methods differ. Thus is individuality fostered.

The mischief begins with the assumption that my way of thought is better than yours. The trouble begins in the home. It flourishes in the religious world. It conquers in the political arena.

The mischief becomes tyranny when we insist that our way shall be our neighbor's way.

Take this thought home for a moment, and consider how many times a day you insist that your judgment is correct and your method right. You do not remind yourself of the fact that your thought is only your point of view, that though you claim divine authority for it, it is no more than an individual opinion. You forget that your way may not be wiser for another. You insist that others shall accept your judgment as sound: others may hold opinions; your word is law.

A large part of the impatience which breaks the harmony of so many households springs from unwillingness to let others work out life's truths in their own way. We insist that others shall accept the truth, and accept it now, forgetting that truth is true only when proved by individual experience. We forget, too, that difference of thought and life is the prime source of the variety which makes our social life enjoyable. In deepest truth, no man can see for another.—*The Higher Law.*

CHINESE PROVERBS.

Dig a well before you are thirsty.

The ripest fruit will not fall into your mouth.

Great wealth means destiny. Moderate wealth means industry.

The pleasure of doing good is the only one which does not wear out.

Water does not remain on the mountain, nor vengeance in a great mind.

To nourish the heart there is nothing better than to make the desires few.

When life comes, it cannot be declined. When it goes, it cannot be detained.

Good governments get the people's wealth, while good instructions get their hearts.

Those who labor with their minds govern others. Those who labor with their strength are governed by others.

A small bag cannot be made to contain what is large. A short rope cannot be used to draw water from a deep well.

Let every man sweep the snow from before his own door and not busy himself about the frost of his neighbor's tiles.

INTO HARMONY.

The sensitively stringed instrument when exposed to gentle zephyrs gives forth low, sweet melodies; the wind sighing through the branches and the rippling of the tiny rivulet, and many other similar examples, show how nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, painting a sculptured bit of clay, are real melodies to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the very essence of all true joy—the Everlasting Creative Forces—ready at all times to yield us sweetest nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately, and humanely, are two of the essential stepping-stones up this grand attainment.—EMMA E. RADER in *The World's Advance Thought.*

Death and those who believe in it are dying. Life and those who believe in it are living, even though but in the beginning of that endless journey whose every upward step is by the generation of such thought as conquers ignorance. "For the righteous (right thinking) shall inherit the earth." Right thought is the vital substance I have been trying to describe; and right thought is not a limited thing. All may have it who are willing to abandon the world's old, deadly errors and dare to cultivate their own reason. Reason, like the rich soil of the thrifty farmer, yields a precious crop of vital power with every effort to prove its worth. Plant it with questions that have never been answered, or answered falsely, and wait for the harvest.

TOO LITERAL TRANSLATION.

A missionary lately returned from India complains of the slow progress made out there in converting the natives, on account of the difficulty in explaining the teachings of Christianity so that the ignorant people will fully understand them. Some of the most beautiful passages of the Bible are destroyed by translation. He attempted once to have the hymn

"Rock of Ages, cleft for me,
Let me hide myself in thee."

translated into the native dialect so that the natives might appreciate its beauty. The work was done by a young Hindoo Bible student. The next day he brought his translation to the missionary for approval, and his rendering, as translated back in English, read like this:

"Very old stone, split for my benefit,
Let me absent myself under one of your fragments."

—*N. Y. Tribune.*

RECIPES FOR TROUBLES.

If anxious and depressed, read Psalm 23.

If there is a chilly sensation about the heart, Rev. elation 3.

If you do not know where to look for the next rent money, read Psalm 27.

If lonesome and unprotected, Psalm 97.

If losing confidence in men, I Corinthians 3.

If pelted with hard words, John 16 and Psalm 2.

If discouraged about your work, Psalm 2 and Galatians 6, 7-9.

If all out of sorts, Hebrews 12.

These recipes have been tested and can be relied on always to turn out well.

"I do not believe in sin. I love sinners or those who are called bad. I have discovered this that there is no sin, except the belief in it, and the belief in sin has its root in the belief in another power besides God. If we acknowledge the power of evil, it is all the sin there is, and if we continue to believe in evil, all we do will be sin. When Jesus was casting out devils, the righteous people around said that he cast them out by Beelzebub, the prince of devils.

Jesus warned them saying, 'Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.' What was it that should not be forgiven except a belief in evil? And if one continues to believe in evil he will have to work out its consequences. The forgiveness of sin is the cutting off the consequences of the belief in evil. In the Bible there is no word like unpardonable. It was the people who accused Jesus of being a devil. What is the mark for which we are aiming? Is it not joy, happiness, peace, heaven? But if we believe in evil we are missing the mark all the way along. The fear of not hitting the mark makes us miss it. We cannot sin if we remember who we are, and that the mark before us is nothing less than the purity, which is God. God is your Father, you are His pure, holy child. Never accuse yourself. The very act of repenting of sin signifies that it is forgiven. Believe in the divinity within you, for God is all in all."—*Mrs. Militz in Unity.*

"Finish every day and be done with it. For manners and for wise living its is a vice to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day for all that is good and fair! It is too dear with its hopes and invitations to waste a moment on the rotten yesterdays."—*Emerson.*

"It is not blessedness to know that thou thyself art blessed;

True joy was never yet by one, nor yet by two possessed;

Nor to the many is it given, but only to the all,
The joy that leaves one heart unblessed would be for mine too small.

And he who holds this faith will strive with firm and ardent soul,

And work out his own proper good in working for the whole."

—*Wisdom of the Brahmins.*

BOOKS OF THE BIBLE.

A RHYME THAT TELLS YOU HOW TO REPEAT THEM
IN ORDER.

Churchgoing people sooner or later learn the names of the books of the Bible, but even they as well as the literary person looking for historical facts find it difficult to repeat them in order unless some thread of interest holds them together. Here is a set of rhymes which may be used with success:

OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges rule the land;
Ruth gleans the sheath with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now
Esther, the beauteous maiden, show;
Job speaks in sighs,
David in Psalms,
And Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet Song of Solomon;
Isaiah, Jeremiah, then
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's;
Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
Zephaniah, Haggai calls;
Rapt Zechariah builds his walls,
And Malachi, with garments rent,
Concludes the ancient Testament.

NEW TESTAMENT.

This is the way the Gospels run:
Matthew, Mark, Luke and John;
Then come the Acts, inviting you
The apostolic church to view;
The Romans and Corinthians are
To cities sent, renowned afar;
Galatians and Ephesians then,
Wrote by the same inspired pen;
Philippians and Colossians stand
With Thessalonians nigh at hand;

Timothy leads to Titus on;
This brings us down to Philemon;
The Hebrews then we gladly find,
And that of James comes close behind;
To Peter then our thoughts we give;
With loving John we wish to live;
Pious Jude will pierce the soul,
And Revelation close the whole.

—Ex.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

"The universal sympathy of the world is one of the most hopeful signs of the coming of the kingdom of Heaven on earth," declares Rev. Dr. Joseph K. Mason, of Chicago. "When this same compassion toward the unfortunate is called forth, not by the unusual, as in this sad event, but by 'the poor, who are always with us,' it will be a happy day for humanity. Such calamities are not the evidence of Divine wrath, as some are saying, but the token rather of an impartial benevolence and wisdom. The calamity of the comparatively few, dreadful as it is, is the salvation of the many, for volcanoes are nature's safety valves.

"We shall learn some day not to defy the laws of God in nature and in morals. 'All things are ours' if we are on God's side, but if we build our cities on the sides of volcanoes or our nations on corrupt and selfish principles which disregard the rights of the people, or our personal characters on defiance of conscience, which is the voice of God within the soul of man, we must expect calamity and suffering."

NEW PUBLICATION.

The Unity Tract Society, 1315 McGee St., Kansas City, Mo., has begun the publication of a Sunday School Lesson Quarterly, the only one of the kind published in the New or Higher Thought. The text of the International Bible Lessons is given followed by the spiritual interpretation by Leo Virgo, editor of *Unity*. Notes giving the esoteric meanings of words, terms, etc., a lesson hymn, and questions on the lessons are interesting features. There has been a large demand for a lesson quarterly in line with the teaching of practical Christianity which will now be filled by the Unity Quarterly. It is edited and arranged by Charles Fillmore, Chas. F. Prather, and Jennie H. Croft. Subscription, 35 cents a year; 10 cents a copy.

O, People, People! Why are you wasting this beautiful life—missing this beautiful world—and throwing away your opportunities for happiness? Life was made for loving, and only loving pays.

Unless you are loving—and saying so—you are not living.

There are so many ways to love—so much worth loving if you look for it. Look in your own heart first—find the little germ of love God plants in every soul—dig about it, water it, and feed it, until you make yourself worthy of being a part of loving, reverent Nature, O Man!

No matter if you have guided armies, or painted masterpieces, or written epics, or made billions of money—if your heart is not full to overflowing of love and tenderness these days, you are not fit to be reckoned by the humblest spear of grass that looks up in the sunshine and rejoices.—*Ella Wheeler Wilcox.*

The noble man has a noble kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom; but still it is his own. If he so wills, he can broaden it, better it. He can lose it only through his own abdication; for in the universe he has no real enemy but himself.

Man makes his own heaven and hell. Heaven and hell are real. They are here, always with us and follow us through all experiences. Now,

and every day of our lives, we must choose between them. We can accept either, scorn either.

Hell is in the neglecting of opportunities, and descending among vile and slothful; in descending so low that opportunity may almost cease, and hope die, and intelligence be lost.

Heaven is in the improving of opportunities, and in ascending to the level of the wise and good. Heaven is visible to us in bodies sound, strong, and clean; in organs that can resist disease; in eyes that can drink beauty; in ears attuned to music in minds that can reason and understand; appreciative of noble thoughts and deeds, eager for wisdom, hospitable to the truth, scornful of lies; in moral natures set to the Golden Rule; kindly, cheerful, generous, loving and just; in courage true, in honor bright.—O. J. Smith, in *The Light of Reason.*

AS HE ORDERED.

Not long ago an anxious mother brought her daughter to see a famous London physician. The girl was suffering from what some people call "general lowness." There was nothing much the matter with her, but she was pale and listless, and did not care about doing anything, even eating.

The doctor, after due consultation, prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf, but apparently heard all he said, and bore off her daughter, determined to carry out the prescription to the letter.

In two weeks she was back with the girl, who was rosy cheeked, smiling and the picture of health.

The doctor naturally congratulated himself on his skill, and said cordially: "I am glad to see your daughter is so much better."

"Thanks to you, doctor," exclaimed the grateful mother. "She has had just what you ordered. She has eaten carrots three times a day, and sometimes oftener—and once or twice she had them uncooked; and now look at her!"—*London Tit-Bits.*

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GERMAN BOOK.

I have written and had translated by an accomplished German scholar, a book upon the subject of Christology, giving briefly a short history of this Science and Bible authority therefor, together with formulas of treatment, which will be found invaluable to any person who wishes to study and practice this God-healing.

The price of this book is twenty-five cents, the book delivered to any part of the world, but I have had donated to me money, and have appropriated other money of my own, for the spreading of this Truth to the German people, and have decided to give out the first ten thousand copies of this Book for little or nothing, and I ask all friends who love God and His Truth to help me, and give me the names and addresses of any or all German reading families which they know, and we will send the book to them. The person making this request should give whatever they are able to do along this line to help pay the postage and something of the expense, but if they are unable to do anything, do not fail to send me the names. After the first edition is exhausted the price of the book will probably be retained at twenty-five cents a copy, as it is well worth that sum.

I think upon reflection that I will close this nearly free offer on the first day of October, that all names should be given to me on or before October where the book is wanted on the discount rate. There must be sometime when it be stopped.

I wish all friends and lovers of the Truth to make a special effort to send out this book from now until October first.

In writing to me address your letters in care of Lock Box 374, and if you send money other than a few postage stamps, send either by bank draft, money order from the postoffice department, or express company. Let all do their duty in this work.

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Washington News Letter

VOL. 7.

WASHINGTON, D. C., SEPTEMBER, 1902.

No. 12.

Fishing in Maine.

RAISING THE WIND.

POPHAM BEACH, Me., Aug. 1, 1902.

Editorial Correspondence.

The printer's cry for copy must be my excuse for the infliction of this letter upon you, dear reader, if it be an infliction.

Very unexpectedly my business affairs cleared so that Mrs. Sabin, my daughter, my two grandsons, young Ted Eaton, young Bill Sabin and myself had an opening to get away from home for a few days and here we are on the rock-ribbed coast of Maine.

Located in the mountains at the mouth of the Kennebec, one can look as far as the eye can see, to the northwest, to the southeast, and everywhere islands, and everywhere rocks, and everywhere these are surrounded by the deep blue sea, I know of no place in the world which has such attractions for me as this beautiful coast.

I think I must describe a fishing scene. Our boat, which could have carried comfortably twenty people, was occupied by my two grandsons, a gentleman guest whom I had invited, a fisherman and myself, these constituted the party. I had carefully prepared ropes for the youngsters—Ted being seven years old, and young Bill five—a rope for each, twenty-five feet long. This rope being securely tied around their bodies below the arms and then tied to the boat, thus relieving me from all care and fear of their falling overboard and possibly drowning. We started for the fishing grounds out in the edge of the ocean. I threw out my troll about two hundred feet long, baited for big fish. After we went for the fishing grounds,—and this was some five miles from our hotel,—just prior to the time of reaching our anchoring place where we were to fish, a herd of fish was seen jumping up and down

in the ocean after their morning breakfast, which in that instance consisted of small herring fish. I threw my line over amongst them and carefully drew it in. Directly I got a bite and it felt as if there was something down in the deep sea trying to pull me in. As Young Bill afterwards said when he was having a fish bite, he said he heard it away down there, bite at his line. This one I heard in the same way very loud. I carefully got the fish pulled out to the top; he was very game and ran the whole length of the line through the water. I held the line on him taut, and by and by up he came, a monster fish as large as a small child. This was our first experience.

We soon anchored and went to fishing for good fish. Directly the fish commenced to come to the top in response to our efforts, and soon we had a number of good fish and other fish, the boys catching, especially Ted, as many as any one in the company. Young Bill caught a young shark three feet in length. While we were thus busily engaged Ted concluded that he could fish better at the forepart of the boat, which covered the cabin. He sat up there working away so intensely, where he got a big bite, and he became excited and careless when a wave helped him to over-balance and he went heels over head into the water. He came up with a frightened look upon his face and was going to scream. I said to him, "Ted, you are all right, nothing can hurt you, do not have any fear." He commenced to laugh and kick; he never sank again and was pulled in safe and sound. The fisherman squeezed the water out of his clothes the best he could, put his overcoat on and Ted was as good as new, went on with his fishing. We caught something over two hundred and fifty that afternoon, of various kinds and various grades. This is what it is to fish on the coast of Maine.

Before I went on the excursion I had the fisherman go round and get people to take the fish so that none of them would be wasted, as I refused absolutely to catch the fish unless they were eaten. So

at the end of the fishing when we got home in the evening the fish were divided among those who wanted them. The fish were fine, fresh and nice. Our hotel took enough for its guests for breakfast.

A little incident of considerable interest along scientific lines occurred. Just as we started to go home I looked at my watch and saw that the time had come for us to quit fishing and prepare to go if we expected to be in time to take supper at the hotel—as supper is the meal which is served at night in that country. The fisherman said that there was no use to try to go in now, that there was no wind, and he could not sail the boat, that we had just as well stay awhile. He hoped that some wind might come up, if it did not come he would take the small boat which went behind our yacht, and pull us in with the boat oars. I told him to put up his sails and pull in his anchor, and that we would have all the wind we needed, I affirming to myself that “God did not intend that we should have to undergo the inconvenience of riding in that little boat five or six miles to get home, but on the other hand, God would give us a breeze, that we were entitled to all the breeze we wanted, and we had only to ask, and I did ask for a breeze in the name of Jesus Christ. We wanted the breeze to take our ship in. After his anchor was on board, the sails up, the tide floated the yacht away. Directly I could see a little simmer of a breeze coming over the face of the ocean, soon it struck our sails, and singular to say, it was right behind us, exactly the way we wanted to go. This little breeze increased until the sails finally were filled with wind, and we were sailing along beautifully at a fair gait. In going home we had passed through what was called a “gut,” that is, a narrow pass, and the tide was very strong running through this place, and running right against us. The sailor said to me, “We will have to anchor here and go through with the small boat, we can’t get through there.” I said “Go into the mouth of it and you will have all the wind you need.” He obeyed me, and we went along to within about thirty feet of the open sea when the boat seemed to hang. The wind held it right where it was, but did not seem quite strong enough to carry the boat through. Just at that time two strange fishermen came along and wanted to know if they could lend our skipper a hand. So he threw them

a rope they pulled us about fifty feet until we got through that excessive tide, and then we went home sailing beautifully. We made a very rapid trip. We had no more than anchored and got ourselves comfortable on shore when the breeze stopped, and we had no more wind that night.

This breeze came in response to prayer. The same Power that stills the wind can increase it. The same Power that controls the elements in one direction, can control it in another.

Quite a number of people have visited me since I came here and they all report from the various places from whence they came through Maine and New Hampshire, that the New Thought, the Reform Church Thought, is taking precedence wherever it goes, and I was the subject of much congratulation upon the fact that my writings were so plain and easily understood, and that those who wished to learn could learn how to heal the sick from these writings.

Plato, it is said, after writing his philosophy, made the remark that “I have hid it so deep that those who follow cannot unravel it.” It seems that Plato has had his imitators in a certain class of writers upon metaphysical subjects. They have apparently sought mysticism covering the beautiful Truth as taught by Jesus Christ, which heals the sick. But God has blessed me in this, He has enabled me to teach the Truth and teach it in plain language in a way that has been the means of giving the freedom—giving Truth to thousands and thousands of earnest seekers.

Lovingly,

OLIVER C. SABIN.

Cardinal Manning, in speaking of the cruelty to animals, said: “We owe to ourselves the duty not to be brutal or cruel; and we owe to God the duty of treating all His creatures according to His own perfection of love and mercy.” Dr. Newman Smyth says, in his Christian Ethics: “Cruelty toward the animal creation below man is to be condemned because of its inevitable immoral reaction on the man himself.” Some wise and good soul has said: “When a man gets religion right his horse soon finds it out.”

A SUCCESSFUL LIFE.

Every one desires a successful life, but what would constitute success for one would not be success for another. Much depends upon the standard we set up; our idea of success. It shapes our lives; all else takes second place. We work for and toward this persistently. Possessed by this idea we press forward steadily, making everything that pertains to environment contribute to that end. We become possessed of a steady controlling purpose.

If one should make a name for himself in the world of letters, he sees to it that he is equipped with the necessary knowledge, and that he performs the necessary work. In art, or in the professions, it is the same.

The one who is successful is the one who has first made up his mind so to be and then made every effort he know how to make.

The one who is never successful, who is always bewailing his failure, is the one who has never made up his mind to win. He wants it. Oh, yes! He talks about it, but leans upon his friends, or something else, in the expectation that it will come to him. He is not dominant as the individual.

Suppose that a company of people go to open up a new territory, to make homes for themselves and found a community in a new land. If they are wise they will consider carefully the resources of the country, and locate themselves where they will be best able to develop them. The results of their work will depend upon the richness of natural resources and their industry in developing and utilizing them. They will see that they work, not only for themselves, but for those who come after them. Where there are no resources there can be no development, for there is nothing to develop.

We exist for a purpose, one too often vaguely, if at all, sought after. When we discover it we see we are occupying territory whose resources we are to find and develop. By this development we are to build for ourselves an abiding habitation. Our natural resources are beyond computation in richness, for we are God-endowed for all that is necessary for the greatest success the world can know. Because of this natural God-endowment our future is in our hands to make it what we will.

This seems an extravagant statement to those who have no perception of the law of cause and effect. Yet it is not as extravagant as it sounds if we recognize that Man, the genus that is back of mankind in general, is the expression of Deity. This is not a conclusion based on sensuous evidence, but on perception of God as principle. Man's fundamental nature must include all that God as Cause can bestow, and this endowment must be perpetual, beyond the power of God to change or revoke. Therefore we need to spend no time in imploring the Almighty to be pleased to give us ability to acquire knowledge or strength to accomplish what we have to do. What God has already given constitutes resources we are to look for and set ourselves to develop.

Just as the rich mineral deposits in the new country lie waiting discovery and the effort that shall unearth them, so do the treasures of our own God-given spiritual nature await our discovery and effort to bring them forth as practical results in life. Man is the spiritual entity that expresses the infinite intelligence itself. Every faculty he possesses is from the infinite Mind. Can they be lost, in the sense of being destroyed? Never. But they can be lost to us in the sense of not having been found. Till they are discovered they can not be utilized.

So with all that belongs to the nature of Man, the image and likeness of God. When we see this we find human existence to be but the opportunity for self-discovery and self-development. In the New Testament we have an illustration of what can be accomplished by the development of natural, spiritual resources, an example of the proof of dominion over all things by this development. The vast territory of our consciousness and its possibilities is to be thoroughly explored by ourselves and all found is to be subjected to the test of experience.

It is in our early attempts that we find and feel what we call evil. The people who go to open up a new territory have many privations. They are obliged to work hard and do without things they would enjoy until these things are the result of the development of the territory and of the work done. But what sustains them through this trying period? What buoys them up? The certainty that

they have but to work on to reach finally what they are striving for. They have faith in the country and in themselves.

There is no tonic like the perception that there is for us no permanently impossible; that whatever is right to accomplish may be accomplished by us of what is ours through relation to God. This is indeed a gospel of glad tidings which shall be for all men, for all men by this relation have the same endowment. Nationality has nothing to do with it. Racial characteristics and conditions have nothing to do with it. It is a question of nature, of logical necessity, and not of civilization. Civilization is good, but if we attach too much importance to its temporal incidentals, they turn us away from the great natural resources.

To find one's self is the all-important thing. To find the real, spiritual, deathless self, endowed with all that is necessary to make the grandest possible success of human existence, is to be encouraged, strengthened, and helped to do all we may to live the best and highest life. And is anything less true success?

Whatever tends to weaken and depress us tends to lessen the effort we might otherwise make. The idea that we have unwittingly incurred God's wrath, that the vials are poured out upon us because of what the first man did, that there is no way out of the difficulty, now nor hereafter, except we believe what other men tell us about Jesus, is not very stimulating to anything but fear. Though there are still thousands of people that find comfort (?) in this view, there is a growing discernment of the majesty of man. And oh! how we need it, for a contrast to the picture of man as beaten and broken by toil and suffering, struggling against fate!

This is not an ideal of man that helps us to look for the coming of the Kingdom. We need something that will free us from oppression by ourselves, for we are oppressed by our own ignorance and it keeps us out of the Kingdom. Jesus of Nazareth, of whose wonderful works we read, accomplished no more than we may, made no greater success of his life than we may make of ours, if we live as He lived, do what He did; but we must put forth our hand to take, for so did He.

The highest success is based upon a true perception of life as a whole, not this three score and ten years merely, but the continuity of which this is but a part. There are successes which we may reach in this three score and ten, but they are not of a kind that endures beyond it. The success that goes with us all the way through from Origin to Origin again is the only kind worth doing and being our best for. If existence is opportunity for knowing and proving our God-endowment, the highest success is the complete knowing and proof.

We find for our guidance two commandments; "Thou shalt love the Lord thy God with all thy heart, might, mind and strength." All, mind you, not with *some* of the heart and strength. We must not try to work in two directions at the same time, but concentrate all our effort in one direction, the highest. This will bring us what we need in all directions. "And thy neighbor as thyself." Look at that little word "as," only two letters, but how mighty in meaning. How frequently we find it in the utterances of Jesus. Oh, yes, we have always tried to be good Christians and to love our neighbors as ourselves. We take great credit to ourselves for having withheld the unkind word, the hasty action. In fact, we quite pride ourselves upon our Christian charity. We might have retaliated when they displeased us, but we did not. Though we could not help but feel righteous indignation, we never gave vent to it; so we pat ourselves on the head, quite proud that we are worthy of our own self-approbation.

But what have we been thinking all this time? How about the thoughts we have held within, though we did not allow ourselves to utter them? What of the opinions nursed in secret, the judgments pronounced, the feelings not mastered? Have we really loved our neighbors as ourselves, been as charitable in our judgments of them as of ourselves, found as many excuses for them as for ourselves? Have we really not exalted ourselves above them in the least, not even in our secret thought? Who can plead "Not guilty," to this indictment?

Moreover, we shall find in the course of time that all efforts put forth for individual success, of whatever kind, no matter how much is accomplished, will fail to satisfy unless efforts are made for

others as well. There is a kind of selfishness that is not financial greed nor desire for physical welfare. It is indifference to others' welfare, lack of thought for others. Thought of others is plentiful enough, but thought for others, the kind that comes from desire for their best welfare on all planes of existence, is none too common. Nor can it become so till we see that as we are and are to be, even so are all others.

Our neighbor is a sojourner in a new country who, too, must find and develop its resources, and he will have his privations, his toils and successes, even as we ourselves. If we have been able to locate these resources, know where the gold is to be found, before he has discovered it, let us give him the benefit of our knowledge and not judge him too harshly if he does not at once heed and follow it. Every inhabitant of the country is contributing in some way to the common end.

One may reach the point where human nature is not to him what it once was, where he is more willing than formerly to share the good things, and yet is not able to see nor admit that all are equal in their possibilities, that "thy neighbor is as thyself." There is a spiritual democracy that is slow in coming, that can come only as "the Kingdom" comes. We rate men high or low according to our standards of civilization, our neighbors according to our social standards. How often do we judge according to the eternal standard?

If we knew how to estimate correctly we might find a budding saint where now we see an incorrigible sinner. As a matter of fact, with all our professed Christianity we do not love our neighbor as ourselves till we are able to discern the nature of Man and the purpose of existence. A part of the success that makes the successful life is the ability to thus see, feel, and judge. What we think of others affects them in proportion to their susceptibility to the kind. The thoughts that help forward our own development, or retard it, will tend to have like effect with them. Thoughts are things.

If we would not create evil we must cease to think evilly. The remedy for evil is clearly pointed out. "Overcome evil with good." It is the living, thinking soul that is to stretch forth its hand and lay hold upon the good and bring it to

bear upon the evil. When this work is done thoroughly, persistently, and patiently, everyone shall have proof for himself that good can overcome evil.

If there is anyone, with or without the flesh, who has injured us, how are we likely to think of him till we learn the wise way of thinking? We will continue to reproach him in our thoughts, even though we abstain from saying a word about him. In this way we nurture and keep alive as long as we thus feed it, a sense of injury that embitters our lives. We excuse ourselves when our better judgment tells us that we have done wrong or acted unwisely. Do we excuse our neighbor under like circumstances as readily?

What is the success of a Rockefeller compared with this success—"Forgive them for they know not what they do"? Which is the greater? Which shows the larger measure of the self-domination that, in the last analysis, is dominion over all things? No man's highest success is accomplished without the help of his beloved divinity, the great resource that is at first an undiscovered country. Instincts, tendencies and acquired habits are strong with the strength that surges everywhere throughout nature. They can be conquered only by the hand of the Master.

Their Master is the divine self that sleeps within the tomb of human consciousness till He is resurrected from the dead to prove His power. To fail to develop the Christ, to fall short of this grand consummation of human existence, is to fail of true success. To be able to root the evil out of one's life; to find and appropriate the good, to enthrone it within that it may rule over all experiences; to prove thus the powerlessness of evil, the all-compelling power of likeness to God; to conquer the self that rises in rebellion—is to have the success that is eternal.

It is successful character building. Only as the divine character is builded in human life can we be said to live a truly successful life.—*Ursula N. Gestefeld, in Exodus.*

"All growth is from a centre. All progress is through gradual evolution. If the center be touched, if the heart be changed, if the soul come to consciousness, the external result will follow."

GOD HEALING THE SICK.

THE GOOD WORK GOES ON.

Our Savior promised us that those who believed should lay their hands on the sick and they should recover. The command was ever in duplicate, to preach the gospel and heal the sick. I believe it as much the duty of every believer to heal the sick as it is to preach the gospel, because they are both parts of God's work. We are doing this as best we can through God's power. God is hearing our prayers and wondrously blessing us.

I quote from a few letters simply to show something of what is being done.

The first one is from San Jose, California, dated July 30th:—

"DEAR COL. SABIN:—

I enclose postoffice order to pay you for the time used in my treatment. The treatment took effect almost instantly. At the writing of my last letter there were no signs of the itch remaining. The sore throat hung on a few days longer. That seems strange, for I had expected that to yield at once, and I expected that the itch might take a longer time. Thanking you most heartily for your prompt assistance, I am,

Most sincerely yours,"

(Signed) _____.

(The itch referred to was what the doctors had pronounced exzema. Of course we understood that it was nothing but error.)

The next letter is from a lady who lives in one of the prominent cities of Maine. She had been a sufferer for years from stomach trouble, bladder trouble, and kidney trouble, and a general broken down and miserable condition. At the end of two months and a half of treatment she writes:—

"I am feeling wonderfully well. I think your treatment has helped me, and I am trying the Vibrating Treatment as you told me. I hope your visit at the shore will prove pleasant and beneficial. You must let me know when you leave. I am very happy and feel so well.

With gratitude to God and my good friend, Colonel Sabin, I remain,

Sincerely yours,"

(Signed) _____.

In a letter dated three days later she writes:

"You may stop treatment as I feel quite able to go on by myself now, I am feeling so well. Thanking you very much, Col. Sabin, for your kindness to me and for benefits received, I remain,

Most sincerely yours,"

(Signed) _____.

A gentleman writes from Seattle, Washington. His case had been one of bodily and mental exhaustion and much worry. After about two month's treatment he writes:

"I think you can safely discontinue the treatments now, as I am practically well, and know I shall soon be perfectly so, and I am so thankful to God for the results, and also to you for help.

Thanking you for your kindness, I am,

Yours in Love and Truth."

(Signed) _____.

The next is from a lady at Los Angeles, California.

"COLONEL SABIN:

Dear Friend and Brother:—

Enclosed please find postoffice money order for treatment of my husband. He is well and at work, and feels like a new man, and the blessed Truth has dawned upon him, the beautiful Truth that makes us free. He reads the NEWS LETTER as he never has done before, and wishes to thank you and yours for your services and for your prayers for him. We praise and thank our Heavenly Father every day for His goodness and mercy to the children of men.

Yours in Love and Truth."

(Signed) _____.

The next is from a lady living in southeastern Nebraska. She telegraphed us for treatment of a gentleman living in her town. She writes:

"DEAR BROTHER SABIN:

I send you a line to tell you that Mr. _____ is much better. He feels a little weak. This has been a most wonderful demonstration. He would have been a corpse to-day but for your heroic treatment. His wife is very grateful and thankful to you and our blessed Father; says it has been more than money can pay in many ways. To mortal mind there was a great deal to work against in this case, and I rejoice and praise God for his recovery. When you receive this you may stop treatment, and

if anything more should be needed I will send a dispatch.

Your Sister in Truth."

(Signed) ——— ———.

There has been no subsequent message from this party, and I have no doubt he is perfectly recovered.—*Ed.*

From a lady living in a far western State I received the following:

"My husband wants me to write and tell you that he is almost well, just a little soreness left, and firmly believes your treatments saved his life. He says he could not have stood the pain another night. We can't find words to express our thankfulness to God through your prayers for the beautiful Truth. We are realizing the Truth more and more every day through your teachings in the News Letter."

THE BOOK HEALED HIM.

A gentleman writing from Maine says:

"Please find enclosed one dollar in payment for Christology which you so kindly sent me more than a month ago. I can't express my gratitude to you for your kindness. I have read very carefully your book and your NEWS LETTERS that I have received. I believe and endorse every word you write, and several things that seem absurd to my material senses, when viewed in the light you give me, are perfectly reasonable and true. The troubles that I wrote about have never put in an appearance except when I am asleep, and I have enjoyed the happiest six weeks of my life. I am

Very truly and gratefully yours."

(Signed) ——— ———.

Letters of similar import could be given which would more than fill the NEWS LETTER every month, but one well authenticated case proves the rule. If it be true that God does answer the prayers of man and heal the sick in one instance, then in like conditions every time one prays, the answer will be the same; and we have no doubt when we ask God for healing, because God hears our prayers, and we know His power is omnipotent.

I am tempted to give a personal incident which occurred in a city not far from Washington. One of the prominent ministers of the city was sick nigh unto death. I had a conversation with him a few

weeks prior to his sickness and was rejoiced to find that his faith was strong in personal healing by God in answer to prayer. When I read in the papers that he was about to die, and the physicians had given him up. I felt it my duty to throw him the life line. I wrote his wife that myself and twelve other Christian workers had taken up the case, that I felt that his life work was not finished, and that he should be helped. We treated him for four days, the newspaper reports daily commenced to be encouraging, and at the end of the fourth day's treatment the physicians gave to the newspaper reporters the assurance that he was out of danger. Then we quit treating him and wrote the wife accordingly. Since that time he has gradually become stronger and able. This was a very recent case.

If we look all over the land, we see bright men and women, good men and women, whose life work is not finished, passing on, going through this Hell called death, when if they would only take this God's Truth, He would heal them and save them. We never object to physicians, do not care whether they have a physician or not, and in many cases physicians are glad that we are treating a case in conjunction with them. Many of the physicians thoroughly understand that this work is of God and that it is perfect, and they are glad to see their patients helped through it.

The time must come, and the time will come soon, it is coming rapidly, when all shall know the Truth that makes them free.

Sincerely,

OLIVER C. SABIN.

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.—*Wildwood Philosophy.*

"A man who gives his children habits of truth, industry and frugality, provides for them better than by giving them a stock of money."

SCIENCE AND LOVE.

You say that the rose on the vine
 Has sprung from the dust of a star,
 That the hills are but atoms—that Chance
 Has erected that all glories that are;
 You tell me the beasts of the field
 And the billows that break on the shore
 Were fashioned by Time out of stuff
 That floated at random before.

C, scientist, have it your way
 Concerning the rose and the sea,
 But Some One who rules from on high
 Made a heart that is beating for me!
 Ah! scientist, once I believed
 In the doctrine you preach, but I know
 Since her eyes have looked up into mine
 That only God fashioned her so.
 —Chicago Record-Herald.

GROWTH FROM THE NATURAL TO THE
SPIRITUAL BODY.

By the normal operation of spiritual thought the constituent elements of our bodies are constantly changing from the natural to the spiritual condition. As this change progresses, and in the precise measure of its progress, the body becomes better fitted as a basis for the Spirit's action in generating higher, purer, and more spiritual thought. This higher thought, in its turn, gives greater spiritual vigor and refinement to the flesh. Thus in all the future for constant spiritual growth, they act reciprocally, and react upon each other in most harmonious and helpful interchange and companionship forever, the body always remaining, as it now is, the basis for the action of the Spirit, and the mirror in which will be seen, in full length portraiture, the likeness to the spiritual man, which is also *the likeness of God*. In this way the mission of the Divine man will be accomplished, by bringing into manifestation the *likeness of the invisible God*.

Do we find here a prophecy of much greater glory awaiting the further development of man? Inasmuch as he has lifted his own body from the natural to the spiritual plane, by a power inherent in his nature—the divine power of thought—

may it not be given to him by the continuous exercise of the same power, to assimilate to his own spiritual nature, the active, visible universe?

We believe that man came up from the eternal Idea of God, through all the orders of creation and of creature life; that he retained and brought forth in his own person the type-germ of each successive order through which he passed, and held it as a basis of unity between himself and them, and as a channel of distribution through which shall flow, from him to them, the transforming spiritual energy that shall lift the whole creation from the natural to the spiritual order.

Man has long been regarded as a microcosm, a little world in himself. Is he not, as the controlling factor of creation, himself the macrocosm, the larger universe? Is it not becoming evident that it is the mission of man to gather into union with himself all creatures and all creation, and to dominate and rule the whole? Will not the divine love, intelligence and vigor take up the creature next highest to himself, in development, and glorify it by lifting it according to its measure, into the plane of life and freedom that he himself has reached? And so on down, even from higher to lower rank of organized life, until the whole creation shall be redeemed, and brought into harmony and everlasting harmony?

It seems to be in unison with this view that Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected it in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now *** waiting for the adoption, to-wit: the redemption of our body."

What a spectacle of intense and sustained longing Paul presents to us here! The whole creation groaning, travailing in pain together, waiting in earnest expectation for the redemption of our body; for the manifestation of the Sons of God. Shall this expectation be disappointed? Impossible! Mark you, it is a universal expectation. Every creature, "the whole creation," shares it. Moreover, it was God Himself who subjected the whole creation to vanity, in hope that deliverance

shall come to it when men shall be manifest as the Sons of God, by the redemption of his body.

We hold it to be self-evident that any and every hope that God has inspired in any and every creature, is sure of fulfillment. But when God Himself subjected the whole creation to the bondage of corruption, in the hope that it would be delivered unto the freedom and glory of the Sons of God, when that freedom and glory shall be attained, we believe—we are very sure—we *know* that when man shall have reached the manifestation of his spiritual and divine nature, he will at the same time, and by the same process, confer upon the whole creation, in its measure, the liberty and glory which he has himself achieved.

It was a long march that man took from the Infinite Ideal of the Divine Mind, in the unoriginated eternity of the past, on through the primal chaos of creation, down the unmeasured and immeasurable cycles of successive formations, entering into the primordial atom of dust, steadily pursuing his way through every rising form of life, leaving behind him his tireless and everlasting journey, what we know as the ethereal, gaseous, the aqueous, the mineral, the vegetable eras; still forward through orders of fish and fowl, of beast, of reptile, to the human species; taking up into his own nature the central, essential life-germ of each, and incorporating in his own flesh. He still reaches outward and upward, and grasps, not as an act of robbery, but as his eternal and indefeasible right, his inevitable and manifest destiny—equality with God in the *Divine Nature*, and lifts all creatures, all life, the entire universe, the whole creation, into everlasting order, harmony and beauty. "Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat hay like an ox. And the suckling child shall play on the hole of an asp, and thenweaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isiah 11:6-9.—
HEKIMO.

THE HOPE OF IMMORTALITY.

A German biologist has calculated that the human brain contains 300,000,000 nerve cells, 5,000,000 of which die and are succeeded by new ones every day, and that in this way we get an entirely new brain every sixty days.

A large proportion of every person's stored-up knowledge lies dormant most of the time. If there were no entity or immaterial memory back of the brain we would have to remember and turn over our entire stock of dormant facts and sensations every sixty days, in order that the new cells that were replacing those that were dying should acquire the memory store.

If memory were dependent upon the material cells of the brain, a fact we knew over sixty days ago would have passed out of our memory forever unless it had been recalled within that time.

But many persons can recall the events of childhood, in an emergency, of which they had not thought for many years.

The persistency of memory is a constant miracle. We shall probably never be able to explain it, but it is one of the strongest grounds of hope that—

There is no Death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call death.

Exchange.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—Bonar.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts of thousands you come in contact with year by year: you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven."—Chalmers.

A SHORT CUT.

There is a short cut to everything in life, when we find it. Up to this intelligent moment we have been prone to employ the most ignorant and primitive ways and means to attain a desired end, whatever it may be. Man today is conspicuous for what he doesn't know.

When a railroad corporation intends to locate a line of road, it sends out surveyors and lays out the system; and after the road has been in operation a few years it discovers a shorter cut to its destination, and it institutes a re-survey and removes many a curve and makes its distances in less time and with a greater degree of safety.

From time immemorial the human family has been improving upon the system of health, the plans of happiness, and the schemes of religion, until today we scorn the ideas of our primitive ignorance, and yet there is a deal to be improved upon ere we know how to defend our bodies, minds, and souls from the trespass of ignorance.

We are entering the domain of a new thought system of practical ethics which promises to protect both the mind and the body from the intrusion of discord and confusion, but we are largely experimenting with the new system as yet. We do not thoroughly understand its principles, or we would see more satisfactory results.

We are in a precarious position, having abandoned those things wherein once we confided, and yet fail to make positive demonstration in the new system; but this should not discourage us, for the principle is fundamentally right, and must ultimately stand sponsor for its own scientific basis.

We have discovered this, and it is a fact in our natures, despite the misfortune that we do not all at once recover from the discords and distortions that our previous ignorance imposed upon us. In ninety-nine cases out of every hundred the cause of our failure is not due to the inoperation of the principle, but directly attributable to our lack of persistence in applying the new-found remedy.

When night comes upon the earth, and darkness, like a great inky pall, envelops us, we are compelled to await the coming of the morning's sunlight ere the darkness will yield to the light. When the sun first heralds his appearing by a tiny streak of dull gray in the east, the darkness does not at once

gather itself together and depart. No! it takes hours for the sun to dispel all evidence of night—to scatter all trace of darkness. It is the unswerving persistency of the shining of the sun that destroys the testimony of night, and the office of the sun is not to rid the world of darkness, but rather to give light. It knows no darkness. The sun is itself supreme, the originator of light, and whatever comes into its path unlike itself, is neutralized and disappears. And the only way that the sun can eradicate the darkness is to keep up a perpetual display of light, bombarding the universe with its light-rays, until supremacy is gained in itself.

And this is equally true in the mind and should receive an inward application. It is mental persistency that neutralizes in the mind all that is inimical to the mind's welfare, so that the thoughts we entertain shall not crystallize into discordant phenomena in our lives. It is the sunlight of the soul that illumines the thoughts of man, destroying all evidence of the darkness of our ignorance, leaving us all children of the day and not of the night.

It will be only a matter of a few years to come when all the conventional methods and modes of earth will be relegated to eternal limbo, and man will find a short cut to health and happiness.

He will resurvey the highways of mental travel, take out the useless curves and superfluous bridges and heavy grades his ignorance constructed, and he will enter upon the King's Highway of mental and bodily peace.

We shall be intuitively instructed, and not from books, charts and creeds. Mental affinity will be our philosophy and Love our religion. Our health will come through right thinking, and not through any system of medication, by whatsoever name man may designate it, for all healing is from the same basis of ignorance. Health is the genuine article of God, and healing is a compromise of our ignorance. We seek healing because we know not that health is supreme. And the different systems of healing are merely in accord with the different gradations of individual minds.

When this time comes, as come it will and must, then the floodgates of heaven will open and a deluge of divine wisdom will sweep the earth. At this auspicious hour of the world's advance the world's second flood will be upon us, not working discord and ruin to the inhabitants of earth, save in the

eternal destruction of all that is useless to man's harmony and prosperity. And the ark of our safety and security at this moment will be the wisdom from within, which shall ride triumphantly over every impending difficulty, landing us upon the mountains of elevated understanding.

Yes, there is a short cut to health and to happiness, and the best way to advance it is through love of all humanity, for love is the fulfilling of all law and the outlawing of all law. The law of love is fulfilled by declining to see the discord and the distortion of life; by holding all humanity in the love of God, ever looking for the good and the perfect man. Live a life filled with love for everybody, and soon all inharmony will be eradicated from your mind. You may take a drug to eliminate an inharmony in the body, but use your mind to eradicate it from your thoughts, and it will never appear in the body. Drugs may mitigate pain, but love is a preventive. Love is the neutralizing element of all the distortion and discord of life. Love fills the world with love, as the poet has written:

"Make channels for the streams of love,

Where they may broadly run,

And love has overflowing streams,

To fill them every one.

"For we must share if we would keep

That blessing from above;

Ceasing to give, we cease to have—

Such is the law of love."

—*Dominion.*

THE SPIRIT OF THE AGE.

In all the hurry and bustle and trouble of today, in all its noise, confusion, strife, pain and misery, there is evident one dominating tone, one common effort, which brings order out of the seething but only seeming chaos. This contemplation shows the present to be one of the splendid steps of that evolution by which man is moving out of an abyss of darkness into a realm of light. When man first came to a realization of his conscious self that there was an Ego and all the vast non-Ego, he lost sight of himself in the rapt contemplation of the wonders and mysteries of that Nature which he personified and deified and worshipped. The age of the gods passed and the age of God began. Man's religious convictions made a profound leap from

the particular to the universal. His new conceptions gave him one Cause instead of many, but moved this Cause to an infinite distance, which he has been endeavoring to bridge by his works no less than by his faith.

It has taken him more than twenty centuries to wholly universalize himself. He is only dimly conscious now of what he is trying to do, but he has caught at last a glimpse of the great golden thread of purpose that runs through the fabric woven by Progress on the loom of Time. In universalizing God to take the place of his primitive conceptions of primal Cause and Law, man inconsistently eliminated Nature. She has been knocking at the foundations of his convictions until humanity now is building an immeasurably grander structure of creed and faith than any which has gone before. It contains none of the old error, all of the old truth.

For the twenty and more centuries of our late history we have been exclusive, when we ought to have been inclusive. We have been intolerant, where we should have been receptive. Now, weary of the combat and struggle over the effort to shut out and shut in, where no barriers should be, we are willing at last to admit that all things work together to man's final good. The heart of the real philosophy of today is throbbing with a conviction that all that hath been bringeth better best and all is wholly good.

Upon the high eminence of contemplation the humbled soul sees all movements of today, cumbered with error, yet infallibly guided with the needle of truth toward the one common goal. There is one God, source spirit. There is but one matter. Each, matter and God, are revealed in many forms. In developing these two truths man is carving away the error which has held him bound in ignorance. The spirit of the age is tolerant of all things. It is a believer in the ultimate good of all, the phenomena of life and action, and of their ultimate unity at one common goal.—*Psychic and Occult View and Review.*

Remember always for your encouragement that the world is improving steadily; it never stands still, it never goes backward. And there are no limits to our future improvement, thanks to our in-born love of what is right and to the steady influence of education.

HOW MAY I WIN?

Yes; "I" is first in the hearts of all. There are philanthropists and theoretical altruists, but at the bottom of all schemes and enterprises is the ego of the actor. One is ambitious to be great in doing good, another to get the approval of his own conscience, for he is miserable without it, and another to please God and get a crown full of stars in heaven redounding to the eternal glory of himself and God. But, reduced to its last analysis, self is the well-spring of all enterprises, ambitions and industries. Each one may truly say, "The reason I work is that I desire ease of conscience and the approval of men, and success."

In some, one of these three objects of desire is stronger than the others, but in every person they are all there. Some seek approval of conscience mainly. This is the most subtle form of selfishness of all. It usually poses as unselfishness. People afflicted with it say, "I want to help others; I don't want money or power for my own use; I want it to help others with." Then let others have it. They will probably know what to do with it when they have earned it much better than they would if it came to them through your charity. Earn and get what you need yourself and let others do the same. Don't be so presumptuous as to suppose that good must come to others through you. I want money for my own use—not to hoard nor to use in hurtful ways, but to buy what I need for my family and in my business, as well as for pleasure and satisfaction.

Some say, "I want to be a healer in order to help suffering humanity, not that I may make money by it."

That is a laudable ambition. But why do you keep saying that to others? For approval, of course. And, don't you know you cannot give your good to others? They must give something in exchange in order to receive. If they have money and you need money, that is what they must give. And it is right, good for both them and yourself, that you should require them to pay for your work.

The free will offering plan is a fraud. It not only fosters and encourages meanness and pauperism, but it is a deception. The people who are loudest in their professions of making no charge are the most eager and hungry of all for the charity nickel.

They are constantly arguing and pleading that it is best for all to be liberal, and many of them are always treating for money—to come to them from other people, of course. Better be honest and open and business like and make a definite charge for your work.

The begging plan of the churches is little better. They pray to God to make people liberal and then poke a basket under their noses, with a hungry look. The free will offering Science worker treats the people silently to be just and generous, sneaking up on their blind side, as it were, and then holds out a temptation for them to be mean and stingy.

Better be open and business like. If you want the money and need it (and who does not?), set a price on your work and teach people the most important and needed lesson that they cannot get something for nothing nor a dollar's worth for a penny contribution.

People are universally trying to win four things: Life, Health, Wealth and Fame. Some more especially one than the others, according as each feels need or native bent. If one is held in gloom by the shadow of death, he believes life to be the one thing needful. He works to win life. Another is sick. He believes health is the greatest thing in the world. He seeks that above all else. The poor man who is in debt and sees starvation and rags in his dreams, thinks money is the greatest earthly good, and seeks that first and last. And there are some who naturally crave fame, notoriety, the world's applause. They will often sacrifice all else, even life, for it.

I have named the four objects of the world's quest in the order of their importance and value, the greatest first, and not in the order of popularity or numbers of the seeker. By this scale I would arrange them: Wealth, Health, Fame, Life. Almost all are scrambling for money, even sacrificing life and health for it; a majority are seeking health, many want fame, and while all want life, few are seeking it intelligently and almost all regard death as inevitable, as working dissolution in the vital centers of every individual.

But nowadays people are beginning to seek the perpetuation of life more. "How may I live forever, or at least as long as I wish to?" is becoming a popular question. "There is no death" is today an earnest denial in the hearts of many thousands.

These are most significant facts. They point to a principle, an incentive that lies deep in human nature. And the results must be in accord with the active causative principle. They are already beginning to be seen in the lengthening of the human span of existence, in many cases of "green old age," in theories of perpetual youth, etc.

Shall we win? We shall. The universal effort to perpetuate life in the body is not meaningless and cannot prove futile. Let us steadily forge ahead. We who were born and reared in the old mortality ways may not win the prize for ourselves, but we will help our children to win.

And who would not be perfectly well? How many are perfectly well? It is true that medication has injured, undermined or ruined the health of the majority of the people of civilized countries. They have been drugged to death or into hopeless invalidism.

But there is now a universal awakening to the truth of the situation and many people are seeking health no longer in the filthy or corrosive contents of labeled bottles and coated pellets. Nor are they so much running here and there with the hope of being humbugged into health by drinking unwholesome mineral waters. They are beginning to seek within themselves for the true fountain of health.

The healer who is true to original principles and does not permit himself to be sidetracked by isms and ologies and oriental fakirism, is doing better and stronger work every day. I have just raised three persons pronounced hopelessly stricken with fatal disease, apoplexy, paralysis, typhoid, and doctors and friends stand in wonderment and awe. But I know that only natural law has been brought to bear and no miracle has been wrought. Greater things than these shall follow.

Poverty is universal on earth. The few hold the wealth, the multitudes struggle and endure privation. Yet all seek and greatly desire a competence. Shall they win? Some will, some will not. Who will win? Those who know the law of supply and stand firmly true to it.

This law requires:

1. That you use the word faithfully and serenely, believing in its power and in your right to have what you desire and need.
2. That you work and plan under the guidance and in the strength of your own Source Being.

3. That you be honest and just in your dealings, especially toward those who have taught you and treated you in the ways of life. Don't fail to pay the healer and teacher and publisher of the paper you take as soon as you can. It will bring you prosperity you cannot get until you do this.

4. That you use what you have left after paying your debts, judiciously, under guidance of Infinite Wisdom.

5. That you don't worry or complain, whatever occurs. It is important that you should train yourself out of that habit of fretting and sighing and groaning, if you would win supply.

6. That you live both bountifully and economically, neither stinting nor wasting. Live and express actively what you affirm. Otherwise you cannot externalize what you see in the unmanifest.

7. That you be brave; fear nothing, especially failure. Taboo that word and sunshine away its shadow. Thus you win a competence, abundance.

Fame, true fame, comes by inversion. If you seek it directly, it flees from you, hides away. If you do good and turn your back on the notoriety of it, caring nothing about what people say or think of you, fame seeks you.

This is the law. You do not deserve praise for self-seeking. But if you seek only to be of use in the world, you both deserve and receive the world's homage.

Jesus is the most famous man that ever lived, and he never did or sought anything for himself.

You will win as soon as you deserve success. Learn the law and abide by it and you shall have Life, Health, Wealth and Fame.—*Life*.

DON'T WORRY.

Why shadow the beauty of sea or of land.

With a doubt or a fear?

God holds the swift-rolling world in His hand,
And sees what no man can as yet understand,

That out of life here,

With its smile and its tear,

Comes forth into light, from Eternity planned,
The soul of good cheer.

Don't worry—

The end shall appear.

—*Elizabeth Porter Gould.*

SPIRITUAL PRINCIPLES.

There is a definite cause for failure, weakness and limitations in the life of man, and each or all of these conditions can be overcome if we set ourselves to do it.

There is nothing in the vast universe that can possibly defeat man when he thoroughly makes up his mind that he won't be defeated. If he is indifferent to his defeat he will find his life fortuitous and capricious until that moment when he takes control of his own destiny, and then what he says will go, and he will no longer pose as nature's slave, but will become her sovereign.

We find in our minds a suggestion of omnipotence, yet we are forever talking about weakness! We are forever contending that we cannot do this or that. Now, this talk is inconsistent with omnipotence, and we instantly become a kingdom divided against itself. Our words contradict the element of omnipotence we find in our minds, and this opposition creates hostility and we are inwardly like two people quarreling. This throws us off our true poise, and we become unsettled, unstable, and undignified, and with the attending result of discord, disease and distortion.

We have no right to ever speak of weakness or failure so long as we find the attribute of omnipotence in our mind. We should not dare to think of weakness, for the very thought of it modifies the higher element. It actually dilutes it, so that the mind becomes fixed in a semi-potential condition—as much power upon the side of weakness as upon the side of strength. It is the logic of events, and no power in the universe can alter this fact. We appear to be in a state of degeneration.

This the reason, and the only reason why we are weak. We lose the standard of omnipotence because we talk and think weakness.

Our bodies manifest this weakness which the mind dictates; and we grow decrepit, whitehaired, and wrinkled.

If we can think omnipotence, we should never dare to speak or think of weakness or failure, for they are on a totally opposite plane from omnipotence, and omnipotence cannot obtain so long as we think weakness.

Again, we find in our mind the element of omniscience, yet we constantly say, "I don't know what

to do!" so we go begging to some one to find out what to do in this or that predicament or emergency.

We are perpetually saying, "I can't do this or that," and then we prove our words true because we can't.

Now we have no right to use the word "can't" so long as we have it in our minds the attribute of omniscience, for omniscience means you can, if you will.

When you feel that you are up against something you cannot surmount, just quit belittling yourself by saying "I can't master this," and say "Because I am omniscient I can do this." This places both your mind and body upon the spiritual plane of consciousness, and you discover just what to do, and then you do it, for omnipotence comes into action when omniscience dictates.

Finally we are ever limiting ourselves and the resources of nature. In the midst of infinite providence we are poor mundane mendicants begging our way through life.

We have no right, so long as we find the element of omnipresence in our minds, to curtail the bounties of nature, or to think that they must come to us through particularized man-made grooves or channels, for omnipresence means that everything is at hand, and that we are not obliged to beg from Tom, Dick, nor Harry, nor expect things to come out of the future.

Under the law of omnipresence *now* becomes the day of salvation and the accepted time to appropriate all of the boons of the great infinite nature.

Now read this article over again and *think*, and you will discover that the triune principles of omnipotence, omniscience, and omnipresence are functions and forces of your own nature, so don't ever again minimize your own possibilities, by modifying these divine qualifications with foolish thought and flippant talk.

— *Dominion.*

"Stop complaining and grumbling. Look about you. The world and worlds are before you. Learn how to live and use what you have. You are not limited. The universal store house is inexhaustible. Seek knowledge within and without, and you may have whatsoever you will." by G.O.

CHINESE DOCTORS.

Chinese medical men are not compelled to pursue any particular course of study and are not able to obtain any university degree, says a doctor writing in the *Chicago Daily News*. Consequently doctors have no great special standing. Medicine may be practiced by anyone. It is only necessary to hang out one's name as "Dr. Wang" or "Dr. Li" to become a physician. This seems easy enough, but doctors are liable to heavy penalties in the event of the death of a patient.

Chinese materia medica is extensive and nonsensical in the extreme. The native doctors have acquired an empirical knowledge of the action of certain remedies, notably of several purgatives and anodynes, but with no certain methods of diagnosis their use of these remedies is often fallacious.

A Chinese doctor feels the pulse in both wrists. He places three fingers of his right hand over the radial artery of first one arm and then the other. In the first arm he says he can tell by his first finger the condition of the spleen, which is very important. The second finger tells him the condition of the lungs and the third the state of the liver. On the other arm he detects in like manner the diseases of the heart, kidneys and stomach. He leaves the brain, the arteries, venous and nervous systems entirely out of consideration, as his books do not tell him anything about such systems. The pulse and the pulse alone, to his mind, is an indication of the locality of the disease. It is not at all uncommon for women patients to thrust an arm from the curtained bed that the physician may feel the pulse and make his diagnosis on that basis alone. If the patient recovers the doctor is credited with the cure; if the patient dies he is accused of murder. Remedies must produce immediate favorable results or the doctor is dismissed and a new one employed. I have known of eleven doctors being sent for in one day. The patient in this case pulled through after taking eleven doses, the last doctor, of course, getting the credit of the cure.

Several years ago I was called to see the little six-months-old grandson of the Governor of Peking. The child was in convulsions from having eaten a quantity of indigestible material when it had only two or three teeth. Each one of a number of Chinese doctors had nipped down the infant's throat.

without effect, some decoction of nastiness, the last dose of which was powdered scorpions' tails. By means of chloroform, a hot bath, ice to the head and other remedies I managed to bring the infant around, much to the joy of his grandfather. If the child had died I would have been blamed with killing him, especially as I had dared to use ice, a remedy that the Chinese doctor not only does not use but condemns as the cause of many fatal illnesses.

The native physicians are great believers in the efficacy of counter-irritation, which they use in the form of antimonial and arsenical plasters, often creating intractable ulcers, generally both painful and useless. Their fees are exceedingly small, the usual rate in Peking being about 30 Mexican cents (15 cents), but they frequently make up for this by providing the medicine, for which they charge in proportion to the wealth and credulity of the patient. One patient of mine paid his native doctor 30 cents for his visit and \$1.50 for the velvety fur from a young deer's horns, which was prescribed as medicine.

If the patient recovers he often has a memorial tablet of heavy wood carved in characters setting forth the disease from which he suffered and of which he was marvellously cured by Dr. Wong, or any other doctor. This tablet is hung on the wall outside the doctor's residence, and is a lasting testimonial and useful advertisement to his ability, or, more often, good luck. Some doctors have a dozen or more of these large wooden testimonials hung on their walls. A doctor's house which I often pass has boards reading thus: "His hand touched the life returned." Another: "In diphtheria the only savior." Another: "His art is great." Still another: "Due to him I live again." One day in passing this place in a cart with a Chinese friend I pointed to the numerous boards, and said: "That must be one of your great doctors, judging by the number of grateful patients he has cured." "He!" rejoined my companion with scorn. "He had every one of those boards made himself. The people he is supposed to have cured never existed."

Some doctors have recipes that were handed down to them by their ancestors, and keep them in their family, telling only one member in each generation how the nostrum is prepared. Some of these formulas have great local reputations, but they are never widely known. Since the introduc-

tion of vaccination by medical missionaries the former terrible ravages of smallpox have been very much abated; but when they cannot get vaccine matter they will vaccinate with condensed milk, believing that the milk of the cow ought to be as good as the serum, especially as its inoculation often produces a sore, due doubtless to germs of a puss-producing character introduced through the abraded surface. Tuberculosis and blood diseases are often spread by means of careless, uncleanly vaccination.

A NEGLECTED LAW.

There is one phase in the life and teachings of Jesus which has been overlooked in the ages of interest in the orthodox theory of salvation. That Jesus came primarily to live by the Spirit, to declare the universal kingdom of heaven, one admits. His highest lesson was his purest spiritual message, the Christ ideal. He repeatedly assured men that if they would seek that all else would fall into line. But he gave special proof that his doctrine was universal, a kind of evidence that was very much needed in His day. But it is as much needed now. That is, the concrete evidence that the spirit has power over the flesh. Or in other words, the superiority of man over all external circumstances. Let us read the record of his ministry and note some of the evidence that He had the power to restore the sick, whatever the affliction. That is, He gave tangible evidence that the kingdom was at hand by showing men that the spirit had immediate power over the flesh. He had already conquered the devil, that is the temptations of the flesh and the outside world which beset those who try to live the holy life. Master of the situation there, He went forth among men to reveal that mystery in detail, as occasion offered.

He declared himself "Lord of the Sabbath." He disregarded laws and customs, and was thus consistently true to the will of God alone. He not only healed all manner of diseases, and restored one who had lain as if dead (Lazarus), but set free the insane, who were obsessed by the worst form of hallucination, namely, the belief that an evil spirit controlled them. It is credible that he actually stilled a stormy sea, and whether or not he walked upon the water, the incident ascribed to him is beau-

tifully typical of the life which has the power to say to all lower influences, however boisterous, Peace, be still!

Again, His spirit so filled the multitude that they had little desire for the scanty rations which were divided among them. Whether or not all the wonders attributed to Him were actually performed as recorded, it is evident that the central fact in each case is the superior power of the spirit, sometimes imperfectly represented by the writers of the gospel narrative. The statement that he could, at will, summon legions of angels is typical of the great reserve power that was at His command.

Finally, came the triumph of life over death, the last enemy and the most cruel circumstance of the physical world. Jesus evidently met the circumstance face to face, with all its grim terrors. He knew it as none had known it, for it had come before Him who had made the highest attainments of any man who had ever lived in a way that meant failure or complete success according to the way he met it. All His teaching pointed forward to that event as the supreme opportunity. He saw the whole so plainly that He foretold the circumstances to His disciples. He had failed there, it is probable that the subsequent Christian history would have been very different. That He triumphed is clear from the marked effect it produced on the disciples by His reappearance. The facts of that reappearance are very scantily recorded. Naturally the supreme facts are hardest to describe and least understood. But whether in the flesh or out of it, Jesus evidently made himself seen and felt. The disposition of His body was of secondary importance in comparison with the fact that He could pass through the great agony, rise above all difficulties, and reveal himself to His disciples as the triumphant man of peace, over whom the flesh had no power. Death for Him was a laying aside of the flesh when He had given the final proof of the power of the spirit over it. We are not then to understand that men deprived Jesus of life. That would be to mistake the whole law. He who had displayed so many resources could have found many ways to avoid death. He could undoubtedly have caused himself to disappear from the sight of man. But that would not have been as great evidence of the superiority of spirit. Jesus distinctly said (John X: 18), "No man taketh it (my life),

from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

It is also clear that Jesus not only possessed the art but the science of supremacy. He declared that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He assured His disciples that He had meat to eat that they knew not of. Again, He distinctly said: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Going one step farther, He said: "The words that I speak unto you are not of myself; but the Father that dwelleth in me, He doeth the works." "Verily, verily, I say unto you, He that heareth my words, and believeth on Him who sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Jesus emphasizes the condition of fulfillment of this great law of declaring that "the Son of Man can do nothing of himself, but what He seeth the Father do." "All things are delivered unto me of my Father," (Matt. XI:27.) He repeated the same truth after His resurrection, "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth."

Here is a particularly definite passage from one of the great chapters of John's gospel: "As thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given him." He tells his disciples that in the world they shall have tribulation, but He bids them be of good cheer, for "I have overcome the world."

To Pilate Jesus made the explicit statement: "Thou couldst have no power at all against me, except it were given thee from above." There is, then, but one source of power, and he who obeys the conditions has no adversary. So well did He understand those conditions that He promised that the same mighty works should be wrought by those who were faithful. Yea, more than that; for His mission had to be brief, and the fuller truth which shall follow fidelity to the Father shall bring even greater results. He told what signs should follow them that believe and foresaw that they would not be easy. But for all he had the same general word of counsel.

"Take therefore no thought for the morrow; for

the morrow shall take thought for the things of itself." "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. X: 19-20.)

Thus throughout the teachings of Jesus the same law of spiritual triumph is exemplified. For Him there seemed to be no limits. At least, He does not mention them. He possessed the secret of existence. He understood the highest law. He was faithful to the least and to the greatest. Therefore he could say truly: "I have overcome the world." And if we take Him at His word, it is difficult to see how we can truly be followers of Him without giving the same evidence that we understand the law.

HE WANTS FREEDOM.

Washington, D. C.:

August 2, 1902.

NEWS LETTER PUBLISHING COMPANY,

Gentlemen—Enclosed please find one dollar, to renew my subscription for the NEWS LETTER from September 1902, to August 1903, both inclusive.

The NEWS LETTER grows increasingly interesting attractive, instructive and profitable. I think the August number is one of the best I have read. I have taken the Christian Science Journal and Sentinel for years, but when my subscription ran out a few months ago I did not renew. I cannot longer tolerate what appears to me to be unchristian and unscientific sayings, doings, teachings, methods, and erroneous assumptions of Mrs. Mary Baker Glover Paterson Eddy and her intimate associates. I was a member of the Boston Christian Science Church for over four years, and a regular attendant upon Christian Science services and meetings here in Oakland or elsewhere for about six years, but have not been in one of these Christian Science service since June of last year, when a local attempt was made to dictate, which dictation or limitation, I could not permit. To me, there is no outside of real Christian Science, hence I am still in it, and am standing under the perfect protection prevention and freedom of God's Infinite Love. With best wishes,

Yours truly,
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THE SOUL AND ITS TEMPLE.

O human form divine—thou temple fair,
 Within thy sacred precincts there doth dwell
 A wondrous something, lacking better terms
 Men call a soul. But ah, who can define,
 Who dare attempt to tell the meaning, real,
 Of that one word? Beyond all power it lies!
 No mortal tongue can e'er in words describe
 That spark of Infinite life, which dwelling there
 Transforms dull and inanimate clay
 Into a being like unto a god, and
 (Be that life but nourished and upheld)
 Possessing power unlimited; a power
 Beyond the power of angels, and which they,
 Yea, even they, most eagerly do crave.
 O human form divine, with thy fair soul,
 A mystery thou surely art, and yet
 The noblest work of an Almighty God.

—*Fannie Herron Cooke, in Life.*

I am content. In-Love and Truth I rest.
 The questions once I asked I now forget.
 Prayers that once I made with lashes wet
 Find now no place within my thankful breast.
 Desires that once tost me on wind-swept crest
 Of Passion's wave are dead. Fulfilled, they
 taught
 Lessons most wise, and to my being brought
 A blessed sky whose sun will never set.
 In agony of prayer, in bloody sweat of cross
 I waited for the Word to bring release
 To manhood born of an impetuous youth.
 Yet seemed to me each day a bitter loss
 Till when Gethsemane, through pain, brought
 peace.
 Its vigils gave the Word of power: I'm Truth.
 Power came with Truth. My clouded sky was
 clear.
 The "Peace! Be still!" commanded Passion's
 wave.
 All selfish prayers were buried in the grave
 Where long ago had gone my childhood's fear.
 All those desires that once made life so dear
 Were swallowed in content that round me fell.
 Complaints were changed to swelling chant—
 "All's well!"

While nothing of my past I cared to save.
 Then low! another I, I was than him

Who once had claimed my name. My old self
 died!

And I, the ruins of that Self above
 Redeemed, for I on the cross was crucified.
 The aureole that I from Truth did win
 Was formed of that still dearer name—"I'm
 Love!

—*Henry Harrison Brown, in Now.*

A little love, a little trust,
 A soft impulse, a sudden dream—
 And life as dry as desert dust
 Is fresher than a mountain stream.
 So simple is the heart of man,
 So ready for new hope and joy;
 Ten thousand years since it began
 Have left it younger than a boy.
 —*Stopford A. Brooke.*

S'pose success don't come at fust;
 What be you goin' to dew?
 Throw up the sponge and kick yourself,
 An' go to feelin' blue?
 Uv course you hain't; your goin' to fish,
 An' bait, an' bait again;
 Bimeby success will bite your hook,
 And you will pull him in.
 —*Houston Post.*

TO-DAY.

Keep out of the past. Let its mistakes, its fol-
 lies, and its sins go. Make to-day happy, useful
 and virtuous. To-day alone is ours.

Since Time began
 To-day has been the friend of man.
 But in his blindness and in his sorrow
 He looks to yesterday and to-morrow.
 You and To-day! A soul sublime
 And the great pregnant hour of Time
 And God between, to bind the twain.
 Go forth, I say, attain, attain!

Attain and retain happiness to-day. Bury the
 past. To-morrow will take care of itself.—*Ella
 Wheeler Wilcox.*

"We put too much faith in systems, and look too
 little to men."

THE WORLD I LIVE IN.

FROM UNITY.

I make my own world what I want it to be by my thought—by thinking. I put into it that which I desire, and that only. I stand guard at the door of my mind. I challenge every thought as it presents itself. I will have no thought enter my mind that is not good. Only pure thoughts shall enter. All right thoughts are welcome. Clean, sweet, wholesome, honest thoughts may come in. Thoughts of life, of health, of peace, of plenty, of wholeness, of fullness, of joy, I admit. I pass in cheerfully all thoughts of love, of goodness, of generosity, of gentleness, of benevolence, of service, of helpfulness, of pity, of compassion, of forgiveness. I let right in strong thoughts; thoughts of energy, of force, of courage; brave thoughts, aspiring thoughts, thoughts of appreciation, thoughts full of hope, of faith, of great expectations, of high resolve, of noble purpose, of grand endeavor. I throw the door wide open for all thoughts of wisdom, of knowledge, of understanding. I have a goodly company in my mind. I entertain distinguished guests. Whatever is agreeable to these thoughts, whatever is in harmony with them, I bring in. My world is full of goodness. All in it is good always. It is a world of beauty, of order, of wealth. Nothing enters into it that is unclean, or "that loveth or maketh a lie." I will not harbor ignorance, carnality, worldliness, nor covetousness. No greed; no grasping from others, no hiding from the need of another, shall be tolerated. There is in my world no anger, wrath, malice, envy or jealousy; no vamping; nothing unseemly, or vain, or insolent, or vulgar, or profane, or mean. There is no sorrow, no tears, no grief, no disappointment, no regret, no fear, no dismay, no doubt, no misgivings, no disquiet, no unrest, no want, no poverty. There is no sickness in my world; neither headache nor heartache. No pain, no infirmity, no decrepitude, no weakness, no decay, no old age, no failing sight; nor dull hearing, nor weak nerves, nor trembling limb; no dread of death, and no dying. It is a world of light and life, of love and joy, of peace and plenty, of truth and wisdom, of gladness and praise. It is a world of content-

ment, of satisfaction, and happiness. It is the Kingdom of Heaven set up on earth. It is the "new heaven and the new earth wherein dwelleth righteousness." "The glory of God doth lighten it, and the Lamb is the light thereof." It is the Kingdom of God, the Universal Father, who brought forth Man, His dear Son, out from the eternal and infinite Love, which is His own Divine Nature, and said, "Let him have dominion over all the earth."—*Henry K. Foster.*

THANKSGIVING VS. COMPLAINING.

We who have been studying the power of words are unfolding day by day to the greater realization of the wonderful and inexorable law of cause and effect; and we are learning more and more the value of true words, which we know have to come forth from true thinking. We find there is a right way by which we may produce right and satisfactory conditions, and we find that man in mortal error has invented a wrong way, which he thinks is right. As Solomon said, 'There is a way that seemeth right to man, but the ends thereof are the ways of death.' How often have we seen this proverb verified. When we allow ourselves to dwell in thought and word upon the inharmonies of the earth life we find the inharmonies multiply. Our complainings attract corresponding influence, and we find that to fellowship with adversity in any degree is to make it manifest. Our thoughts come forth in words, and the 'fruit of the lips' accords with the character of our words.

"To speak of our trials and call them crosses is to invite other, and perhaps greater, trials. We set the negative forces to work by so doing, thereby attractng disaster; then by our own complainings we attract more of the same quality. We do not wish to prolong our remarks on the negative side of our subject more than to give a mere hint of what we lose by following the error side. We want to see what can be gained by thanksgiving in place of complaining. We want to hear what cheerful words and cheerful thoughts will do to lighten our (so-called) burdens. Most of us know that a grumbling, complaining individual sheds no cheerful influence on those about him,

and the one who fancies the poor-house his destination radiates discouragement, fear and melancholy; while the one who sees something to be thankful for daily, gets the very cream of life, besides radiating cheer and courage that help to lift desponding ones into a helpful energy that sets the law of prosperity into action.

"We should not forget that we make a magnet of ourselves to attract whatever corresponds with our habitual state of mind. Thus the cheerful, grateful soul that appreciates the omnipresent bounty, health, strength, and freedom, and acknowledging it with praise and thanksgiving, is attracting more of the good things that minister to our profit and pleasure on this plane of existence. It is *here* and *now* that we are to concern ourselves about; it is always now and always will be; yesterday is not, and to-morrow is unborn, and when born it will be *now*.

"The worry and forebodings about what *might be* is a fruitful source of discomfort and even disease. The soul that is perpetually in a state of anxiety, dread and apprehension cannot realize what the kingdom of heaven *within* means. It is the mortal, carnal self that indulges such fancies, and we are proving daily that carnal ways lead to death, as it is written. All complaints and morbid anticipations must give place to confidence in the divine love that makes the heaven within. Ella Wheeler Wilcox has said in one of her pithy poems 'Heaven is a realm by loving souls created, and hell was fashioned by the hearts that hated.' It is the loving souls that find both profit and pleasure in thanksgiving, and the loving souls that find the heaven within radiating a corresponding influence, as the rose sheds its perfume."—*Mrs. Yarnell*.

"Follow the Christ with clear perception, unveil mortal sense, see yourselves the perfect idea of God, and forsake what is not true. Divine Science reveals God. God is the Principle, science the road through which we go to arrive at an understanding of Principle. All is Mind, Spirit. In Spirit there is no evil, no hatred or anything that feels a want. Rest is this truth. The belief which men have about themselves has caused all their trouble. Remove this belief and learn the truth about yourself. You are the idea of the one Mind which is God. If you are God's work, you need

nothing added to or taken from your true being. Let this thought fertilize your souls. You are already perfect as God's handiwork, but the soul must learn this truth about itself. All disease is the external result of false beliefs. See that man is all right, take off the load of false beliefs. The shortest way to become righteous is to do righteously. Forsake error thoughts at once, cease from sin, and unveil the image and likeness of God within you. Divine Love supplies your every need. Divine Power rules you. You are now complete as the image of God, therefore rest in peace, the peace that passeth understanding."—*Dr. Kayne*.

"Benevolence means the disposition to do good, or the love of mankind accompanied with a desire to promote their happiness. To be benevolent one must be sincere in wishing good to others, therefore we affirm that there is no one in the world from whom we would withhold any good thing. We help others by speaking the word of Truth, or by simply sending out a true thought. By continually sending out into the mental atmosphere true, strong thoughts, we bless mankind. For if we really have the disposition to help others, we will help them—there will always be opportunities at hand. As we think of this subject of benevolence, we shall realize more and more how practical it is. It is something we should bring into use daily in our intercourse with those around us. Let us give out more; we have been too introspective, have given too much attention to *I*. We will grow more spiritually in an all-round way by giving out than by trying continually to take in. By giving to others we forget self. We are also given to looking too much at people's motives; it is not wise. When one is moved to do a kind act, he does it spontaneously, without giving much thought to it, but there are those who always wait to analyze the motive that prompted the act. If a man gives largely to any worthy object, let us be thankful for the good he is doing, and not try to judge his motive. We have to do with his act; his motive is for his own analysis. How will God, the principle of kindness itself, be known except as we manifest kindness through our lives?"—*Mrs. Harley*.

THE RETURN OF THE PRODIGAL SON.

For NEWS LETTER.

The great trouble with Christianity, or what is called Christianity to-day, is that the utterances of the great and spiritual minded Christ have been interpreted by small and materially minded men. Their dogmatic assertions, bigoted manner, and foolish interpretations of the words of the Saviour is what has caused atheists, infidels, and unbelievers. It will always be found that men or women who are called atheists or infidels are persons of independent thought—men and women who think for themselves, and who do not believe in a theory that is mysterious, and which they cannot understand. Neither is given out as an inspired truth by a preacher, or is an inherited superstition of the past. The world owes this class of thinkers a great debt of gratitude, and religion is also their debtor, for they have been the means of destroying the superstition that enveloped and covered it, so that real true religion is now being revealed. They are the prodigal sons who have wandered away from the Father—the Spiritual Truth—and been feeding upon the husks of materiality. They have become nauseated with the pomp and glitter and vain show of the world, and fain would leave it and return again to the bosom of the Father.

They have found that that which they thought was pleasure is not. They have found that neither riches, nor gold, nor fame satisfies the heart and stills the voice that cries out in the silence for love. It is the spirit's call, and it yearns to return again to the Father's house, where love reigns supreme, and where all are welcomed who have wandered away.

God is Spirit, and His highest attribute is love. So when all hate and discord are driven out and our whole being filled with love for every living thing, then may we know that we are somewhat in the image of the Creator.

Christ's mission was to loosen the chains that held the people captive; to restore sight to the blind; to reveal the Father, and the Truth in regard to what we are.

The new philosophy which has come into the world and which is developing under many different names is bringing the prodigals back to the

Sons of God and capable of becoming like unto Father. Its God is Love, and all men are the God or of reflecting an image of the Divine Good. The old God of Hate, Satan, and his hell of furnishing brimstone, is done away with, and proven to be nothing more than the hallucination of imaginative minds. Life is explained, and our relation to God made clear. Reason takes the wandering prodigals by the hand and leads them back to the truth from which they were driven by bigotry and ignorance.

The parable of the Prodigal Son as given by Christ was not intended to describe the going out into the world of a young man who left his comfortable home and wandered away, falling so low that he fain would eat of the husks that he fed the swine. Christ's teachings are all of the spiritual man, and because they have not been understood is the reason why the Masters' teachings have been misinterpreted and misunderstood. The young man who left his father's house was the spiritual man who left the Truth, and wandered over the world, chasing error and seeking pleasure in material things. The swine he fed were his associates and own evil thoughts. At last his soul revolts, and he turns again to his Father whose bountiful love and forgiving spirit is figuratively represented by the killing of the fatted calf.

The whole world has been submerged in materiality for the past thirty or forty years. Mammon has been the god men have been seeking and worshiping during these years to a greater extent than ever before. But a change of heart is coming. Men are becoming disgusted with the mere husks of life, and craving for something that will satisfy the yearning of their hearts or spiritual nature. The prodigals are turning back again to the Father and the teachers of the True Philosophy of Life are leading the way. The leaven of the New Thought is in the world and is penetrating every country and entering the minds of every people. Its work is to destroy Hate, War, and Discord, and bring Love, Peace, and Harmony to the world. It is the Light that has come unto the world to destroy the darkness of ignorance and error, and lead the wandering sons of men to the Truth.—J. G. Wait.

LIFE.

I. E. HERRIOTT.

Life cannot die—there is no death,
It triumphs with our latest breath;
It sits defiant o'er the tomb,
And chants for death its final doom.

Life in all is God expressed;
Eternal life by Christ possessed,
He does impart to every one
Who recognizes Christ the Son.

Christ's kingdom will to God be given,
Heaven be ours, and we in heaven,
Eternal life be on the throne;
Then God and Christ and man be one.

—Unity.

THOUGHTS, THE CREATOR OF DESTINY, OR FATE.

BY WELTHA ELOISE STRINGHAM IN SUGGESTER AND THINKER.

How often we hear the remark: "It was fate; it was destiny!" What is destiny? It is the result of our own thoughts. We may make or mar it, as we will. Are our thoughts sinister and evil, like results will be photographed upon our character and destiny. If our minds are filled with beautiful and elevated motives, the consequences to our character and fate will be identical.

Thoughts are spiritual forces, and in expressing them verbally they are often not more powerful than in keeping them hidden in the intricate recesses of our mind; for we are bound to be and act what is within our hearts.

These spiritual forces, however, not only create our own destiny, but they greatly influence that of others. There is a unity in nature, and one part cannot be affected without all parts feeling the influence. Then can our thoughts create either a world of good or a world of sorrow.

A charitable thought will have a similar effect upon the destiny of the person who inspired it, because, sooner or later, he will feel the effect of this influence. Instead of suspecting evil of that girl

who, though pure in heart, is indiscreet in action, we, in a sympathetic and kindly manner, point out to her the danger into which she is falling, and thus make her more careful of appearances, we have saved her from malicious gossip, if not actual slander.

Suppose, however, that we are evil-minded, and like to suspect people of ill and wrong-doing. Do we not thus mar their destiny? Do they not come under the evil thought vibrations that we set in motion? Those persons feel that they are being suspected of wrong-doing, and, consequently, they are put in a constrained and awkward position, deprived of the power to act and develop naturally, and symmetrically.

We may perhaps imagine that we can think ill of some one in secret, and avoid these evil consequences. Impossible! We may not express our thoughts orally to our neighbor, but we are very likely to express them very plainly in our actions. To illustrate: We meet the suspected person at a social gathering and quietly ignore her. Others take note of our actions and follow our example, until the victim is ostracised from society altogether. Thus is the influence of our unjust thoughts brought to bear upon the fate of a fellow mortal.

Just in proportion, then, that we thing good will the career of the individual toward whom we direct this secret force be assisted to an upward channel; and in the same way will our evil thoughts crush the aspirations and mar the career of the unfortunate victim who comes under the baneful influence.

We shall find, then, just what we seek. Do we seek happiness, we must elevate and purify our thoughts. Love must be our inspiration. Kind, generous, sympathetic and unselfish motives must actuate us in dealing with our fellow-beings. Our ideals thus unconsciously become lofty and exalted, the divine spark within us burns through its material covering, and our path of destiny is illuminated with radiant peace.

"I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it."

THE INHARMONIOUS SOUL.

H. C. GUILD.

There are millions of miserable people in this world—miserable both in mind and body—and in every case they are authors of their own misfortune. Let us analyze, for example, the being who is constantly scolding about everybody and everything, as an individual he is cross, touchy, crabbed and unhappy, and looks upon existence as a sort of servitude in an unenclosed penitentiary; himself a convict, who is serving out a sentence pronounced by an anthropomorphic deity because of the ancient transgressions of Adam and Eve. In such a heterogenous condition of mind, where conflicting thoughts make his brain a bedlam of discordant impulses, he is at once out of tune with everybody and everything, himself, of course, included. With him the sun is either too hot, or not hot enough; the weather is never to his liking; his neighbors are mean, stingy and unsocial; his dog and cat flee from him as they would from the proverbial bad boy armed with a sling-shot; his aura is completely filled with pessimism of the rankest kind, and in his faultfinding frams of mind there is no person, however angelic he or she may be in truth, but is full of deceit and blemish from the standpoint of our brother, the miserable man. It is, indeed, a terrible thing to be out of tune with oneself. Out of tune with oneself is out of tune with the universe.

Now, the law of the universe is understood and administered by wiser beings than man as we know him. Consequently we see only regularity and harmony in the movements of the earth body and the solar system. If discord ruled those systems but for a moment we could easily imagine such a precipitation of evil as would annihilate all created things; creation itself being a result of law and harmony. Order is said to be "Heaven's first law." If order, then harmony, because we cannot conceive of one expression without the other. Now, as man is a microcosm of the Macrocosm, it follows that in order to rule His universe, which is made up of millions of individual and intelligent molecules, he must at once get in touch with the harmonious law which governs the larger systems of which he is but an epitome. Bear in

mind in considering this question, that there is but One Life, and that all else are only manifestations of it. The law is Love. It is the antithesis of hate, fault-finding, discord, and uncharity. The man who does not understand how to rule his universe is a victim of his own ignorance. He is unsuspicious of the law of being; he doesn't know the power of thought in his kingdom, for good or bad; he has no conception of the "Builders and Destroyers"; to him the law of duality in nature is a myth or has never been suspected; he has studied effects, when he should have studied causes; he may have imbibed the doctrine of separateness when he should have conceded the principle of unity; he has hated when he should have loved with the Universal Love which is the peace that "passeth understanding"; he has been individual in his thought, when he should have been altruistic; he has doubted when he should have trusted his intuitions of right; in short, he has sent out wrong and inharmonious thoughts, one after another, until, in fact, his microcosm has been devastated by anarchy, and treason, and rebellion against his higher self has made his kingdom a playground for the legion of "Destroyers"—a tangled web of perverted thought, separating his lower nature from his divine self, until it is small wonder that he sees no good in any one or anything. Shrouded in the fog of his own ignorance and conceit, he has simply spun around and around in his tub in the mill-pond of non-progress. But he is not lost. Let him turn about and "Seek the child-like state which he has lost." Let him lift his eyes toward the shining gates of the "New Jerusalem" and seek by interior communion to reach the divine law of harmony, and thereby be transformed "into a new creature."

Every Ego is the author of his own destiny. As he thinks and acts so depends his weal or woe. Learn to "Love thy neighbor as thyself," work unselfishly for others; trust, have faith; do good; develop your intuition self, remembering, as Christ truly said, "The kingdom of heaven is within you." Think good thoughts. Exclude by practice of concentration of mind the evil pictures that are almost constantly being thrown upon the mirror of the brain by the "shadowy hosts"; make your neighbor love you by first loving him. Learn to love, and forget to hate.—*New Age Herald.*

THE NEED OF SELF-GOVERNMENT.

The great barrier between man and man, and between man and his highest, best self, is the lack of self-government. The importance of self-government has been recognized in all ages, but never in the past has its need been so strikingly demonstrated as now—in this beautiful country, said to be the land of the free.

Owing to our present-day complexities, our diverse interests and manifold duties, the wear and tear of both body and mind are greater than ever before. But it is not therefore an idle thing, as many suppose, to snatch at least a few moments out of every waking hour in which to reflect, to throw off all restraint, and to come face to face with ourselves. If we could get rid of the false notion that it is a waste of time to take ourselves quietly in hand for a little while each day, what strength might be ours as the result, what weak spots we might discern and strengthen, and what benefit it would be to us all! How calm might become many a ruffled temper—how peaceful, how serene many a perturbed spirit!

It is only when thus alone with your own soul, courageously viewing it from every aspect, that you will discover both its "weakness" and its strength. On the undisturbed waters of quiet meditation you will be able to see clearly the rocks and shoals ahead, and you can direct your bark of life more steadily, marking the danger lines, and steering safely by the threatening hulks or the sunken masses.

What wonder that, in the never-ceasing turmoil of life, the overstrained nerves are constantly on edge? Is it strange that the slightest unguarded word or act on the part of another robs the much-tried man or woman of the veneer of his or her equanimity? To what perversity more than to lack of self-government can we attribute the daily misuse of the Golden Rule? Do not its words imply a most stringent hold of the reins over every base or ignoble tendency? Are we not to suppress the merely selfish, gross, animal instincts that the most divine attributes of man may flourish?

And yet this glorious spiritual armor, the sacred breastplate, has been and still is recklessly

handled—its luster tarnished by abuse. It is flaunted over the doors of holy places; it is mockingly flung at us in the street. And unless through rigid self-examination and strict self-government it be restored to its rightful place—to be the covering of the human heart, to be with us, a part of ourselves, in every act and at all times, a part of our daily life and being; for it is the essence of our spiritual recognition of our part in the Divine—the golden treasure, so valuable in the establishment of love and harmony between man and man, will be degraded as if it were a dull, ugly thing of brass.

Let us, then, have the courage to first ask ourselves the questions that we are so ready to ask others: Are we honest and upright in our dealings with our fellow-men? Are we just and reasonable toward those who serve us? Are we kind and considerate toward those whose characters are still unformed? And do we make sufficient allowance for the untrained mind and uncultivated heart? Or do we permit ourselves to be overcome by angry thoughts and feelings, which give rise to harsh and cruel words?

By darkly-disturbed features we make of the being who ought to be a ministering angel a demon of wrath, who poisons the life of the individual on whom his venom is spent as surely as if it were poured drop by drop into his very blood. What an inexpressible joy is derived from the ability to conquer the wrong impulse! What happiness, what satisfaction comes to us when we have shut out the evil thought, when the bitter words are left unspoken, when the look of scorn is changed to a glance of pity, and the contemptuous tone is lost in the sweet accents of sympathy and love!

Not until we do the bidding of our highest, best selves, whenever and wherever we may be called upon to act, can we be at one with our conscience? And to be at peace with our inward monitor—provided, of course, that it be an enlightened one—is to have gained the sublime heights of self-government to which we should strive to lead others by our own noble example.—*Bertha Hirsch Baruch in Mind.*

A good name is second life, and the groundwork of eternal existence.

THE MAN WHO BELIEVES HE WILL WIN.

This life is a race—so the sages declare, and I
judge that the sages are right—

'And we are the jockeys to handle with care, the
horses who speed in their flight;

'And Fate is the starter who bids us to go, and we
dare not that fiat defy;

If our horses be fast, or our horses be slow, for a
place in the race we must try.

Somewhere up above sits the Judge, and he knows
the speed of each horse that we ride,

'And if we are doing our best as it goes, or lagging
and little beside.

'And this I have noticed while watching the race,
and hearing its turmoil and din:

'The man that is likely to win the first place, is
the man who believes he will win.

"All ready!" The starter is calling us now, and we
look to the bridle and girth

Ere we leap to the saddle and steadfastly vow we
will win of the prizes of earth.

'Then "Go!" is the word, and away we all speed,
each hoping a trophy to gain;

'And some, who at first show a power to lead, fall
back, lacking the will to attain;

'And others there be who join in the fray, undis-
mayed by the ones in their van.

Content in the end if the Judge shall say: "He did
what he could, like a man."

'Ah, stern is the struggle, and many are passed,
while others do scarcely begin;

But the man who is winner, be sure, at the last, is
the man who believes he will win.

No hope of attainment have they who lack trust,
for doubt holds a wavering rein;

In the spirit's low voice, as it whispers "I must!"
is the promise of all we attain.

Are you worn in the struggle? Press on, and press
on! Thus only a prize shall be won;

And the Judge, who well know that your spirit
grew wan, shall whisper "Well done, yes,
well done."

Oh, many a man, on a faltering steed, has ridden
it straight to success,

'And feet that grow weary and stumble and bleed,

may summits of happiness press;

For my soul did proclaim, as I ran in the race,
with our turmoil and clamor and din:

The man that is certain to win the first place is the
man who believes he will win.

—*Alfred J. Waterhouse, in Success.*

THE HIGHER CRITICISM.

Let him who doubts that the Bible is not the
Word of God stop entirely criticising the Book for
a while and give all that time and energy to ear-
nest, fervent prayer to God Almighty for Light on
the subject, and see what the answer God will give.

Be patient and prayerful and earnest and sincere
in your desire to know the exact and simple truth
about the Bible and give no thought nor time nor
energy to criticising or even reading this old Book;
but silently and patiently *listen* for the message
about it that will surely come from the great God.
Hold your peace and keep cool and calm and se-
rene until you get your answer from God. You
will not have to wait long to find out from the
Omniscient One all about this old Book that has
attracted and held countless millions of minds for
ages and is this very minute the most sought-for
Book in the whole world. Certainly a Work that
is as old as the Bible, that has had in all times, and
has this very day, millions of earnest readers, is
worthy of the prayer I ask you to make to God
about it.

Your first step toward character culture must be
the resolution to put every evil thought out of your
mind and to keep them out. So you bar the door
upon every wish and every unholy imagination,
every wicked desire. Will any noble form of
soul arise around a being while its mind is soiled
and stained with such presences? No light task is
this, certainly, but the primal and fundamental
task of the man who would build a character. As
the rustic said: "Yeou cayn't help heven bad
thoughts come in yeour head, but yeou heven't
no need ter set them a cheer."—*Rev. R. Heber, in
Mind.*

In the bright flowerets under us
Stands the everlasting revelation of His love.

INDIVIDUAL GOOD IS UNIVERSAL.

There is nothing in the history of the Life of Jesus the Christ more interesting to people in general than the account of his healing all manner of disease. There is nothing of more general interest in the present day than that which will relieve people of pain and general inharmony—nothing more sought after than ease and comfort. More effort is made and money paid with view of recovering health, and for the comforts that lead thereto, than for any other purpose. Fear of illness, want and unhappiness is a common condition with people. (I say condition, not reality.) People are ready to apply the most desperate means to escape what they fear, not knowing that what they fear shows out in their experience. Fear invites the thing feared. Why are people so victimized with operations? Why do they try such desperate measures? It is principally ignorance of the truth of Being; fear of conditions, dread of pain and of possible results.

Knowledge of the Truth of Being is a remedy for ignorance. Love for Truth known relieves the fear of conditions. Living the life of Truth frees from dread of pain and possible results. We cannot study science too closely, nor be too diligent in its application.

Even civilization has not arrested the spread of disease. Medicine has not, nor has the education of the M. D.s who worked to exterminate it. The Gospel of Christianity as generally taught lays no claim either to healing the sick or preventing sickness. It deals principally with souls and in a day to prepare them for another world of which none claim to know anything. They are more concerned with the death of Christ and how to die right, than they are with the life of Christ and how to live here and now. There are exceptions, however, to all habits as well as rules. It is not so much the continuation of life in another world that we should be concerned with as it is with realizing eternal Life here in this world. Eternal life is here already. Then why not understand what is at hand and for us to deal with in the present? What has natural science done to dissipate disease? It has discovered some things that might be applied to assist in bringing out

health if the mode of expression by which it is to be applied was known.

What has Divine Science to offer? What has it done? It has that within it that when practiced secures health to the individual; it supplies bountifully for every need, and is the source of happiness. As yet we have no direct national demonstrations of health, but we know that the Truth which will bring health to one person will, by the application of the same law, work for every person, hence for the whole nation.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High."—Psalms xlii, 4.

Then is not our work to teach Truth as well as to apply it to healing? Is it not to be Truth as well as to live it? Is it not to apply Truth for others as well as for ourselves?

Our work begins at home and closer home than we have thought, but it is to be done unto others as we do it within ourselves, hence are we not to teach all nations and give to them this gospel of glad tidings?

The River of Life is Life itself flowing out into expression, and if we would know that the streams of it make glad the hearts of all, we must be awake to our Divine possibilities; and if so we are naturally alert to grasp opportunities. If we do our part well in whatever we are engaged, we will find plenty of people to help us. If we throw up our hands in despair people will withdraw from us. "We all like to be with winners"; with those who succeed. There is a certainty and comfort and rest in the mental atmosphere of one who succeeds. Our love of success includes a love to help others to succeed. Next to and at one with succeeding, do we love to help some one else? Do you not know that if people do not try to help themselves that you lose interest in trying to help them? And when you do help them, if they make unwise use of your assistance, you see no good resulting from your efforts in their behalf, and naturally you turn your attention in some other direction; so there is something in the statement that "we give our aid to the one who never loses his nerve." In some child's book it says: "Without going you can never get anywhere." And just so, without doing we accomplish nothing; same thing, is it not?

Let us conclude that our Life and health and wealth and happiness are within our own power and possibility. That perfect health is for us, with all its comforts. That the Christ method of healing is for us to grasp and apply and experience.—*M. E. C., in Harmony.*

SOUL COMMUNION.

The foundation of the Old Civilization—the very basis of its religion, politics and society—is founded upon inharmony.

To see Love and Wisdom manifested, the essence of Peace and Good Will to all, we must step outside of the crystallized organizations breathing the old antagonisms and mutual defiance, and enter the realm of the New, the True, and the Good, into freedom.

Whole-World Soul-Communion, without money and without price, and without restrictions, ordinances and penances of any kind, invites the sinner and the saint, the rich and the poor, the bound and the free, the high-placed and the low-placed, to come freely and unite in Love to all, and an earnest seeking for Wisdom and spiritual enlightenment and unfoldment, that the world shall be as One; and the Brotherhood of Man may become a living, loving reality.—*Advance Thoughts.*

I CAN.

If there is anything needed to promote the success of a man in business, it is honesty. This does not mean the dishonesty of appropriating that which belongs to another, but it applies to that class of men who are not honest with themselves and who habitually underestimate their ability.

Young man, don't say "I can't!" For some reason the great men of dictionary fame failed to think of that word when they compiled their gigantic works. There was plenty of chance for it, too. Young man, "I can" are the only words recognized by progressive business men to-day. Success has always been the outcome of "I can." Do you say it? If not, try it. Make yourself believe you can do a thing, and nine times out of ten you will do it.

It is said that some men tell a lie so many times over that they finally believe it themselves. Ap-

ply this rule to yourself in estimating what you can do. Aim high, and then determine to attain it. School your mind with "I can" until it is almost a part of your being.

So many lives are wasted by the false idea that a thing "can't be done." They are the ones that grumble, the ones who never rise, the ones who have no ambition to go higher. They think they have come to their limit, and must remain where they are. "I can," in many of these cases, would make life a success.

Business men ask applicants what they can do. They soon find out what they are incapable of doing. The world is crying aloud to-day for men who can do something well. Those who can and will make themselves generally useful to their employers are the ones who rise. No position is so high that there is not a chance to get one step higher.

The energy stored up in "I can" is bound to come out if the opportunity is given. Opportunities come thick and fast. Use them.

Seeing is believing. To believe a thing can be done is to try it and prove it. To try it, you need first to say "I can."—*J. A Chessman, in Chat.*

What is the use or purpose of the naming of diseases, anyhow? Why should we fix the consciousness of sickness more firmly than it is already by calling it by some dreadful name? A sick person lives in the affected parts abnormally too much already. The osteopaths heal people by calling the sick person's attention to some other part than the point of attack and making him or her believe it is located where it is not. The important requisite in healing is to scatter the sick consciousness away from the point of attack and let nature heal the disturbed function. Diagnosis has the opposite effect.

The true mental practitioner cares nothing at all for physical diagnosis, except to relieve his patient of the burden and shadow of it where physicians have already fixed it on him, and never calls upon anyone to "accept reports about diseased conditions." Neither he nor the patient cares what it was called nor desires to recall it after the healing is done. The Christian Mental Scientist's success in healing is his vindication—not his ability to classify diseases.—*The Life.*

THE MIRACLE OF HISTORY.

BY T. DARLEY ALLEN.

Philosophers have referred to the history of the Jewish people, during the many centuries in which they have been dispersed throughout the earth, as "the miracle of history." Antedating Greece and Rome by centuries, and having authentic history long before the time of Herodotus, the "Father of History," the Jewish race has outlived the ancient peoples that flourished during the days of Jewish national prosperity, and although for over eighteen hundred years they have been scattered in all countries, they have preserved their individuality and are to-day as peculiarly racial in their characteristics as they were in the most glorious period of their national existence.

Practically all other races of remote antiquity have passed away, either becoming extinguished through the attritions of ages, or losing their identity through amalgamation by other peoples; but the Jews survived the great war which ended in the destruction of their capital by Titus—one of the most sanguinary wars in history—and although they have since been without a country of their own, and consequently without the means which would be necessary, one would think, for the preservation of distinct racial and national characteristics, they do not only exist as a distinct people but as a race conspicuous for remarkable intellectual and physical vitality and vigor.

The fact is beyond all reasonable doubt that the Jews are physically superior to every other race. Statistics, prepared at various times, in nearly all the countries of Europe and in the United States, overwhelmingly prove that the Hebrew people are better able to resist disease than any of the Gentile races, and that their average years of life are far beyond those of any other people. So well is this fact established that some of the British life insurance companies insure Hebrews at a much lower rate than Gentiles.

In regard to the position of the Jews intellectually among the nations of the earth, there can be no dispute that they are able to cope with the most scholarly races. They are but an unimportant people numerically, yet some of the leading universities of the globe have as many Jews among

their students as they have Gentiles. In Russia and Germany, where they labor under many disadvantages, they have for years had more college graduates, in proportion to their numbers, than the most favored part of the population. And in the United States they are represented in the higher institutions of learning beyond their due proportion.

Some of the most noted names in literature, statesmanship, finance, philanthropy and in nearly everything that relates to scholarship and progress, are Jewish names; and the Zionist movement, which has for its object the restoration of the Hebrew race to Palestine, and which is meeting with favor by many prominent Christians as well as Jews, is sufficient to show the energy and power inherent in a race which, after many centuries of exile, is desirous to return to the land of their forefathers as in the early centuries of Christianity, before their many attempts had resulted so disastrously that a less optimistic people would long ago have become utterly discouraged and discarded the idea.

The Jewish people have undoubtedly a more conspicuous part to take in the affairs of nations than they have yet taken in any period of their history. Biblical scholars assert that the fulfillment of other prophecies having a bearing upon those relating to the restoration of Palestine to the Jews, would indicate that the latter event is probably not remote. The Zionist movement is consequently one of deep interest to all students of prophecy who view the predictions in the light shed by the signs of the times. The history of the Jews for the past eighteen centuries is unique, and the fact of their continued preservation as a distinct people is inexplicable on any other principle than that they are so preserved in order that the prophecies relating to their re-establishment in Palestine will be fulfilled as literally as the predictions describing their dispersion.—*Boston Idca.*

Talk not of wasted affection; affection never was wasted.

New occasions make new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.—*Lowell.*

THE LIGHT OF THE WORLD.

Man is constantly seeking for light, no matter what his station or sphere of life. He realizes that ignorance is darkness and that in such a condition true happiness is never found. Only the lower orders of the brute creation shun the light of day and seek the dark, unwholesome places. Man understands that light is essential to the noblest growth of both the body and the mind, and as a natural sequence darkness is antagonistic to all the better conditions for which he may be seeking, and to which he has the divine privilege of attaining. The light which penetrates the atmosphere with its electric and invigorating force is as essential to existence as air, food and water. If the light of the sun is a positive necessity for man's physical existence and development, what shall be said of his spiritual being. The light shed abroad in the heart and soul of man is the wondrous engine through which is evolved the higher or spiritual forces that raise mankind above the animal kingdom and make him but little lower than the angels. This is the true light which lighteth every man that cometh into the world. In other words, the manifestation of the Spirit which was in Christ Jesus, and this is the light of men. Mankind is now seeking with greater zeal and earnestness than ever before for this true light, "before which pain, disease, poverty and suffering shall speedily fade away, and soul and body shall rise to the grandeur of noble manhood and to the realization of a more perfect life." When the overshadowing rays of the "light of the world" shall penetrate man's inmost being and shall become the energizing principle and all-potent agency in guiding thought and action, they shall attain to heights of wisdom, knowledge and power which shall fit them to become even as St. Paul said, "Sons of God and joint-heirs with Christ." This is not a mere phantasy of mind, for vast numbers throughout the world are daily bearing witness to the wondrous power resident in mind through the recognition and unfoldment of this spiritual and diviner self, resident in every human soul.

It is apparent that there is, then, a certain and secure pathway by which the man of courage and unfaltering determination may emerge from the darkness of ignorance and sin, from disease

and suffering, and escape the dismal consequences which are sure to follow in the train of his errors of thought and deed a divine plan by which man, whatever his failures or mistakes may have been, may become enfranchised, unbound, and free, with the strength to stand in his greater manhood and in his divinely inherited birthright "as a child of God and joint heir with Christ." This pathway will become consciously revealed to man when he shall truly enter his princely estate, acknowledge his divine sonship, and recognize and assume the inheritance of power which shall enable him to overcome darkness and disharmony and to manifest the Christ spirit, which is most truly the "light of the world." Then he will have put on the "whole armor of God," so that he shall stand against the wiles of the devil and be endowed with strength to "wrestle against the rulers of the darkness of the world."—*Practical Ideas.*

AH! FORGET IT!

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."—*Anon.*

Be not disgusted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing everything according to right principles; but when thou hast failed, return back again and be content if the greater part of what thou doest is consistent with man's nature.—*Marcus Aurelius.*

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OLIVER C. SABIN.

Unchain the Truth.

On September 7th our year's work commences in the church again, meetings at the Halls of the Ancients at 3 o'clock P. M., with our usual lectures. The auditorium room of the Halls of the Ancients has been enlarged, and when completed will comfortably seat about one thousand people, making it a commodious as well as a handsome place for our meetings. The location is very central, convenient to all systems of cars, and all can attend without any unusual trouble. We hope to

see as many friends there as can be during the coming year.

NEW INCORPORATION.

As will appear on another page of this paper the Reform Church has been reincorporated, and the name has been changed to the EVANGELICAL CHRISTIAN SCIENCE CHURCH. The meaning of that word "evangelical," as given by Webster, is as follows: 1. "Contained in, or relating to, the four gospels, as, the evangelical history."

2. "Belonging to, agreeably, or consonant to, or contained in, the gospel, or the truth taught in the New Testament; as, evangelical religion."

3. "Earnest for the Truth taught in the gospel; strict in interpreting Christian doctrine; preeminently orthodox."

In other words, it brings the church into harmony with the teachings of Jesus Christ. He is our pattern, THE WAY, THE TRUTH, AND THE LIFE, and in His footsteps we must tread if we would climb this ladder of Truth to the realms of infinite knowledge. Scientific students, who study the words and ways of Jesus Christ are profoundly impressed with their perfectly scientific relations, and what to us was a sealed book under the old thought, today are bright stepping-stones along this road of Truth, the Truth which makes us free.

All branch churches and societies can conform to the new charter without any difficulty, and it brings them in perfect harmony with our teachings.

By-laws, rules and regulations will be formulated at an early date in harmony with the new charter, and the church organization will become more complete. Deacons, pastors, bishops, etc., will be ordained at an early date, and evangelists will be sent out from the parent church in Washington throughout the country to proselyte and to organize churches.

It is the object and aim of the new church to place us in condition where we will follow the doctrines and teachings of our Savior implicitly and to carry forth the command to preach the gospel.

and heal the sick. Any religion which does not heal the sick is not complete, and is lacking in what was intended by our Savior in His teachings.

The spiritualized Savior immediately before His ascension gave this command to His followers: "Go ye into all the world and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they take up any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

That command was not given to those who were present especially, that they would be the only ones that should have these signs follow; but you will notice the language of the text that those who *believe* shall have this power; and any person who has not this power, as promised by our Savior, is that much lacking in the perfect faith which the command impressed. In other words, salvation must be full and free; salvation from sin; salvation from sickness; salvation from death; and the last great enemy which will be overcome, will be death; and the time is rapidly approaching when all shall know this freedom-giving Truth.

THE NEWS LETTER.

Commencing with the new year I want to impress upon each one of our followers the necessity of widening the circulation of the NEWS LETTER. In the first place, it is the cheapest magazine published along these lines, which gives anything like what we give to the reader. Taking into consideration its size and the subject matter of the magazine, and its price, there is no competitor on the face of the earth. It has none; and the object of the publishers is not to make money, but to broadcast the Truth. The magazine itself barely pays over and above the expense of publication twelve and one-half cents a year, and in order to do that we have

to have a large circulation. Therefore, let each and every one make an effort, a personal effort to circulate this Truth in the way of the NEWS LETTER..

THE GERMAN BOOK. -

The German book made its appearance as per our last announcement, in the August number of the NEWS LETTER, and it now is doing its work under every flag that floats, because it already has gone all over the world, and yet the ten thousand copies have not been given away. The first of October is not here. The offer is to send it free to all those who want it and will send for it during the month of September. This offer expires on the first day of October, but if the letter has been mailed to us prior to the first day of October, the book will be sent free. In sending these orders, all should send a few stamps and help along the work. Do what you can, because you are working for God and not for us. All the money that is given makes the free gift last the longer. Let every one be active and earnest during this month. Let this book go out. German scholars who have read the book pronounce it good, that is, German scholars who are Scientists. They say it will have a tendency to do a great deal in opening up the interest in this Truth among that people.

CHRISTOLOGY.

The book Christology has had a wide sale during the heated term, and is still going out largely; but all those who can help to circulate this book should do so. Single copies one dollar, but remember that ten copies can be purchased for six dollars and sixty (\$6.60) cents, which includes the cost of transportation anywhere in the United States and Canada. Where these orders go to foreign countries there must be added one dollar and thirty (\$1.30) cents for each ten books, which is the additional cost in transportation. The object in making the book so cheap is that it will enable any person who is so inclined to help spread this Truth without paying a profit to any person desirous of making money out of its spread. In other words, it gives your money a free road to spread

the evangelical Truth without any speculative thought behind it.

THE LITTLE BOOK.

The little book, "CHRISTIAN SCIENCE, WHAT IT IS AND WHAT IT DOES," has had a phenomenal sale, wonderful, and we have only a few hundred copies left. Until they are gone we are sending them out at five cents a copy, we paying express or postage. When the present edition is exhausted it may be that this book will not be reprinted. The publication department has not decided as to that.

CLASS INSTRUCTION.

It is most gratifying to be able to report that during the whole of the heated season, students have been sending in daily for Class Instruction. This is a course which goes to all the world. Full instructions are given with it so that the student can study and learn how to heal the sick, learn the philosophy of this Truth, at his own home. Questions, etc., are sent with each lecture, and when these questions are answered according to instruction, they are returned to the dean of the university, Prof. Thomas M. Cook, whose address is lock-box 374, Washington, D. C., and he and his clerks carefully revise the answers sent in, and where an error is noted it is so recorded. The correct answer is sent to every question asked in the ten lectures, so that every student will have a certainty of understanding what the answer should be, and will always have it with him.

There are hundreds of grand workers now in different parts of the world who have been taught how to heal the sick through this course, sent out by mail, and they are climbing the ladder. All such are entitled to the higher work.

How to heal the sick is the foundation, and every student must have that, and every student will have to have this course before he or she will be permitted to have the book on the higher work. That book is now well on the road for the press, but will not be given to the public at large until they are enabled to read it; they would not understand it now. But the student who understands how to heal the sick

can take the advanced steps gradually and become perfect.

The aim and object of Jesus' work was to free the man, to bring him into the knowledge of the Truth which made him free. When we talk about freedom we mean freedom from everything, freedom from sin, freedom from sickness, freedom from error; FREEDOM, which means that we shall have the knowledge of the Infinite. This is for all of us, but each and every one will have to study and work.

CONCLUSION.

Let me urge in conclusion that each and every one commence with the new church year, and dedicate their lives to God and His work, and let us make a great success, greater even than last, although the last was wonderful. Let us do more for the future. Trust and rely on God for strength entirely, remembering that all must be done in and through the name of our Savior, Jesus Christ.

Lovingly yours,

Oliver C. Sabini

"Be not overcome of evil, but overcome evil with good." This is the grand teaching. But the first step for us to take to get Divine Power to overcome everything is to send forth Love, and to pray to God without ceasing; that is, to keep God in mind constantly, in our daily life, in every little act we do. This is a world of labor, service and work, and we can do our work easily by thinking of God all the time, and will then do more and better work. If any other thought comes into our minds it interferes with our work. But the thought of God does not interfere with any labor, service, or work, but increases our power of performance. Good, loving men do much more work than those who do not love God.—*Exchange*.

"Don't take your troubles to bed with you; hang them on a chair with your trousers, or drop them in a glass of water with your teeth."

COPY OF NEW CHARTER.

ARTICLES AND CERTIFICATE OF INCORPORATION

OF

THE EVANGELICAL CHRISTIAN SCIENCE CHURCH,
A. D. 1902.

ARTICLE I.

By virtue of the laws enacted by the Congress of the United States in relation to the incorporation of religious societies in Washington City, District of Columbia, U. S. A., we, the undersigned, citizens of the United States and residents of the District of Columbia, being over the age of twenty-one years, in compliance with said laws, do hereby organize ourselves into a religious society and body corporate to be known and designated as THE EVANGELICAL CHRISTIAN SCIENCE CHURCH, which changes the name from "The Reform Christian Science Church Association" to "The Evangelical Christian Science Church."

The Articles of Incorporation which we hereby adopt are amendatory and additional to those adopted by The Reform Christian Science Church Association on the day of in the year 1899.

ARTICLE II.

The term for which this organization is organized is perpetual.

ARTICLE III.

The objects for which this Corporation is formed are to establish a church organization to conduct religious worship of God the Father Almighty, Maker of heaven and earth, and His Son, Jesus Christ, our Savior; to hold public and private meetings; to read the Scriptures and expound the same; to propagate Christian doctrines as taught in the Word of God by Jesus Christ, His Son, and defined in the rules and articles of faith of The Evangelical Christian Science Church.

ARTICLE IV.

The number of trustees for this Corporation shall be seven, who shall hold their offices for years and until their successors are elected and qualified.

The said trustees shall organize by electing one of their number as President, a Secretary, and a Treasurer. The Treasurer need not be a member of the Board.

The trustees and their successors shall have perpetual succession and existence and shall be capable

in law and equity to sue and be sued; plead and be impleaded; answer and be answered unto; defend and be defended in all courts of law and equity whatsoever in and by the name and style of The Evangelical Christian Science Church.

The Board of Trustees shall have power to fill vacancies that may be caused by death, resignation or removal, and to remove any member for immoral or improper conduct.

ARTICLE V.

The title to all property, real estate, personal or mixed, owned by this corporation shall be vested in the trustees and their successors in their assumed corporate name.

The Corporation shall have power to purchase, sell, own and convey real estate, personal and mixed property; to mortgage and encumber, lease or rent the same; to receive, own and manage gifts, bequests, and donations from any and all persons and sources whatsoever.

ARTICLE VI.

The Corporation shall have power to do any and all acts and perform all duties and enjoy all privileges granted to religious societies by the various Acts of Congress, and the amendments thereto, in reference to the incorporation of religious societies, to have a seal; to make rules and by-laws for the government of this Corporation and to change the same at pleasure; to write articles of religion, a creed, or confession of faith; to determine the order of conducting religious services and prescribe the manner in which the same shall be done; to ordain special persons whom they may deem worthy and well qualified to fill the office of a Deacon in the Church, and also an Elder in the Church, and to ordain such persons as may have gifts and graces of head and heart to be Ministers, who shall preach the gospel of Jesus Christ and expound the Word of God; who shall administer the Sacraments of the Church, solemnize the bonds of matrimony between those who are legally qualified to enter the marriage state, and administer the ordinance of baptism; and to elect such persons as have been ordained Deacons and Elders and who have been consecrated to the Ministry of the Gospel to fill the exalted position of a Bishop in the Evangelical Christian Science Church.

Said Deacons and Elders, Ministers of the Gospel and Bishops shall hold their office during good

behavior and perform such duties as may be prescribed in the rules and regulations made for the government of this Corporation.

In witness whereof, we have hereunto attached our hands and seals this day of A D., 1902.

THE THOUGHT IS THE ROOT.

CLARA S. CARTER, IN UNITY.

We cannot get rid of an offensive tree by cutting off its branches, but if we apply the ax to the *root* of the tree we shall be assured of its utter destruction. Now apply the metaphor practically—inasmuch as all discords, of whatever kind or nature, emanate from the human or carnal mind. The repudiation of the human mind must destroy *in toto* the discords arising therefrom. It is the carnal mind that is opposed to God, Good. (Romans viii, 7.) Therefore we must rid ourselves of the carnal thought by the assimilation of the Christ mind, or thought. The belief that man's mind is carnal makes him the target for all the changes of the flesh, but the realization that man is spiritual and in possession of the mind of Christ produces joy and harmony; for it is the universal order that "like begets like." If harmony is the expression of the Divine Mind, to *realize* that we possess this mind must of necessity reward us with the fruits of the Spirit.

Knowing this, Paul said, "Let this mind be in you that was also in Christ Jesus." Many persons are under the belief that they are affected from others' thoughts for evil. This is untrue, and did we *practice* what we *preach* we should know that *evil has no power in any way*, neither in thought nor in act *save only the power we give to it*. Jesus said, "From within out of the heart of man proceed evil thoughts." All these thoughts come from man, and defile him. Our work is to cease the inharmonious thoughts, and to dwell in love that "thinketh no evil"; then we shall see all about us as dwelling in the same omnipresent love and hence all harmonious. A trite but true saying, "Curses like chickens come home to roost," is applicable here. Evil thoughts when we seem to be affected by them, have only returned from a journey on which we have sent them out, and we do not

recognize our own offspring. Let us therefore put all discord from our consciousness, and thereby cease to see it in another or ourselves.

The first step is taken when one's heart is full of yearning for this purification of thought. We must drop our burden of regret for past deficiencies, for all eternity is ahead. 'Tis practice that makes perfect. Did it ever occur to you that a musical instrument contains the *possibility* of all harmony? Under the skillful manipulation of an artist they respond in beautiful melody. In the Science of Life, as well as in the demonstration of the science of harmony, practice brings its reward. Sweet melodies can daily be manifested by all, melodies which shall drown the discords of worldly strife. Within each heart is the *fulness* of divine harmony, and a little patience, a little forethought, and we shall be able to sweep the heart-strings of Love to melodies which shall reverberate throughout the universe. The mind attuned to God's law diffuses harmony throughout the earth. St. Paul has given the antidote for all expressions of discord in the words, "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; think on these things." He that soweth bountifully shall reap also bountifully. Be ye transformed by the renewing of your mind (or thought). Good thoughts are at one with the Divine Attributer. Therefore, good thinking brings us into harmony. We are the thinker, therefore controller of our thought. To think is to form, therefore, as long as there is thought, there will be form.

We will always have form, but we will never be that form. One cause of selfishness is the indulgence of the habit of thinking of ourselves as separated from God or Good. Self-love generates fear, and we form wrong ideas, which explains the source of inharmony or trouble. Character comes out of our thinking; or, rather, thought comes out of character. It is not the thought that we hold that has power—it is the thought that holds us. The thought is in a way to become powerful when we adopt it; but it has not a power until it adopts us. Love is all harmony; then let us love, and then our thoughts shall burst forth in acts of good toward all. Of all earthly music that which reaches farthest into heaven is the vibration of love thoughts.

WHAT CODE OF MORALS DOES DIVINE SCIENCE OFFER?

M. E. CRAMER, IN HARMONY.

Morals pertain to those intentions and actions of which right and wrong are predicated, relative to the practice, manner and conduct of men, compared to law and right in exterior deportment. The philosophy of morals is called the science of duty, the science which treats of the nature and conduct of man as a moral being; of the duties which result from his moral relations, and the reasons upon which they are founded. The capacity to perceive what is right or wrong, and to approve or disapprove independent of education. Things of a moral nature may be proved by moral arguments.

A true system of morals must be based in the origin of all things; hence, they must partake of the nature of the Creator. The attributes and qualities of being must constitute the basis of every true written code of morals. —

There is but One All, this All in All is God and God manifest. One is the number of unity. Unity is forever the state or nature of one. In these statements of what being is, we have a lasting basis for all morality. A consciousness of the unity of the whole brings out every good quality inherent in being, and enables us to put it into practice in our dealings with each other. It enables us to love our enemies (so called) and to do what we know the Father is doing. It enables us to realize true forgiveness and to practice it toward others; to fulfill the injunction, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee," to leave thy gift before the altar of at-one-ment and be reconciled to thy brother by the oneness of spirit. The brother is not error, and no error of belief can ever be any part of man's real nature. Man is the capacity which perceives right and wrong; because he knows the principle of unity, he knows that a feeling of separation from his brother is not sourced in the nature of his being, hence he can have no moral sense of it being right or just. Therefore, be "reconciled to thy brother."

Every moral law ever written that has origin in

the nature of being is just what Divine Science offers; it may offer many new ones, but it cannot fail to throw light upon every old one. Let us see how the old compares with the new Statement of Being:

"Thou shalt have no other Gods before me." Why not? Because "There is none beside me."

There is but one All, and this All includes us all. "Thou shalt love the Lord thy God, with all thy heart, soul, mind and strength, and thy neighbor as thyself." This was called a new commandment. This moral conduct practiced toward God and among men pertains to our being at one with God and with each other. Such moral action is not without a source. This is perceiving and practicing what is right, irrespective of education and custom. It is the science which treats of both nature and conduct of men.

God being infinite, there is no finite. *God is all of Being, creative action and creation. "Hence I and my Father are one."* The code or system of morals that Divine Science offers is the nature and way of Life. God's own system. This code not only relates to the practice, manners or conduct of men, in their relation to each other, but in their relation to God respecting right and wrong. For example:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." This does not permit the making of any image but of God. We are not to imitate appearances. We make pictures of forms and imitate them, but do not make them to worship or serve. As we are not to judge from observation, or go by objective impression or hypnotic suggestion, it is said: "Thou shalt not bow down thyself to them nor serve them." The only way by which this commandment can be obeyed is by being one with the All Good and doing as good does. We cannot stand outside of God and worship Him in either heaven or earth without having an image of something different from ourselves. You are the image of God, and "Heaven is God's throne and earth His footstool." To worship in Spirit and in Truth is conscious at-one-ment.

"Do unto others as ye would that they should do unto you." In the light of Divine Science, it is seen that this conduct is not only to be practiced

between men but between God and man. If we do unto God as we would like Him to do unto us, a very material change would take place in our ways. We desire that He should bestow every good gift upon us. We even want every good thing that is His; then let us be just and acknowledge all that is bestowed upon us and all that we would have in realization to be God, and that our good is a permanent presence. God has nothing to give or to express that He is not. The entire trend of the Bible teaching is, be Godlike; be as He is and do as He does. We desire Him to give us health, success, happiness and eternal life. Then we should acknowledge that His presence in us all is all that He can give, and when we pray, believe we have received what we have desired. This is simple justice, the only justice, and the only practice of the moral law which stands for the real nature of man's being. It is the basis for the demonstration of our good.

Divine Science presents the inner meaning of morality, the very principle of it. Science conforms to law and right in external deportment by working the laws inherent within, from without.

"Whatsoever ye shall bind on earth, shall be bound in heaven. And whatsoever ye shall loose on earth shall be loosed in heaven." The without is as the within, heaven and earth are as one. As God's will is done in heaven, so it is done in creating earth.

God is Spirit, all of Life, Love and Truth, etc. Not part Spirit, Life, Love and Truth, and part death, fear and error.

Nothing can be manifested that it not before it is manifested. As God alone is, it is God who is manifested in an ever present creation. It is easy to see how the old commandments upon which our morals have been based fit in to the scientific Statement of Being.

"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me." "The Lord is of too pure eyes to behold iniquity," or inequality. Any one who in belief works the iniquity of separation from God, or the inequality of a supposed separation, will lose the consciousness of what real being is, and believe that he has been handed over to tormentors. "Them

that hate me" are those mental conditions of perversity that try to sustain the claims of dualism or opposites. Nothing is visited upon us but the habit of thought that "hates me."

The practice of Divine Science is right conduct; it includes all morals, and gives a system upon which they are founded. In the Lord's Prayer Jesus asks to be forgiven only, just as he forgives. Forgive and you shall know that you are already forgiven. If you hold aught against another, God, the One All, is opposed to your mental attitude; since the All Good is against the feeling of enmity, you have a hard time, a lonesome, God-forsaken feeling when trying to sustain it. Nothing can be manifested that is not. There is no principle or idea of enmity or hatred in God. So none can be manifested or known as His manifestation. The Son of Man has come to save that which was lost. It is not God's will that the least of one of these should perish. This is why Jesus healed and raised the dead, and what He saw the Father doing. He knew that it was as much God's will that we should heal and raise the dead, be well and live, as it was that we should preach the Gospel and sustain our moral relations in Truth. To agree is good, it is one with God as a unit. "Where two are agreed upon earth as touching any one thing, there am I in the midst." Whatever we ask that agrees with the spirit of unity the same do we receive; there is no power against our having and enjoying it. The I that I am is manifest in all that two persons can truthfully agree upon. False suppositions of divisions have no reality in them; this shows the true practice of morality.

Divine Science teaches forgiveness once for all; that we should never hold anything against others. In truth God and God manifest is the All, so the code of morals that it offers is on infinitude of good. *All good applies in social duties and in moral relations.* Love, justice, Truth, goodness, unity and good will are all universal.

Man is potential in God and is expressor, co-worker, and capable of doing His will demonstrating the nature of Spirit. The good will of any intention or action when tried by the infinite principle of unity is tried as by fire. "Our God is a consuming fire." The fact that we are potential

in the infinite whole shows that we exist as its manifestation. If in belief something appears to be that is not good, it will be consumed as by fire, when we give it no place. "The branches in me that beareth not fruit the Father taketh away." It is evident that God's law contains the only code of morals that can, in truth, be offered to the world. If God can truthfully say, "I am and beside me there is no other," we can say, Since there is no other, what is true of Thee is true of me, "I and my Father are one." All that the Father has is mine.

Man is Being and existence, created in God's infinity and wholeness... He is co-eternal and co-equal with God, in being, action and result. Man is not a suppositional belief; he is not immortal, mortal, finite, or limited. He is not in a sick, sinful or dying condition. He is eternal, conscious life, impersonal and universal. Truth contains all morality there is; it contains all religion there is; it contains all good there is, and all science.

CONCLUSION.

There being but One All, there is but one to love; hence, it must have the love of all our heart, soul, mind and strength. This is doing unto God as we would have Him do unto us. "O, the beauty of wholeness! The blessedness of freedom! What peace divine! Knowing where to source our all. To love neighbor as self, and self as neighbor, is to practice divine morality and do the will of the Father in our conduct toward each other. This can be done because the real state of the one is all unity. The whole of religion consists of being at-one with God in being, action and result. Since this oneness actually exists, its fullness is possible to us, and its opposite is not possible.

The code of morals for Divine Scientists and all others to practice, in Truth, is sourced in man's oneness with God. As nothing can be expressed that is not, that which we express in our relations to each other must be sourced in the Expressor of all things. This gives reality to all our ways and shows out a true moral character. If our actions toward and dealings with each other are void of the principle of unity, they are lifeless and meaningless. But man is co-worker with God, capable of doing His will as did Jesus. "He that believeth shall do all the things that I do." Just what Jesus

saw and knew the Father was doing, He did. We may always know and do the same if we look at the Truth from the standpoint of oneness with God. In the practice of Truth we love every one regardless of their feelings toward us; thus the law of perfection is worked. "Be ye perfect, even as your Father in heaven is perfect." To deal with our brothers as we would have them deal with us, we persistently hold them in a state of at-one-ment with God.

If any man sue thee at law and take away thy coat, let him have thy cloak also. And "whosoever shall compel thee to go a mile go with him twain." These commandments show that it is right to do good, even though we are seemingly compelled to do it. Resist not; it is better to do good under such circumstances than not to do it at all. What we do willingly we are not forced or compelled to do; our freedom is maintained and our conduct is sustained by the Good.

Let each one who reads this decide for himself that no one can be more loving, more just, or happier or sweeter in disposition than I. This is my time to remember what manner of Spirit I am.

THE LAUGH CURE.

The Rev. Frank Crane, of Chicago, says:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sign for us to substitute excessive drug-taking for laughter.

"Laughter increases the blood circulation.

"It enlarges the heart.

"It expands the lungs.

"It jiggers the diaphragm.

"It promotes the circulation of the spleen.

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club.

"Beware of theologians who have no sense of mirth; they are not altogether human.

"Keep your chin up.

All is of God! If He but wave His hand,
The mists collect, the rains fall thick and loud;
Till, with a smile of light on sea and land,
Lo! He looks back from the departing cloud.

GOD-MAN.

The Source and Cause of a thing must of necessity, always and everywhere, contain within itself what it produces or gives expression to. The production or expression must, therefore, embody its Source, and be the same in nature and substance.

"Ye shall know them by their fruits." The only true estimate that can be placed upon the production is given by its source; for the value embodied therein is the nature of the producer.

To be able to speak with knowledge, and to act in wisdom's way in all that we say and do, it is essential that we not only know what is, but that we know the nature, law, power and possibility of that which is.

Holy Spirit or Divine Mind must be Infinite and everywhere present; hence, it would not be according to Truth or Justice to suppose that it was more in one place than in another, or that to It the existence of one creation was more perfect than another. If God's infinitude was not everywhere present, it would be possible for us to be where the fullness of knowledge and power was not, and we would have cause for beseeching Him to come more fully into our presence and lives. "Be still, and know that I am God."

A very interesting and suggestive conclusion is now emerging from the work of Natural Scientists. "It is practically established that the difference between the consciousness of man and that of the lowest forms of life, the single or unit cell form, is one of degree, and not of kind. That the lines of continuity run back from self-consciousness in man to the psychic life of micro-organisms, and if Hæckel and Cope, and others of the world's great naturalists are right, we must go even back of the atoms and find consciousness in the ether. It is here that Cope finds the scientific warrant for the idea of God, and the hope of human immortality." He further suggests that "Mind is a mode of motion or mode of wave force of the same substance as that which underlies visible phenomena."

The Genesis of Creation, as well as all the true statements of unity contained in the New Testament, and claims made by Jesus the Christ of our at-one-ment with God are based in scientific Truth. For the Truth of unity and at-one-ment is the only Science of Being or Life. It must at once be seen

that if there is but one Spirit or substance, the unity of this substance is maintained in all of its expressions. So, in the language of Calthrop, we say: "God has nothing but Himself to make His children out of. They are Spirit because He is Spirit. They live because He lives." And here we understand the words of Jesus: "Because I live ye shall live also." "As the Father hath life in Himself, just so is it given to the Son to have life in Himself."

All scriptural statements of unity are found to be based upon the present scientific view of the unity of substance—one Omnipresent and Omnipotent reality, in which and out of which all phenomena spring.

What a wonderful flood of light is here given by which to view the deep meaning of the sacramental occasion instituted by the Man of Galilee: "This is my body which is given for you," with the injunction that we should partake of it until I come. But what is the self-revealed Truth when "I come"? It is simply this, that *I am* it. Then it is that our life has appeared, and we appear with Him in glory, and with the brilliancy of pure intelligence we perceive the Truth of the words of Paul: "There is one Spirit and one body." "We are heirs of God and joint heirs with Christ." To-day is the day of salvation." There is only one Mind and we are it, one Substance and we are it. Verily then in Him we have our being.

A God whom we may possibly approach in the future and after death, or that we may progress toward throughout eternity but never attain, is in Divine Science among the suppositional beliefs of the past. "Old things have passed away, and all things have become new"—all things are of God. We know God as the One in whose bosom we rest, and whose life we live, and whose love we express and daily and hourly reveal. "He who loveth knoweth God, for God is Love." "Behold, what manner of love the Father hath bestowed upon us," that we should be called the sons of God. God the absolute Truth, His at-one-ment the Omnipotent Power, Love the only law, makes the sure foundation on which all living rest.

The twentieth century will be one, not merely of trying to make things over, and striving to become what Being is not at the present time, but will be one of realization, rejoicing in things as

they are, and demonstrating the truth of what Being is at this time. God, the ultimate Truth and absolute Principle, will be taught in simple language and with singleness of purpose, that of demonstrating the nature of Being and living our divinity naturally, without limitation.

Truth is the harmony of the sphere. The happy life of truth, to the individual, is not merely a great joy occasionally, but is a quiet interior satisfaction that is demonstrated in many little joys. The ultimate of freedom, power and happiness, is to be found in adjusting our thoughts, words and deeds to the truth that the creator and creation is all there is, and that the all is one nature and wholly good; this is raising the body glorified and sanctified; it is fulfillment of the affirmation, "If I be lifted up, I will draw all unto me." It is offering the body without spot or blemish—a living sacrifice holy and acceptable unto God. Great are the changes that are taking place in the thought of man by use of scientific truth; it is dissipating the old beliefs of a changeable God afar off, and establishing in us the truth that God is a living vitalizing presence, a presence that is life, intelligence, substance and power, in which we live.

So far my aim has been to prove the oneness of God and man, or in broader terms, the oneness of God the creator with his creation. Man, as the image and likeness of God, is perfect conception; "Jesus, the image of the Invisible God, the first-born of every creature," is perfect conception. There is one universal, holy, immaculate conception for all time, in which man ever exists as God expressed. God's idea of man must be his idea of Self for the Infinite One—being all, it could have no idea of another Being; therefore, to make God-idea our idea of self, is the same as making our idea of God that of self; this finds us in the God-head, a unit of unlimited Good.

Would we do unto our Source and Cause as we would have it do unto us, it is essential for us to do just what we would have it do, so if we want God to include us within His being, will and law, we must include Him in our being, will and law.

In the embrace of the infinite good are all worlds, invisible and visible, heaven, earth and all the hosts of them. Divine Science includes the ultimate spiritual principle, and teaches the unity of the whole, and blends all phenomena into pure Be-

ing. So it is being seen by many that to have a true conception of anything, we must start with God and reason from the nature of Being. Begin our reasoning at the top, as it were, in the plane of Source and Cause. It is self-evident that were we to reason from the standpoint of duality, or of separation from God, we could never arrive at an understanding of the teachings of Jesus as applying to ourselves. The estimate placed upon self when thus reasoning is unable to bring realization that we are created in righteousness and holiness of truth. In the new and living way of thinking, true Theology and Science are brought into solidarity. Space is no longer thought of as vacant, but is really the divine presence of Supreme Being. This conception once grasped we no longer wait, weary with hope deferred. The good, the true, the real, the beautiful, we find within ourselves, and ourselves within a new world of power and divinity. This does away with the former false conception of cause and effect, and establishes us in God's true idea, that the effect is forever within the cause. God has come to mean, to those who know truth, to be all in all of reality, power and intelligence, all life and presence, self-existing and unfailing. This leaves no room whatever anywhere in space for death or dead matter; no cause, conception or claim of such. Life is all. Let us make true claims for the body, or form of life, that is ours to love and cherish, and determine what it shall be to us. The body is the word of life. Jesus referred to this truth when he said, "My words are truth and they are life, they shall not pass away." He proved His words; His body did not pass away, has not passed, for "Lo, I am with you always."

Knowing truth, and letting it shape our thoughts and conduct develops perfect character, and enables one to accomplish the greatest possible good. It does away with the unsatisfactory practice of holding thoughts and words to bring things to pass that otherwise would not occur; it enables us to see all things in their right relation to God; that they are just where they should be and what they should be, and that we must take our thoughts off and speak truth for them in order to consciously maintain our own freedom.

"Self-culture aims at perfection, and is the highest fulfillment of the law of God. It means perfect

symmetrical development of all our power of body, mind and spirit."—Goethe.

If the word is life, love or truth that you have been holding, then know that the Body is the word of life, love or truth, and you will prove "My words are life to those who find them and health to all their flesh."—*Harmony*

As we perceive within ourselves the love, goodness and justice of the Life in which we live, all error drops away, and we realize that the many afflictions believed in were false.

THE LAW OF DEALING WITH MEN.

"Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as men cannot deal with bees without being careful. If you deal carelessly with bees you will injure them, and will yourself be injured. And so with men. It cannot be otherwise, because natural love is the fundamental law of human life. It is true that a man cannot force another to love him, as he can force him to work for him; but it does not follow that a man may deal with men without love, especially to demand anything from them."—*Tolstoy*.

"Life is just as hard as we make it. This is true, although you may not care to admit it, because prejudice and selfishness will not allow you to look beyond a single step. Hurl the rock as far as you may, it is the arm that hurls it that is made weak or strong by the exercise. 'Laugh and the world laughs with you,' weep and you will give every negative heart around you the blues. You cannot save the world. It is not lost. Have you not already discovered this by your contact with it? You cannot save your soul. That is not the work you have to do. It is not lost, nor is it in any danger of being lost. The Truth knows where it is, and the Truth will save it."

Hate is death; and Love is life,
A peace, a splendor from above.

WHO?

Up rose the thought, earnest and sincere,
Far above;
Down fell the words, so sweet and clear,
God is Love.

WHAT?

Forth went the question, fervent and long,
Like a Truth;
Back came the answer, firm and strong,
God is Truth.

WHERE?

Without stands the query often heard,
Here and there;
Within lies the true, silent word,
Everywhere.

L. Estelle Day King, in Harmony.

Death itself and the longer or shorter duration of life depend entirely on adaptation. Death is not an essential tribute of living matter. It is neither necessarily associated with reproduction nor a necessary consequence of it.

Death is to be looked upon as an occurrence which is advantageous to the species, as a concession to the outer conditions of life, and not an absolute necessity essentially inherent in itself.

Electricity is the basis of life. Properly understood, it may some time offer to man the means of prolonging life indefinitely.

In a series of fascinating papers published about 1883 the German biologist Weissman sought to prove by scientific deduction that in unicellular structures—animals of the lowest order—no such thing as death takes place. He also concluded that death is not a natural but an acquired habit, so to speak, which became fixed in the world of life at a definite time in the history of life phenomena.

At any rate it is not a discouraging thing to think about.—*New York World*.

Take the Sunday with you through the week,
And sweeten with it all the other days.

Who hears the falling of the forest leaf?
Or who takes note of every flower that dies?

WORDS.

R. C. DOUGLASS, IN UNITY.

Every man's word shall be his burden.—Jeremiah xxiii, 36.

The words that I speak unto you, they are spirit and they are life.—John vi, 63.

To intelligently consider these texts it will be necessary to have a clear understanding of their terms, especially what we are to understand by "word." It is usually defined as "A vocal sound or a combination of vocal sounds, used as a symbol to embody and signify an idea or thought, especially a notion or conception." This is the definition of the spoken word. But the written word is the representation of these symbolic sounds by certain symbolic characters. Therefore, the written word is symbolic of sounds which are themselves symbolic.

Whether spoken or written, then, a word is the symbolic expression of thought. Neither the word written nor the word spoken is the Real Word; although the symbol is by synecdoche used instead of the real thing, as though it were the thing itself. Thus in both these texts where "word" is written, "thought" is meant, and Jeremiah is saying, "A man's thought shall be his only burden," and Jesus is saying "My thoughts are spirit, and they are life." Indeed, there is no power whatever in the mere letters of a word, or even in the mere sound of a word, if there is nothing but letters and sounds. "The letter killeth," and so does the sound, if there is nothing but letters and sounds. But the letter, being but the symbol of a symbol, is one degree farther removed from the real thing than the sound. Hence we may expect greater power from the spoken word than from the written word, and we can see why the "letter killeth," being so far removed from the life-giving reality. Always the entire power of words come from the thought behind them. Even then their force will be great or small according to the intensity of mental action, through realization, in the mind which thinks them.

These two texts are given to show the great contrast between a man's word and Christ's word as representing thought on two different planes, the human and the divine. Man's thought, idea, or

conception of Truth, is one thing, and the Christ idea of Truth is quite another thing. Man's idea of Truth is human opinion; the Christ idea is Truth itself—never a matter of opinion. It is the true coin of the realm. The true riches of the kingdom of heaven are Love (the spiritual gold), and Truth (the spiritual silver). The human concept is not Truth, it is a misconception of Truth—the counterfeit coin, which entails a long train of "burdens" because of its falsity. But the true conception brings no "burdens." "It maketh rich, and addeth no sorrows with it."

Man speaks his word from the standpoint of the human; Jesus, the representative man, always spoke from the standpoint of Christ—from Truth's own standpoint. Hence, "his words were with power." Truth, which is Christ, was through Him uttering her voice. Conscious of this, he said, "My words are spirit, and they are life." The power of the "spoken word" is enough to raise the dead, when it is spoken from the standpoint of the Christ, with full realization of its Christ quality, its omnipotence, when the Christ is realized as the word of that Lord. No "burdens" follow words like these. On the contrary, "My yoke is easy and my burden is light." To bear the "yoke" of Christ, to be yoked up with Truth, is to escape burdens. Only the human misconception brings burdens. All the burdens of earth, all discords, sufferings, calamities, and woes are the direct result of our error thoughts, our misconception, our word.

We hear men speak of the "Word of the Lord," usually referring to the written symbolic expression of the Word contained in the Bible. But the printed page is not the Word of the Lord. At best it is but symbolic of the real Word. The real Word cannot be written; cannot even be spoken. It does not consist in sounds or letters; it cannot be compassed by human thought, it cannot be cognized by external ear, nor traced by external eye. *The Word of the Lord is heard only by the inner ear.* The prophets heard the Word of the Lord in the secret recesses of the soul; then hastened to give that word to the King. It is always the "prophet" within that hears the Word of the Lord and reveals it to the king, who is always the individual for whom the revelation is made. By the expression "The Lord," is always meant Jehovah,

the Christ, the I AM, the Divine within. In both the Old and New Testament His name is Yahveh (the Lord), I AM (Christ). The name of God and the Word of the Lord are always unutterable in terms of intellect. This "ineffable name," and "unutterable Word" are too high, too pure, of too fine and divine a substance to be expressible in human terms—the clumsy tools of intellect. The feelings of your heart can never be fully expressed in words. How much less are human words competent to express God's thought! The Spirit has a language entirely its own, quite different from that of the human plane. The "Wonderful Words of Life" are "the words that I speak unto thee," that the "I" speaks. "They are spirit, and they are life." They are the words of the Christ, spoken in your heart of hearts, and heard there. Spoken, but never in audible terms; heard, but not by the objective ear.

We speak of hearing the inner voice," and many think they must with the ear hear something. What the physical ear hears is from without, and what the psychical ear hears is also from without. The Word of the Lord is never heard that way. If you hear voices, you may be sure it is not the Lord. Voices come from planes below that of the Spirit, either from the physical or the psychic. Neither is "the secret of the Lord." God is found in the inmost consciousness. There only can His voice be heard. It is not even a voice, unless, forsooth, we may call it the soundless voice, or the wordless voice, for sounds or words do not belong to the spiritual plane. If you hear voices, then you may question their authority. If you want the all-satisfying Word of Truth, seek the Lord; look neither to man nor spirits. In the silence open the whole soul to Divine Spirit. For here "every one that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened. "Enter into thy closet, and shut to the door," shut out all voices that you may commune with the Father, who seeth in secret—in silence—who shall "reward thee openly." When your door is closed to all planes below the spiritual, which is the plane of divinity, you will hear with the spiritual ear the voice "that was never heard on land or sea." This is communion.

There is a legend that the Great Teacher of Galilee, being asked when the kingdom of heaven

should come, replied, "When two shall become one; when the without shall become as the within." In this incarnate existence our great work is the redemption of the body, the "without" man. And this is to be accomplished by the Word of the Lord, spoken in the heart by the "within" man (whose name is I AM) spoken to the "without" man. The *man without* must hear the transforming word of the *man within* (the Christ), and he may, if only he will listen. We speak of "redemption through Christ," which means the Son of God within regenerating the Son of man without, transforming him "into the image of the heavenly," until "the two become one, the without becoming as the within." There is a duality in consciousness, and will be until the redemption is complete. When the human becomes divine—becomes divinized and theocrasized through hearing and obeying the Word of the Lord, then will there be no longer duality in consciousness, for the "two will have become one"; there is no longer two, there is only *one*, and that *one is God*. This is the "Nirvana" of Christianity—righteousness in consciousness, God-consciousness attained. Here we may realize that "I and the Father are one," one in consciousness, one in power. When this at-onement in consciousness is reached we shall occupy the throne of omnipotence. "He that overcometh shall inherit all things." "He that overcometh shall sit with me in my throne." He that overcomes things of the human consciousness, redeems the subconscious mind, through hearing and obeying the divine voice, shall sit in the throne of omnipotence. That is, shall have attained to perfect and complete dominion.

The prophets heard the Word of the Lord, and then by the symbology of language sought to communicate that revelation to others. How imperfectly the best symbolism conveys the spiritual Word is shown in the persistent blindness of men to the spiritual meaning, for the expression of which the symbol was given. Most men see only the intellectual "letter of the word," and do not hear the Word of the Lord at all. They are forever mistaking the letter for the Word, because "having ears they hear not." "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their

ears, and should be converted and I should heal them."

The Word of the Lord is a spiritual Word, which only the spiritual ear is capable of hearing. All theological controversies exist on the plane of carnal mind over doctrines based on the symbolic "letter," thus showing that they have not heard the Word of the Lord at all. The spiritual idea they see not, though it is so simple that "the wayfaring man, though a fool, need not err therein." These "soldiers of the cross" divide the "outer garments" of the Christ-Truth freely among themselves, and "gamble for the seamless robe" (the inner or spiritual sense), the "Inner Garment." The spiritual meaning of the word is, "one and indivisible, symmetrical and unrendable." Dogma cannot compass it; it cannot be brought from afar; creed cannot express it. Intuitively men know this, for there is always a doubt connected with dogma, and this doubt is born of the lie of dogma. If the lie is not there, if dogma is absolute truth, in which there exists no doubt, why this incessant argument to prove it? Truth needs no argument to defend it. It is its own defense. It is axiomatic. It is not dependent for its existence on abstruse and labored argument. Indeed, the argument coupled with the doubt involved are the "soldiers" throwing dice to determine "whose it shall be," whose theological system is Truth. The universal claim for its possession by the "soldiers of the cross," and the universal doubt involved are the elements involved in throwing dice.

But the Word of the Lord springs up in the inmost recesses of the heart, and may be heard by the individual whom it is competent to make wise unto salvation. Here shines "the Light that lighteth every man that cometh into the world." "The Light shineth in the darkness, but the darkness comprehendeth it not." The illuminated author of the Gospel, according to John, whoever he was, says, "In the beginning was the Word, and the Word was with God, and the Word was God." The divine idea or "word" is the eternal Logos, the "Only Begotten of the Father," that which "proceedeth from the Father—the Son." This Word of the Lord is not contained in books or taught by men. It is beyond the wisdom of the world, "for the wisdom of the world is foolishness with God." True wisdom is divine, and does not

come from intellect. Only when intellect's voice is hushed in silence, can wisdom's be heard. "I dwell in the thick darkness"—the profound silence.

"God made two great lights; the greater light to rule the day, and the lesser light to rule the night." The greater light is spiritual wisdom; its symbol is the sun. The lesser light is intellect; its symbol is the moon. The two are quite different, because they are light on different planes. The light of the intellect is "borrowed," or reflected, and therefore modified by the nature of the reflector. If man had always been in the divine consciousness—if he had always been a perfect reflector—then intellect would reflect exactly what it received from the divine, and man's word would be God's Word. Then through the continual speaking of Truth there would be nothing but Truth in subconscious mind, and nothing but health in the body. There would be nothing in subconscious mind needing redemption. We may, therefore, with some propriety question whether the dominance of intellect has not had the effect of concealing the divine from consciousness. Not in the lesser light can we recognize God; only in the greater light can the divine be revealed. But when intellect has been redeemed through the Christing of the mind, by the Spirit's regenerating power, then will it be an instrument of great power in the furtherance of the kingdom of heaven on earth. That is, when the reflector has been made perfect, then will the greater light of Truth bring to man perfect illumination. No doubt the kingdom of heaven among men would have been advanced more had there been less of intellectualism and theology, and more of instruction in introspection and communion; that men might be led into hearing the Word of the Lord instead of being moulded by the intellectual creedology of men. The tendency of intellectualism is the substitution of the *word of men* for the *Word of the Lord*. "If the blind leadeth the blind, shall not both fall into the ditch?"

But in the various phases of what is called the "New Thought" we recognize a great reaction from blind intellectualism and pharasaical dogmatism, which has defrauded us of our divine estate of holiness in consciousness: so that we have ceased to look without for Truth. We are tired of

the "burdens" which our own words have brought upon us. We are tired of *opinions*, though men call them truth. "Give us truth for authority, not authority for truth," said Leucetia Mott. Nothing short of truth will satisfy the hunger of our souls. Nothing else will remove the "burdens" which these counterfeit words have bound upon us, and under which we groan.

"Every man's word is his only burden." This is a statement of fact under the law of sowing and reaping, *"What a man soweth that shall he also reap."* Every thought is a seed sown in the soil of the subconscious mind which is sure, in due time, to bring forth its harvest for our reaping. If we have sown the seeds of error, we must reap its bitter fruit. This is the universal law of cause and effect operating everywhere, on every plane throughout the universe. Thus my thoughts are my own burden. I am always receiving my own. My good thoughts which I have sent forth return to bless me, and my evil thoughts return to curse me. Not only do "curses like chickens come home to roost," but all my thoughts return to me their legitimate fruitage. I am always receiving what belongs to me. If I sow the seeds of covetousness, coveting my neighbor's beautiful things, I need not think it a strange fatality if a veritable thief breaks into my house and steals my purse. Covetousness was the thief-thought I sent out, and it brought me the thief. I am only receiving what belongs to me. I am always environed by myself. All the burdens I bear are therefore of my own making. I am the sower, and I am the reaper.

Not only are my thoughts expressed in physical conditions, but my mental state may, and does express itself in my environment, so that I am always environed by myself. My world as well as my body is the outpicturing of my mind; therefore I need not complain of either. Whether I suffer, then, in body, mind, or estate, my remedy is within; as the causes of my sufferings are all to be found there. If my bodily conditions do not suit me. I may go to work and change them; by correcting my thought I shall correct my body; by reforming my mind I shall reform my body, and this is my healing. If my environing world does not please me, I may change it by reforming myself. When I have redeemed and regenerated my thought I shall have redeemed my body. As I have one sure

remedy for my suffering body, so I have one sure remedy for my offending world. When I have transformed myself, my world will be transformed to me—I shall have a "new heaven and a new earth," for the world is to me according to my thought of it.

This thought the Great Metaphysician expressed in a very striking metaphor: "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Thy "brother" is a factor in thy environment. How would this great philosopher have thee proceed to reform thy brother? Simply by reforming thyself, because "thy neighbor is thyself," as the wise ones say, and thy environment is thyself also. Listen to his remedy: "Thou hypocrite! first cast the beam out of thine own eye; then shalt thou see clearly to cast the mote out of thy brother's eye." Thus the fault was in me, while I thought it was in my brother.

How does one's thoughts affect his health? How does his word become his "burden"? Through the mind's imaging faculty, for the mind is a delicately-constructed camera in which all our thoughts are pictured before they appear in outward expression, in bodily conditions. Ezekiel, the greatest of seers, shows us that camera in the following words: "Son of man, hast thou seen what the Elders of Israel do in the dark, every man in his chamber of imagery?" This mental camera is "the dark chamber of imagery," where all our thoughts are pictured before they are brought into expression in painful conditions. We should use this great and important faculty to picture on the sensitive plate of consciousness in the mind's camera things beautiful and true, lovely and harmonious, if we wish the bodily expression beautiful, symmetrical, healthy and harmonious. By the misuse of this faculty we may debase, make sick, or even destroy our bodies; or by the correct use we may purify and rejuvenate them, according to the character of the pictures we make in our mental camera. We are searching for the unalloyed, uncorruptible Truth—the *Christ-Word*—whose unchanging righteousness (right-ness) shall heal us of wounds which human words have inflicted. We are tired of opinions, tired and sick of "words." We want the *regenerating Word of the Lord*, that we may attain to the

Christ-consciousness, and "know the peace of God that passeth all (human) understanding."

PRAYER.

What is prayer, and do I believe in it?

To the question, What is prayer? I think that the old definition that "prayer is the earnest desire of the heart," is as good an answer as we can find. And yet we need to consider it a little more in detail. We used to believe that prayer was a petition, more or less urgently made to a being of omnipotence, somewhere outside of and above us, who through our importunity could be induced to change the way of working out his plans for us. And yet we were taught that God was unchangeable, "the same yesterday, today and forever." And so went on groping in darkness when the light was at hand, we only knew it and had opened our eyes to see it. We have now learned the power of thought, and know that desire is first thought, which is dwelt upon till it is constantly in our minds, and the power created by these thought-waves, or vibrations, become a force, which in addition to thankfully claiming the thing so much desired as our own *now*, is *sure* to bring the answer, and we have that which we wanted. In the gospel of St. Mark 11:24, Jesus says, "Therefore I say unto you, what things soever we desire, when ye pray, believe that ye receive them, and ye shall have them."

We have never rightly understood the meaning of these words, and the power contained in them when used understandingly. In I. Cor. 14:15 it is written, "Pray with the spirit, and pray with the understanding also," which to me means that we are to understand that it is the Spirit within us which doeth the work. We are composed of body, soul (or mind) and spirit, and one of the Swamis said that through the physical came temptation, which the mind recognized but was unable to resist and which sent the appeal to the Spirit to come to its aid in resisting or controlling the physical. This teaches that only in the spiritual, or higher life, is there the perfection we are looking for, and I believe in that prayer which is a constant communion with the Spirit, or the God in us, which causes us to spiritualize all things, even the common details of our everyday life, and live in the glory of Di-

vine light, life and love till it shines through us upon all who come in contact with us. Let us sincerely endeavor to live up to the best that is in us, then will our prayers be praised and thanksgivings for the wonderful goodness of God whose image and likeness we are.

—JENNIE H. CROFT.

The other day I spent several hours in a house with two people whose one endeavor in life is to be spiritual. They talk about spirituality. They call themselves spiritual. They attend a summer conference devoted to spiritual things, where everything else goes to wrack and ruin. And, I verily believe, they could go out of their way to meet pain and sorrow for the sake of growing spiritual thereby.

After these people had talked for a while, a caller came who never makes any pretensions. She is simply a sweet-tempered, warm-hearted, whole-souled woman of the New England type. Her remarks were bright and cheery, and referred to events of minor importance. She said nothing about spirituality. Yet her presence was a gracious relief.

Why? Because the spiritual people were high-strung. Their presence was wearing. One felt inclined to rush out and breathe the fresh pure air.

The cheery woman brought an atmosphere of restfulness. She probably possessed more spirituality to the square inch than the others will win by ages of high-strung zeal.

It is to be doubted if any high-strung, emotional person has the first intimation of what spirituality means. Such people are chiefly interesting as pathological cases.

If to be spiritual means to neglect everything else, then let us never be spiritual.—*Higher Law.*

"The idea of true benevolence is giving out. As we express the great combination of principles which are God, what can we do but to give out? Benevolence is the giving forth of that which is within us; it is a giving of ourselves. Many of those who have blessed the world with their benevolence have been what the world calls infidels, but they gave of the good within them, and it did not fail to do its work."—*Mrs. Yarnell.*

THE HEALING POWER OF LOVE.

S. M. BUTLER, IN UNITY.

In the word "love" is blended all the harmony of the Universe. The infinite life of man, the culmination of all experiences, is the outcome of the divine expression, Love. Holy and angelic, the nature who stands radiant, clothed in the garb of pure white love. Peace eternal, wisdom in its fullness, and joy inexpressible is the gift of the Spirit of Love. Man in his lower nature has no conception of the healing power of this magic word, for the selfish nature cannot understand the higher meaning of this God-like attitude of the soul.

To love unselfishly, wisely and purely, is to reach a plane of consciousness far up the mountain of eternal happiness. This word of four letters represents the four points of the compass, North, South, East and West; it looks in all directions, and in its great meaning embraces everything. Without its warming power, manifested from the center of all life, then life itself would cease, and chaos infinite would reign supreme. Beign then the mainspring of God's universe, it represents all there is of life. In every leaf, shrub, and plant, in every root and budding flower, the great spiritual power of love is expressed. Holy, indeed, the attributes of love; what divine thoughts spring from the nature endowed with this inspiring life!

God's presence manifests in man through the pure love expressed by him in every thought, word, and deed. We climb the golden stairs of truth, wisdom and power, when love warms us into radiant life, and when its divine essence fills our being we walk in gardens clothed in richest verdure, an emblem of the inner world of heavenly beauty. Rich experiences come to the souls who truly love. Deep within the recesses of man's inner life, there springs a fountain pure and clear. This fountain, whose source is the infinite love, is ever sending forth the waters of perpetual life. What treasures rich are garnered when this life of love is lived. In fact, this is the only life, for that which seemeth life without it is a dream of only death. To love divinely means to live throughout all time, and in the arms of God's eternal peace;

to rest in works of richest blessing, wrought from out the heart's inspiring harmony called love. So live, then, in thy higher self, thy heavenly home, and in that great compassion of the soul, send out from thence thy blessing to mankind. Thy brother walks the earth and needs the manna sent from far above, so do not hesitate to live the life of purest love in usefulness and strength. Speak words of kindly cheer; and do for all what thou dost feel is best.

Thy heart is prompted from the inner light of rays effulgent bright—that is the voice of love. Thy hands will work with ardor strong when love doth mark the way, and earth will be to thee a paradise of love and peace divine. No landmarks then will need to guide thee here and there, for where thou goest ever in front will go the star of inner power and light. Thy pathway deep with fragrant flowers is strewn when thou dost pave the inner heavenly road. Every thought a gem of wisdom rare will be when thou canst leave thyself as mortal man and on the plane of universal life send out to all a wave of warmest purest love. Such souls as reach this higher life of doing good to all are given power to serve in many ways in God's great plan; your place will surely then be found, and you will truly live a life of use and happiness; thine eyes will radiate the inner light of soulful love, thy voice will echo deep the music played in heavenly courts, and in thy touch the healing power of love will go to banish ills and raise the dead to life. For what is Life but God, and what is God but Love? The dead are those who have not loved. So in thy magic touch they feel the thrill of holy love, and quick respond, and warmth and life are there.

Your world of careworn men, and women, too, who seek to find the peace of God in vain pursuits, are really dead to that which vital is, for what have they except the chaff to feed their starving souls? They need thy loving words and greeting warm to lift them up to harmony and strength. The healing power of love must save the world throughout all time, and every age great souls have taught the use of love. Its magic power has raised the fallen race to higher thought and holier deed; so in the plan of heavenly life the angels speak within the soul of man these words of love, and from that

seed the flower doth come of radiant beauty fair, the emblem of the perfect life which men may know. The joys supreme of which you then will taste will make a paradise of earth, and love will reign in every heart; for thou canst quicken that within thy brother's soul which thou dost feel. So live the holy life, each one, and do for all as thou wouldst have them do for you, if thou didst need their help.

We all are one in Truth; no separate life exists. The world of love includes the whole, and all are cared for; yes, the very least are there within the loving arms of love so strong. When man in ignorance deep would live far apart from other men, and only recognize the few who harmonize in thought with him, he closes then the door of useful life, and shuts himself without the gate of heaven. For if he lives the life of love, he sees the good in all, and every soul embodied on the earth is still within the fold of God's great universe of life. A narrow life is that which would exclude from out the heavenly way the soul which by another path will reach the fullest peace and joy. We cannot know, and must not judge, the struggles deep which others feel. Their way is right, or else the plan of universal life is wrong. They may not seem to us as walking by the way our feet would go, but we can only love them more, and in that love, a brother's love will bind our souls as one, and then within our inner life will spring that perfect flower of peace and love divine.

CHICAGO, ILL., Aug. 15, 1902.

Col. O. C. Sabin:

Dear Sir—I received ten books from you, which I have distributed to several of my acquaintances and friends. Everything in the book is made so clear that they cannot help but accept its teachings. It is just what they want. How grand are the Morning and Evening Benediction or Blessing. I have taught my nephew them, and he recites them on awaking and when going to bed. It is Divine Thought. I feel as if I *must* write for information and lessons to learn the Truths and Teachings of that noble and grand ology which you have termed "Christology."

Please send me full information regarding the course of Christology.

I am, yours truly,

SIMPLICITY.

People are always looking for mystery. They want to develop great, deep furrows of gray matter in their craniums. They look bored and keep their finger on their temples when talking. In short, they want to be *rr*. I dislike shattering dreams. I know there is much good in the so-called occult, but our greatest people were our simplest. Simplicity properly applied is greatness. Look at the immortal Lincoln. Every time I see his statue in Lincoln Park—the same one that Prince Henry recently visited and decorated with a wreath, the compliment of an empire—I think of his noble example. When I think of George Washington, refusing a kingdom that future generations might profit by his simplicity, I think of what is to be gained by studying these great men. Even Christ was so simple that he has never been understood! Every great man or woman of history who really aided humanity was simple, their wants were few and their happiness great. Money, after all, is not all to be sought. The simple men and women, progressing and happy in bodily cleanliness and mental calm, are getting more out of life than these talented, deep-browed men and women who pose as philosophers.

We don't understand the mystery of life and of death, because it is too simple for our complex brains to grasp. We are battling in the dark. We are fighting each other and ourselves. We are looking for a light that is emanating from our very midst. What we seek is *HERE*. But we have to get ourselves into a condition to realize it.—*Lloyd Kenyon Jones, in Elitka.*

We have our secrets, but guard them as we may, it is not long before others have them also. We do much talking without words. I once knew a man who did his drinking in private and his reeling in public, and thought he was fooling everybody. That shows how much easier it is for one to fool himself than to fool another. What is in a man's heart is on his face, and is shortly written all over him. Therein is a mighty lesson.—*Irving Bacheller, in Eben Holden.*

One is the sun in heaven, and one, only one, is love also.

ACCORDING TO WHAT WE HAVE ARE WE GIVEN.

A parable is a means for putting anything abstract into concrete form so that we may be able to grasp a meaning that otherwise might evade us. The statement, "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath," is found in connection with the parable of the sower.

Every one is a sower. Every one sows seed in the soil of his own consciousness. Consciousness is a living soil, as it were, that will unfailingly bring forth a harvest according to the seed sown in it.

"Behold, a sower went forth to sow." We go forth—we exist—that we may cultivate this soil, sow seed in it and reap after our sowing, gaining in this way proof of the possibilities of our nature.

For many years we have studied physical structure to ascertain the nature of man. Many discoveries have been made, valuable facts have been gathered, but what man is has not yet been so revealed. Man is the image and likeness of God. If we realized what these words mean, even in a measure, we would bow our heads in awe.

Think for a moment that likeness to God is a natural endowment, that it is to be manifested in our lives, but that it cannot be manifest till it is revealed to ourselves and cultivated in this living soil of consciousness. This likeness is a seed we are to sow, a sowing without which there can be no harvest. The seed is truth, it is the Word of God, whose results will be ours when we have done our part, which cannot be ours until our work is done.

When people are told, "our thoughts are seed you are sowing in yourself that will surely bring forth a harvest of results to yourself, a harvest that is according to the kind," they smile and look at you as if they suspected you to have escaped from a lunatic asylum. Yet there are many who seek a way of life better than they have known and they halt a moment to hear of "the mysteries of the kingdom."

Some seed falls by the wayside and the fowls of the air carry it away. They listen to the word of truth, enjoy listening for the moment, but in the next hour some fancy or theory catches their at-

tention, picks up and carries away from them that which should sink down into the soil in order to germinate and bear fruit. Between the sowing of the seed and the reaping of the harvest is the process of germination, the link between the act and the result. How many fowls of the air there are, ready to pick up what lies on top of the soil! Only the seed that is pressed down and covered will escape them.

Some seed falls among thorns. The "cares of the world and the deceitfulness of riches choke the word, and it becomes unfruitful." It must have room to grow. We plant so many other seeds with it that it has not half a chance. Our lives are so full, we are such busy people, we have so many things to think of, so many things to do; our social duties are so numerous, and our business cares so perplexing, we really cannot give our time to the Word much as we would like to.

We have no time to learn the "mysteries" that the mystery may be removed, no time to cultivate our best and commune with the Most High. This work of cultivating the soil of our own consciousness, planting the good seed, sinking it into the soil by self-impression, is for those who have plenty of time, not for us who have none. Is anyone really so busy he cannot use ten minutes in the morning and ten minutes in the evening to speak truth to himself? To impress himself with his own God-being? We will never *have* the time because of "the cares of this world," therefore we must *take* it; and take it we will when our desire is strong enough.

Some seed fell on stony ground where there was not much depth of earth, and it sprang up quickly; but when the sun shone it withered away. How often what seems soil is only a thin layer over hard impenetrable rock. And even though seed fall into this soil, because there is not "much depth of earth" though the seed spring up quickly, there is no chance for roots to grow.

Growth above the ground must be sustained by growth below the ground or it will have no stamina. For a permanent growth, one that shall ascend higher and higher, roots must strike deeper and deeper, until they lay hold of the eternal and draw this nourishment into the whole. The state of exaltation frequently seen with those who have

not listened long to "the preaching of the word," who have thought out almost nothing and accepted almost anything, seldom outlasts the stress of stern later experiences. It has no sound roots through which to draw sustenance from the deep things, from the great deep that underlies human life. It withers away and is as if it had not been.

But when the seed falls on "good ground," or soil that is faithfully cultivated, oh! the harvest is abundant and sure. Our power of self-impression must be used faithfully for this work of cultivation, and "faithfully" means also patiently. We are in such a hurry to see results, to reap the harvest, we cannot wait for the process that lies between the time of seed-sowing and the time of harvest.

But do Nature and the God of Nature adapt their processes to our desires, or must we adapt our desires to their processes? Does the ruling power conform to us, or must we bring ourselves into conformity with it? Everyone is possessed of the power of self-impression; it is his birthright, it is his through his relation to God. Using it in ignorance we have impressed upon ourselves all the consequences of ignorance. We have sold our birthright for a mess of pottage. But used with understanding we make the soil of our consciousness a "good ground" for a mighty harvest, a harvest that shall be according to the good seed.

Now, my friends, let us go home and read this, parable of the Sower over again. Let us take it to ourselves and see to it that we do not allow ourselves to be what is illustrated by the "fowls of the air," of the "thorns," or the "stony ground," but rather what is called the "good ground," for this is in our power. Jesus' teachings are practical or they are not as valuable as they might be.

"To him that hath shall be given." Hath what? And given what? To him that hath the understanding that God rules, that Principle compels, that every seed *must* bring forth after its own kind, that the soil of consciousness is capable of cultivation, that we are the seed-sowers and harvest-reapers, that the truth of being can be planted as a seed that will surely germinate and grow, *shall be given* the results that follow his seed-sowing more and more abundantly.—*Exodus*.

Let our unceasing, earnest prayer
Be, too, for light.

NOW.

How small it looks. Just three letters. N-o-w—Now—the present moment, the present second. Spell it backward. W-o-n—Won. Spell it another way, beginning with the middle letter. O-w-n—Own.

This is the absolute truth. The reason the individual has not conquered the negative conditions which lead to sickness, poverty, and death is because he has not "won" happiness by "own"ing himself and living in the Now. He has devoted himself to the past or the future, and in these domains there is no home for any living creature.

The present atmosphere is ours to make use of. We cannot breathe the atmosphere of the past nor of the future. The atmosphere of this moment contains our proper pabulum, and if in our sorrow over the past, or our haste to realize future benefits we ignore the food of the present, starvation is our portion.

No one who is in a hurry can properly breathe the breath of life. Neither can an anxious person nor an angry or timid person. Many people live in chronic fear. They do not know the meaning of breath. They grasp and gasp, and after awhile the supply seems to give out. But that is a mistake. Ignorance alone is responsible for the seeming.

From neglect of the Now, the race has literally starved to death. With material food the people have glutted themselves, but material food is not the real food. The breath of life is the true pabulum, and in the proper use of it this moment lies our salvation; for "now is the accepted time and now is the day of salvation." Common sense is only another name for wisdom. By living in the Now we shall get wisdom and understanding also. No one was ever wise who spent his time in reminiscence or in the endeavor to pitch his tent in the future.

He alone is well on the road to the kingdom who has won liberty by owning himself. Such a one abides in the *Now*.—*Eleanor Kirk*. . . .

Nothing is greater than God, nothing is higher than Truth. He that can not reason is a fool; he who will not is a bigot, and he who dares not is a slave.—*Mental Advocate*. z

INFLUENCES THAT PROMOTE HEALTH.

JANE W. YARNALL.

As the New Thought teaching is in the strictest sense a Gospel of Health, it is well to consider what *true* health is, and what produces the seeming lack of health in individual cases; then follow by a consideration of the ways and means and influences that promote health.

First of all we need to know that health is of the mind, and that its effect is manifest upon the body. Health is as much God-derived as life is, because health is an eternal principle, as changeless as the principle of truth; and like every aspect of the divine mind, is continually giving forth of itself; producing an expression or image of itself; radiating light and harmony to the whole universe, as the sun of our solar system radiates light and heat to the world. No one who believes in a controlling Supreme Intelligence can fail to see that such Supreme Intelligence radiates harmony from the one great source of all good, which source is inexhaustable, and its radiations penetrate to every individual soul upon this planet. No one has access to more than another.

When health seems to be lacking in any individual case it is not because of any lack in the supply, but because the human mind of that individual has strayed away *mentally* from its source, and is feeding its soul upon the husks of error which do not satisfy. Under such conditions the soul is starving for the bread of life, and it becomes dwarfed by its unwise wanderings in crooked ways until it cries out for something more satisfying. When it comes to itself, as the prodigal son did, it obtains food that satisfies the soul, and the body responds by manifesting health and freshness, which it might have enjoyed all the time but for its wanderings in the far country of error.

The invalid who thinks God sends the affliction is virtually charging God with cutting off the supply of health, though he may be unconscious of so doing. Life is omnipresent and health is the fuller manifestation of life. Jesus said *He came not only that we might have life, but have it more abundantly.*

What could he mean by the *more abundantly* unless it was that He came to teach the children

of earth that a knowledge of truth would make them free from even the fear of death; that the life so abundantly provided for all might be enjoyed without the depressing fear and anxiety, lest it be suddenly cut off.

To be able to confidently establish a permanent state of health by the knowledge of the laws of health is the more abundant life.

That more abundant life can never be obtained by depending upon drugs to establish it. It may *seem* the right way to both the physician and the patient, but no one can prove it the right way.

Among the wise sayings of Solomon is this statement: "There is a way that seemeth right to man, but the end thereof is the way of death."

That statement may be very properly applied to other systems than the medical. For instance, the teaching that holds the fear of death and exhorts its followers to prepare for what they call "the awful hour of death," no matter how honestly taught, the end thereof is the way of death, and there is not even a suggestion of the abundant life in it. There is nothing buoyant or life-giving in it.

Any teaching that suggests native depravity, or that man is under the curse of the Almighty is lacking in that life-giving quality that characterizes the gospel of "Good news, glad tidings," etc., and the end thereof is the way of death."

How is it the way of death? Because it creates fear and depression; and fear and depression do not attract the life-giving forces, but *do* attract the death-dealing influences by causing an impoverished condition of the blood, which often culminates in some organic disturbance that increases the fear and depression, so on to "the end thereof" which is death.

Now, if we believe in the teaching of the Christ, it should be the aim of every one who advocates the New Thought teaching, as well as all others who believe in the Gospel, to establish a line of action that would make null and void the influences that tend deathward. *It can be done*; because the teaching of the Master Mind declared that "The last enemy to be destroyed is death."

We make a magnet of ourselves by what we think most about and by what our inmost convictions are centered upon; and we attract the invis-

ible forces that correspond to our fixed way of thinking. If our minds are centered upon truth we attract the invisible forces that correspond to our fixed way of thinking. If our minds are centered upon truth we attract the life-giving forces; and if we dwell upon negations, and upon limitations we attract the corresponding influences, though we are unconscious of it, but fully conscious of results which we are apt to attribute to everything but the right thing.

Now, as mind is responsible for the ills we suffer, mind must be the agent to restore harmony, and when that is accomplished the body will take care of itself; that is, it will demand nothing that is harmful; its appetites and desires fall right in line with the harmony of the mind. It will no longer be tempted into excesses that have heretofore brought trouble and pain, and which have heretofore been indulged because of human ignorance regarding results. The innate desire of every soul is for good, for something that will satisfy, but the human nature is so prone to be mistaken in what will satisfy its desires, and its mistaken view of life leads it into excesses that are bound to result in discord, disease and disaster which finally culminates in death.

We have said more than we intended saying on the side of negations, and yet if one desires to avoid the errors that result in confusion it is best to be reminded of what those errors are.

One more thought on the side of error:

Let no one suppose that the pious attitude so often assumed by the strictly religious on orthodox lines, is a life-giving attitude. It has always savored to strongly of the "unworthy worm" doctrine, so much mock humility about it, that it lacks the vitalizing effect so needed to build a healthy body, and to assure the peace of mind that is confident of rectitude. Every living soul begins its career on the earth plane by seeking what it finds enjoyable, never dreaming of committing a sin by so doing, until it is taught that those pleasures are displeasing to God; while in fact the enjoyable things in life are health producing until the thought of guilt poisons the pleasure.

Any innocent rational pleasure promotes health. When we say "innocent" we mean anything that rises above vulgarity; anything that is not demoralizing is innocent of wrong in results. The ani-

inating exhilarating exercise of dancing to good music is in the highest degree health promoting, unless indulged to excess, which is again an error of the mind. If indulged with an accompanied feeling of guilt, or fear of disapproval from parents or pastor the healthful influence is often overbalanced by the guilty fears, and the body will manifest a corresponding condition. One who is afraid to be joyful, happy and glad cannot attract health and vigor, nor radiate cheer to others. Solomon said: "A merry heart maketh a cheerful countenance," and he said, "By sorrow of heart the spirit is broken." Also, "All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast."

The very spirit of the scriptures from Genesis to Revelations, is an admonition to the children of men to pursue a course that will promote peace of mind and health of body.

The soul craves that which will satisfy, and when that soul-hunger is appeased, as the prophet declared, "Then shall thy light break forth as the morning, and thy health shall spring forth speedily." This quotation from the fifty-eighth chapter of Isaiah follows his denunciation of the practice of fasting as a form of worship; and by a careful reading of the whole chapter one discovers that even in the olden time it was known that to satisfy the hunger of the soul is to establish health and peace. To pursue the study of Man as the offspring of the Almighty, instead of the depraved creature of traditional teaching, we establish a confident assurance of sonship with the Almighty; and that conception of what we are in essence is true; therefore it is life-giving, health-producing, and satisfying. To reach that plane of understanding we grow, expand and unfold. We catch glimpses of divine wisdom daily which assures us of the truth of what the prophet meant when he said, "They shall all be taught of God." We see the way to unite the notional reasoning nature to spiritual perception, and we no longer submit to the bondage of man-made creeds that so dwarf the soul.

We rejoice in the freedom thus obtained, and prove daily that such freedom is an assurance of perfect health.

To the reader who can see the truth in the above statements we would suggest a way to prove them

true, by a practice of self-discipline, something in accord with the following affirmations:

Realizing your sonship with the Almighty, you are not afraid to claim your inheritance of all good. Say to yourself daily, "I am the perfect expression of infinite perfection. I am endowed with power and dominion to make that perfection manifest upon my body, and to establish harmonious conditions in my environments. I recognize the law of life, the law of health and the law of prosperity as one law, and by my recognition and consistent attitude toward that law I am bound to trust it to bring me to a realization of peace unbroken, and health unfailing; all of which I reverently claim in the name of Jesus Christ. Amen."

THE POSITIVE MAN.

The world stands aside for the man who has a program, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play; to stoutly assert the possession of whatever you lack. If you are deficient in courage, staying power, pluck, or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you—that you should possess them, and that you do. Then you will strengthen your success position wonderfully. Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Stoutly affirm that you can do the thing. The moment you harbor a doubt of your ability, that moment you capitulate to the enemy.

Every time you acknowledge weakness, deficiency, or lack of ability, or harbor doubt you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never rise higher than his confidence.—*Success.*

AN ENGLISH LETTER.

CODNOR, NEAR DERBY, ENGLAND,

August 8, 1902.

Colonel Sabin, Washington, D. C.:

Dear Sir—Having just received the reply from your private secretary to my letter of July 9, I must acknowledge with gratitude the kind help and loving appeal to help humanity. Being from home at present I expect the books you so kindly have forwarded me to distribute will have arrived by now. Accept my hearty and sincere thanks for your goodness, and also for the help you have given me always when writing you. My trouble seems to me that I sense the evil too much—the mortal mind which revolts the fact that the real man is not the one that is saying all manner of misconceptions. I must learn to meet this in the true knowledge of Truth. Since I last wrote you the false sense of giddiness and confusion has largely disappeared, and I am glad to say I feel free and brighter and happier. There is certainly a backing down of bigotry and obstinacy in many ways, and while I have had a few days in London I had the opportunity of attending the S Church there, which I found very helpful. There were many glorious proofs of the Truth of Christian Science, and further, in visiting my brother, who is a minister in the Free Methodist Church, I was so glad to find him so receptive and attentive to this cause, and when he acknowledged there were some good things in the NEWS LETTER. I shall hope to send other subscribers along with my renewal at Christmas. Thanks sincerely for the books, which I will take care are duly distributed to my friends in Germany. You need not treat me further. I think by the time you receive this I shall be entirely free from any confusion. The Eddy church need not fear you, for you are preparing the way for them, indeed.

Lovingly yours,

Many are waiting for the coming of the kingdom of heaven on earth. Waiting ones, it is here, enter and enjoy. Live so that you will feel that you would not want a better life. Do not wait for the crowd to show you the way. Each one for him or herself must enter the kingdom, or come to a perception of the kingdom within.—*Ex.*

THE SONG OF THE CHRIST.

Ah! the dear and drowsy summer,
 Ah! the warm and golden summer,
 Ever welcome, welcome, welcome,
 Each sweet, sun-lit, moon-lit moment,
 Each glad some, glad some, glad some,
 All the light, and flowers, and zephyrs
 Murmuring through the trees, and
 Whispering songs of gladness, songs of glory.
 Whispering of a world all lovely
 Whispermig of a God all loving,
 Glorious, glad some, tender-hearted.
 Full and full of loving-kindness,
 Pure and powerful, royal, kingly,
 Who shall come and sit beside us,
 Who shall whisper softly to us,
 Who shall with His care surround us
 All, and leave no room for danger,
 Error, darkness, sin, or sorrow.

Ah, the wondrous glory of it!
 Ah! the glad some glory of it!
 Ah! the happw happy moments!
 Ah! the laughter of the waters!
 Ah! the singing in the treetops!
 Now the world can know no sadness,
 Now the world can know no sorrow,
 Now the world can know no danger,
 For He leadeth by still waters,
 Leads and wipes away all tears.

Into every house He enters
 Where the door is opened to Him,
 Enters radiant, pure and holy,
 Stays if He is giv'n a welcome,
 Stays and brushes down the cobwebs,
 Opens up the darkened windows,
 Searches every gloomy corner,
 Changes it into a palace,
 Fit for e'en its kingly sov'reign,
 And the heartier His welcome
 Statelier will be the palace,
 Loftier will be the inmate,
 Numerous will be its lovers,
 And as one who from the fabled
 Fountain drank and lived forever
 So one gazing on this palace

Gets a glimpse of life immortal,
 Gets a glimpse and recognizing
 Its divine and perfect inmate
 Straightway yearneth to receive Him.

Now the narrow way purusing,
 Walk we with our promised Saviour.
 By each longing wish drawn nearer,
 By each thought of love made dearer,
 By each act of faith made clearer,
 Walk, and if we fall or falter,
 Lose the way for one brief moment,
 Then His arms are there to shelter,
 Then His love is there to steady,
 And our eyes upraised to meet His
 See the path all clearly.
 See, and seeing, glow with gladness,
 Gladness, mirth and happy laughter,
 Gladness for our Saviour, Father,
 Ever will we walk with Him.

MRS. G. J. CLOSE.

A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far-reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man to be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and helping hand whenever opportunity offers.—*Rev. George H. Hepworth.*

I have the peace of God, for God is my peace, and it passeth all understanding; even my flesh resteth as my thoughts soar upward on the wings of spiritual tranquillity.—*Hannah More Kohaus.*

"Truth, honesty, courage and persistence are the qualities that win in every field of man's endeavor."

WORDS OF CHEER.

The more Godlike a man becomes the more cheerful he is, and the more words of cheer does he sow.

"A soft answer turneth away wrath; but grievous words stir up anger."

The mild and sweet, soft voice of the God-loving Christian, is that voice which is free from malice, anger, or jealousy; the tender voice which voices real words of cheer.

"Put away from thee a forward mouth, and perverse lips put far from thee," and speak only tender words of cheer.

Words of cheer thrill not only the soul of the hearer, but equally the soul of the speaker, because they are God's words.

"The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked."

And violent words are cruel words, and cut deep into the heart of thy brother; words of cheer gladden the soul and the heart.

The meek and gentle master could speak words of cheer to the sad and sorrowful. Children of the Eternal God, who is the Loving Father of All, why speak, harsh, bitter, cruel words to thy brothers and sisters?

He that speaks a slander is not speaking words of cheer, and is not helping to bring about the Kingdom of God *here and now*.

"The tongue of the just is choice as silver."

Love thy God, and soften thy heart, and speak only blessed words of cheer.

The lips of the pure in heart soften sorrow and sing glad songs of cheer, which are heard in the Angel World.

"Heviness in the heart of man maketh it stoop; but a good word maketh it glad."

What a beautiful world this will be when all speak good words from hearts purified!

Words of cheer are music to God and the Angels; they are messages of life.

AS A MAN THINKETH.

"Who am I? What am I?"—inquiries vast
That my inner consciousness asketh of me.

An answer is given; thus Holy Writ has't:

"As he thinketh in his heart, so is he."

LIKES THE BOOK.

MAY 20, 1902.

Mr. Oliver C. Sabin, Washington, D. C.

DEAR BROTHER: Am very much pleased with "Christology," and copies of "Washington News Letter," so recently sent me. Your presentation of the new "Thought" is much clearer, and appeals to me as does nothing else read along that line. Am glad I was moved to write you, for I shall follow *your teachings in the future*. For several years I have been interested and trying to learn the blessed new (yet old) "Truth." I read "Science and Health," by Mrs. Eddy, but somehow could not comprehend it; and many things I could not endorse, and thought perhaps I did not grasp the real meaning, so did not *condemn*. But I did *much thinking*, for I am an *earnest seeker*.

At two different times I had arrangements made to go through class at Kansas City, under Alfred Farlow's instructions, but when the time came, the way *seemed closed*.

The little I have gained in "Truth" has been obtained under great disadvantages. *All my family* are bitterly opposed to my course, or my adherence to an *absurd idea*, as *they call it*. They have felt so grieved over it that once I thought I would give it all up. But found I *could not go back*, but must try to forge ahead no matter what the cost. While I have said little I have striven hard to progress, hoping in time to turn them to the *new way*.

Brother Sabin, you will find enclosed draft (\$1) to pay for your *splendid book*. Later, will send subscriptions to WASHINGTON NEWS LETTER, and *will then pay for sample copies*. We are now preparing to go away seeking a new location, and as we will be but a short time in one locality, therefore it will be impossible to get our mail, so it will be best to become settled before subscriptions begin. I don't like to be without one copy of your magazine, as it contains so much clear good reading, so much food for thought.

Thank you for the kindly interest in my behalf.
Yours in Truth.

"Happiness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray."—Sir P. Sidney.

GOD IS LOVE.

For the NEWS LETTER.

Did you see the dove,
Emblem of His love?
God is love.

When we move
And look above
God is love.

All the day,
We will say
"God is love."

When we meet,
May we repeat,
"God is love."

Through sunny ray,
And rainy day,
"God is love."

And now at last.
All shadows past,
God is love.

"The timorous man is ever out of luck. Whoso looks for defeat shall meet it hastening in seven-league boots over the desert sands to undo him.

"Calm confidence gave the owl his reputation as a sage.

"Consider that no one can really harm you, the ego, but yourself. So fear no one, and until you desire to harm yourself, refrain from distrusting your own power.

"Take what comes, if you can't prevent it, saying all is good; and smile, and make the best of it.

"No mental fence is too high for you to leap, excepting your fear builds it.

"Fear is the mother of death. Fear of anything unnerves you for overcoming that thing.

"Only the man who has no fear inspires it in others.

"When you walk through the twilight wilderness, with every black stump and rock and bush resolving itself into a Numidian lion or crouching hyena, learn to breathe with all the lungs, let out a

few puckers in your solar plexus, and overcome that paralyzing fear.

"Be it known to you all that in the great calmly rolling universe there is only one thing to be afraid of, and that one thing does not exist unless you create it.

"It isn't failure that is to be feared, for fear of failure invites failure.

"It isn't ill-health, for fear of disease will itself produce disease.

"It isn't death that is to be feared, for that which fears and hopes and thinks has always lived, and cannot die.

"It isn't poverty, for no man is so poor as he who fears to spend his last dollar.

"No, the only thing to be afraid of is Fear. Be afraid to be afraid."—*San Francisco Bulletin*.

The silent force of sympathy—Love—is the sustaining and uplifting power of all harmonious efforts. Through it the criminal can be changed into an honest man, or be made worse by the silent, evil thought forces sent to him. This silent force is the true Good-Power in operation. Like the gem hidden in the mass of crude clay, it is hidden in the center of the crude, mental, animal man; it is ensphered within the coarse thought and physical action; it is the very essence of the Kingdom of Heaven within the being. This precious golden silence is born in solitude and in contemplation of the Good and True. All the noisy part of the popular church, state and society is inimical to its evolution and would stifle it.—*Lucy A. Mallory, in World's Advanced Thought.*

"Many who come to us for help, either for health or in their circumstances, say 'It may be God's will that I must have these trials,' and they feel that they must simply endure. The moment we hear anyone so express himself we know he hasn't a right conception of God. God embraces all the principles of which one can conceive. God is Life, Love, Wisdom, Harmony, and Peace, and all these agree, and these with all other aspects of the Divine Mind constitute the Law. By the accomplishment of the word is the grace of God, and the manifestation of the Godlikeness."—*Mrs. Yarnall.*

A singer sang a song of tears,
 And the great world heard and wept,
 For he sang of the sorrows of fleeting years,
 And the hopes which the dead past kept;
 And souls in anguish their burdens bore,
 And the world was sadder than ever before.

A singer sang a song of cheer,
 And the great world listened and smiled,
 For he sang of the love of a Father, dear,
 And the trust of a little child;
 And souls that before had forgotten to pray,
 Looked up and went singing along their way.

THE DISCIPLES OF CHRIST, WHO ARE THEY ?

When mention is made of the disciples of Christ, thought goes back to the "twelve" or the "seventy." In these are supposed to be found certain characteristics that do not belong to the men and women of today. They are looked upon as divinely favored, enjoying privileges that are not vouchsafed to men and women of today, and possessing power that is not needed in this age. Their words and works are generally considered to have been the result of supernatural power, interposed at that time as evidence from on high of the truthfulness of Jesus' teachings. The power to heal the sick, to cast out devils, and to work miracles, is looked upon as a special gift and as evidence that they were sent of God, and being thus divinely equipped they went out to assist in establishing christianity.

The truth is that these views limit men in the realization of their possibilities and retard the growth of christianity. The truth which is to make men free, corrects these errors, and shows that what made one a disciple, two thousand years ago makes him one today, enjoying the same privileges and possessing the same powers.

If there are disciples today, how can they be known? In Latin the word "disciple" means a student. This shows that the disciples were something more than mere followers of the personal Jesus. The multitudes followed for the loaves and fishes. The disciples loved and followed him because of the truth he taught. They saw in him something that was invisible to the multitudes.

Jesus said to those Jews who believed in him, "If ye continue in my word, then are ye my disciples indeed." To "continue" means to know and remain firm, and "indeed" (in-deed) means, in doing.

Jesus said, "Ye shall know the truth, and the truth shall make you free." This shows that salvation is the result of knowing the truth. Personality does not save. Jesus was the teacher, and the disciples were students seeking understanding of what he taught. He taught truth. A disciple of Christ, then, is one who seeks to know and strives to understand truth. It is the truth that makes them free, and knowing the truth they do the works if they are true disciples or continue in his words. "If ye continue in my word, then are ye my disciples indeed." This is clear and shows plainly who are the disciples of Jesus: they who do the works, which are to "preach the gospel, heal the sick, cast out devils, raise the dead." But growth and progress and power come from abiding or continuing in the word or truth or teaching of Jesus. The true disciple is one who desires to understand this truth above all things, and we are promised this understanding.

Living out one thought or idea of truth, as much as we can perceive, leads to the understanding of another, and assurance of perfect understanding is given in daily growth and development out of error. Whoever, accepts truth, and abides therein, grows into perfect understanding and enjoys full salvation. The disciple of Christ, while he loves Jesus more than language can express, does not depend upon the work and faithfulness of another to save him, but he earnestly seeks understanding of the truth Jesus taught, lived and demonstrated.

What was this truth Jesus taught? He taught how to give expression to his own individuality, the Christ within. It was and is his consciousness of Being that the true disciple learns and shows forth. He taught his followers that his religion had a principle that could cast out error and heal both sick and sinful. He claimed no intelligence, action or life separate from God. He presented the true idea of God. "He presented indestructible the man that Spirit creates, constitutes and governs." He said, substantially, "He that believeth in me shall not see death." To believe in him is to keep his words, and to keep his words is to believe in him, and such an one perceives the

true idea of life and loses all sense of death. He has the right idea of good loses his sense of evil, and is thus ushering himself into the realities of Spirit that never die or perish.

He did not teach that mortals are to be saved through faith in personality. "Ye shall know the truth, and the truth shall make you free." Jesus was Savior only in the sense that he taught the truth that saves. It is God, the Divine Principle, that saves, and will save others as it saved him. Though demonstrating for the benefit of others, he by no means releases them from giving proof of their own understanding of the truth that saves. It is plain, then, that the disciples were students of truth, and not followers of personality. Their powers were not supernatural. Healing is not a supernatural gift, but a cultivated understanding for the divine science as taught by the Master. They possessed the power in proportion to their understanding of his teachings.

It is not denied that prayers avail much in saving the sinner. Why should they not heal the sick, then, without the aid of drugs, for the Bible plainly teaches that sickness is the result of sin? Because of the mortal ignorance that limits the power of the truth. Correct this ignorance, and salvation from sin will be the way of salvation from sickness also. Instead of pinning their faith to vicarious effort, christians will then seek to understand the truth that saves. Then professors will become true disciples of Christ, and demonstrate their understanding by saving themselves and others from sin and sickness. True disciples are needed today, and ever will be, till all sin, sickness and death are overcome.—*Jacob Welker in Unity.*

Our greatest good and what we can least spare is hope.—*Armstrong.*

Hope is the eternal or immortal part in man—the divine in mind.

Divine men are always hopeful, always cheerful and never get discouraged, no matter what happens.

Hope makes for success, prosperity and happiness.

Hope is a strong and lasting quality in the breast of the American, and that is why this country is so progressive and prosperous.

Hope makes us grand and noble—Godlike.

Shakespeare said:

True hope is swift and flies with swallow's wings.
Kings it makes gods, and meaner creatures kings.

Hope makes us cheerful in the long run; it gives us strength to endure, because hope really is God and the angels whispering cheering words to us when we are apt to despair.

Hope and good cheer will overcome all our foes in time. In speaking of cheerfulness overcoming foes, Leigh Hunt said: "When Goethe says that in every human condition foes lie in wait for us. 'invincible only by cheerfulness and equanimity,' he does not mean that we can at all times be really cheerful, or at a moment's notice; but that the endeavor to look at the better side of things will produce the habit (of hope) and that this habit is the surest safeguard against the danger of sudden evils."

The more we love God the more hope we have.

What seems to us affliction

Is oft a hand that helps us to our wish.

So may it fall with thee—if Heaven approves.

Say, you self-righteous business man, did you ever hear of the Golden Rule and thinking about practicing it in your business transactions? If you didn't, you are a chump. Yes, we know you think there is a modern Golden Rule that is better: "Do the other fellow, or he'll do you," but that is a mistake. No, you wouldn't steal a horse, or a cow, they would be too hard to conceal, but remember that the era is coming and is almost here when everything will be renovated and the only truly successful method of doing business will be the Golden Rule under which we will all work, for others as well as ourselves. Then we will observe the Golden Rule in Spirit and in Truth and no longer will the question be asked, "Am I my brother's keeper?"

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I think upon reflection that I will close this nearly free offer on the first day of October, that all names should be given to me on or before October where the book is wanted on the discount rate. There must be some time when it be stopped.

I wish all friends and lovers of the Truth to make a special effort to send out this book from now until October first.

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